

**KNOW THYSELF.**

THE POPULAR  
**PHRENOLOGIST**  
1902.

A Journal of Mental Science and a Record of Human Nature

*Edited by* "CRANION."

VOLUME VII.

From PROF. J. MILLOTT SEVERN, F.B.P.S.  
68, West Street, Brighton.

PUBLISHED FOR THE PROPRIETORS BY  
L. N. ROWLER & CO., 7, IMPERIAL ARCADE, LUDGATE CIRCUS, LONDON, E.C.4.

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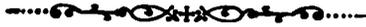
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# THE POPULAR PHRENOLOGIST

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VOL. VII. No. 73.

JANUARY, 1902,

ONE PENNY.

## THE POPULAR PHRENOLOGIST.

JANUARY, 1902.

### NOTICES.

Wholesale Publishers : L. N. FOWLER & Co., Imperial Arcade, Ludgate Circus, London, E.C.

The scale of charges for advertisements may be obtained of the Honorary Manager of Advertisement Department, Mr. J. MILLOTT SEVERN, 68, WEST STREET, BRIGHTON, to whom all accounts for Advertisements must be paid.

All Advertisements must reach the Hon. Manager as above, on or before the 12th of the month before it is required to appear; and if proofs are required, two days earlier.

All matter for the Literary Columns must be sent to the EDITOR, "POPULAR PHRENOLOGIST," c/o British Phrenological Society, 63, Chancery Lane, London, W.C.

Correspondents are particularly requested to note that the different departments are separate, and will save delay by writing to each only on its own business.

### EDITORIAL EFFERVESCENCE.

To all my Readers I wish a very bright and happy New Year.

\* \*

This number of the POPULAR PHRENOLOGIST commences the Seventh Volume. The history of its predecessors is not a very encouraging one, yet the need of a cheap and reliable organ of Phrenology is greater now than at any other time, and recognizing this fact, it has been decided to continue its publication, in the hope that those who appreciate the service it renders, will do their utmost to ensure for it a future less burdensome, but not less serviceable.

\* \*

I have again to thank all those who have helped with literary contributions during the past year. Our good friend, Mr. Webb, has ever been ready to do his share, and his "Lesson" is as much a feature of the paper as the title

itself. He has also taken the trouble involved in replying to querists on every variety of subject. I am grateful, too, to Dr. Withinslaw for his very valuable papers on Anatomy and Physiology, and trust my readers have taken advantage of the series.

\* \*

Of Mr. Severn's services as Interviewer, it is not possible to speak too highly; his sketches must convey their own story. His series of articles, too, on occupations, the information for which has been gained at great expenditure of labour, time, and money as well, will become a classic in phrenological literature. Other sketches have been contributed by Mr. R. D. Stocker, whose help has been rendered almost continuously from the birth of the paper. I owe thanks also to "Our Candid Critic" for his entertaining "copy," and I am sure his efforts are appreciated by all.

\* \*

Nearly all my regular helpers have promised to continue their services, but there is room for a much larger number of regular or occasional contributors. I am the more anxious that this should be known, as I am given to understand that an impression is abroad that the P.P. is run by a limited "clique" to air their own pet views and theories. I may say that not one of the persons who give currency to this rumour has to my knowledge ever favoured me with an article on Phrenology in any of its aspects, and therefore cannot speak of our exclusiveness.

\* \*

Perhaps my critics would be surprised to know that almost every month matter appears in the P.P. which is in opposition to my own opinion, and which, of course, I could suppress if I would. My policy is to give all a fair hearing when they have anything to advance relative to the subject for the advocacy of which the paper was established.

\* \*

Yet I have to exercise some discretion in the matter of our contents. Were it possible to publish all that reaches me, the life of the P.P. would be a short, but certainly not a merry one. However, I am always willing, nay anxious, to give the benefit of publicity to any views which may be advanced regarding Phrenology which are honestly held and intelligently stated, and which do not outrage common sense.

## REVIEW.

THE MENTAL FUNCTIONS OF THE BRAIN. Price 21s. net. *Grant Richards, London.*

This is the last great work on Brain Physiology which the scientific world has given us, and to the vast majority of physiological students it must have come as a surprise, sweeping away with all the force of a cataclysm the generally accepted theories of brain function which are now disseminated in the medical schools. The author—Dr. Hollander—has been a diligent student of the great anatomist Gall, and has succeeded in proving the main contentions of that discoverer by a method which no other writer has previously attempted, yet which in its nature is as near conclusive as any existing or obtainable evidence can be. When I say evidence, I refer to testimony to which even the most prejudiced opponents of Gall's system are bound to give credence.

The author wisely gives what phrenologists know to be the most elementary facts in the matter of man's mental constitution, but which seem to be little understood by the ordinary physiologist.

## ONE OF SUCH FACTS,

stated and argued with much force, is that *mind* and *intellect* are not synonymous terms. Mind includes not only the intellect, but also the emotions and passions, which have their separate locations in the brain cortex. The organ of the intellect is the frontal lobe only, and not the whole brain as is generally supposed.

The emotions come in for a large share of attention, especially their manifestation under abnormal conditions, and this could not well be otherwise when the nature of the evidence is taken into consideration.

It would be a great pleasure to communicate to my readers the whole of the points in this excellent treatise, but space forbids, and I must pass on to those of the greatest interest to the phrenologist. Writing as a doctor for doctors, the author has given especial prominence to what phrenologists know as the organ of Caution or fear, and gives one hundred and fifty cases to shew that lesions of the brain in this locality result in Melancholia. I am not quite sure if I understand the author's position here. There is no direct claim of a discovery, but the impression conveyed to my mind, on reading the chapters devoted to this subject, was that this was intended; at least,

## NO CREDIT IS GIVEN

to Gall in this connection. On referring to Gall's works (English edition), Vol. 4, page 209, dealing with the organ of Caution or circumspection, he writes: "I am well aware that the theory which fixes the origin of Melancholy in a disorder of the organ of circumspection appears to be," etc. I recognize that Dr. Hollander's chief object, as given in his preface, is to rehabilitate Gall, though he speaks of "his" (the author's) locations, as if they were entirely distinct from, though corroborative of, Gall's discoveries.

The centres of Violent Mania (region of Destructiveness); of Suspicion and Persecution (region of Secretiveness); of Kleptomania (region of Acquisitiveness); of Voracious Hunger (region of Alimentiveness); of Music (region of Tune); and of many other mental manifestations, abnormal

and normal, are dealt with in an effective and a convincing manner.

In addition to his valuable evidence as to the correctness of the phrenological localisations, he deals with other, and such relevant subjects as "The relations between Brain and Skull"; "The significance of cranial contours"; "The doctrine of free will," etc. An excellent chapter on the history of Dr. Gall and his discoveries containing a well-deserved eulogy of the great master is of exceptional value, as it places before the scientific world a list of the many

## IMPORTANT ANATOMICAL DISCOVERIES

made by him in the course of his researches, "any one of which should have sufficed to bring him fame," as our author declares. This deserved commendation of Gall is accompanied by strongly worded adverse criticisms of Spurzheim by the Marquis Mosquati and others, the former quoting Gall as calling Spurzheim "a plagiarist and a quack."

A valuable chapter on "The Opposition to Phrenology" deals with the arguments used by modern opponents of Phrenology, and replies to them with vigour. He adroitly makes his witnesses reply to each other in such a manner as to leave the phrenological structure intact. He is especially effective in dealing with Herbert Spencer, Drs. Charlton Bastin and Andrew Wilson. To this latter gentleman he gives a castigation which is richly deserved, and which I trust may have the effect of making this popular lecturer on Physiology ashamed of himself.

## CONVINCING TESTIMONY

by eminent medical men as to the truth and usefulness of Phrenology occupies a space in this book. Men of the very highest positions in their profession are quoted as declaring unreservedly for Phrenology. Many of these had peculiar opportunities for observation, as Sir James Cox, M.D., and Dr. W. A. F. Browne, Commissioners in Lunacy; Sir James Crichton Browne, M.D., Visitor in Lunacy; Sir William C. Ellis, Physician to Hanwell Asylum, and others.

Dr. Hollander rightly condemns a certain type of "Professor of Phrenology," to whose ignorance much harm has come to the science; but in that connection he leaves the impression that all professing phrenologists are quacks. There are to him two classes of persons to deal with Phrenology—

## MEDICAL MEN, AND QUACKS.

Those of us who do not happen to be the former must be the latter. I cannot think it was the author's intention to convey this idea, but the text certainly does so. He asks that we shall be charitably dealt with for our offences, as we "have merely done what men of higher level (?) had left undone." In the name of the honest, earnest, educated, and intelligent phrenologists, who have done so much to make this particular book a possibility, by keeping alight the phrenological torch, I invite the author to repudiate any intention of so insulting them, and I feel I shall not invite in vain.

But, forgetting the matters which rouse my antagonism, I congratulate cordially and sincerely the author on the splendid service he has rendered to Phrenology by his work, and trust that it will have the effect he doubtless desires of once again placing it among the honoured subjects of study in our Medical Schools. In conclusion, I urge every phrenologist to secure for his library this admirable contribution to the literature of his favourite science.

## OCCUPATIONS AND PROFESSIONS.—XXV.

BY J. MILLOTT SEVERN, F.F.P.S

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## THE DENTIST.

It is a mistaken idea to think that teeth are only serviceable for dividing and masticating food for the process of digestion; they also subserve the important function of reverberators or vocal keys for conveying and modulating sound; and are moreover, when perfect, a great ornament to the human face. Hence, should the teeth be unsound or insufficient in numbers for these purposes the skilful dentist,



DR. DEUCHARS.

in the employment of his art, is capable of conferring a great boon upon his fellows. Even at the present time persons may be found who think it sinful to interfere with or replace or repair dental defects. This, to say the least of it, is indicative of stupidity and ignorance. When art with all its modern appliances steps in to assist premature decay or accident to the teeth, and particularly when it is considered that the health of individuals may be greatly prejudiced owing to bad digestion incident on insufficient or defective teeth, not to mention unsightly facial disfigurements, and the inconvenience resulting from inarticulate vocal expression, persons have a perfect right—even a moral duty involving upon them, means permitting—to avail themselves of the dentist's art. For comfort and utility, as well as ornament, artificial teeth, when skilfully and properly made and fitted are an invaluable substitute for the originals.

Dental surgery has now become a recognized profession; and practical and theoretical instruction relating thereto may be acquired in most of the London and provincial hospitals. Since dental education became compulsory on July 22nd, 1878, and the Dental Act of 1879, the financial and social status of dentists have risen considerably. The qualified dentist now ranks with the surgeon; and the educational curriculum of the student dentist aiming to attain the fullest credentials of an accredited legalized practitioner is almost as difficult and expensive as that of the surgeon. It is now necessary for anyone practising Dental Surgery in this country to register, and no foreign qualifications are admitted. Formerly exception was made with regard to the universities of Harvard and Michigan.

The usual course as regards apprenticeship to this profession is to serve three years with a registered practising dentist, the premium for which ranges from £100 to £200.

During this period the student-apprentice is chiefly engaged in the mechanical work connected with the profession—the making, moulding, fitting, and finishing of teeth and plates; only occasionally being in attendance during operations. He is, however, expected to be making headway in his theory studies and likewise the necessary arrangements for hospital experience and examinations. The registration of dental students is carried on at the Medical Council Office in London.

The subjects to be studied beyond those included in the general qualifications are: Dental anatomy and physiology (human and comparative), one course; a separate course of Dental Histology, including the preparation of microscopical sections; Dental Surgery, one course; a separate course of Practical Dental Surgery; a course of not less than five lectures on the Surgery of the Mouth; Dental Mechanics, one course; a course of Practical Dental Mechanics, including the manufacture and adjustment of six dentures and six crowns; Dental Metallurgy, one course; a course of Practical Dental Metallurgy; Practice of Dental Surgery at a recognized school, two years, and a certificate of having been engaged during a period of not less than three years in acquiring a knowledge of Dental Mechanics (this may be obtained by apprenticeship to a duly qualified dental practitioner, or in the mechanical department of a recognized dental hospital). The dental schools in London are the Dental Hospital of London, the National Dental Hospital and College; and Guy's Hospital Dental School. Most of the large provincial towns have now dental schools. The regulations for the Dental Licence of the Royal Colleges of Ireland and Edinburgh, and of the Faculty of Physicians and Surgeons of Glasgow are similar to those of the English college. The fees for hospital practice, including the purchase of students' books and some appliances, amounts to not much less than £150, exclusive of board and lodgings. The dental outfit required when commencing practice can scarcely be obtained under £200.

Much manual dexterity and knowledge of mechanics are requisite for the successful practice of dentistry which can only be acquired by long and careful training at the dental operating chair and in the dental laboratory.

It is requisite for a dentist that he should possess large Perceptive organs, especially Individuality, Weight, Form, Size, Locality, Colour and Order, combined with large Comparison and fairly large Imitation, Causality and Ideality so that he may be minutely observant, scientific, cause-seeking, artistic as regards the beautifying and perfect finish of his work; dexterous in the use of small tools, and various other scientific, mechanical and chemical apparatus and dental appointments. He should also possess a fairly wide head in the regions of Constructiveness and the Executive organs, a well-marked degree of both Benevolence and Hope combined with equally large Destructiveness, Combativeness, Cautiousness, Firmness, Conscientiousness, and Approbativeness, and not be deficient in either Self-Esteem, Secretiveness, or Acquisitiveness. This combination together with those above-mentioned will give him mechanical skill, sympathy and encouragement, together with courage, executiveness of purpose, a resolute mind, prudence, sensitiveness, ambition, sense of economy, tact, management, sense of justice, confidence, dignity, firmness and perseverance.

The accompanying portrait of Dr. Deuchars, Royal Colonade Chambers, Brighton, is very typical of the qualities required in a scientific, up-to-date dentist.

## JOTTINGS FROM MY NOTE BOOK.

BY OUR CANDID CRITIC.

### News That Startles.

Our American cousins are nothing if not sensational. In a newspaper called *The North American*, dated November 11th, and published in Philadelphia, we find the startling heading—"Surgeon gives mind to an idiot boy." This to start with, is rather a large order. One would feel inclined to ask the Editor to give a definition of mind—to state what is its nature and substance. If he can explain that naturally and scientifically, he will accomplish something which has never yet been done. But to the incident.

\* \*

### A Mind's Prison Opened.

The report states "That Dr. Gottlieb Sternberg, of 204, East 113th Street, a young and comparatively unimportant physician, has succeeded in developing a mind in an idiotic boy of 14 years. The lad was up to 13 years an absolute idiot. With the consent of the parents the doctor operated upon the lad, found his brain in excellent condition, but the skull pressed upon it on the left side, and it had no room in which to develop. He decided to open the skull where the diminution was noticeable. This he did, and removed a portion of the bone about the size of a five cent piece, and then made a wedge-shaped opening about two inches long. The brain then swelled out, and within a week there was marked improvement in the boy's general actions. Prior to the operation, the boy took absolutely no notice of anything, and the postures of the body were typical in every detail of an idiot. Now the patient's mind is about equal to that of a child of two years. He has begun to learn his alphabet, and the facial expression shews a marked improvement, and the physician has every reason to believe that the boy will begin to develop mentally at a steady rate."

\* \*

### Splendid, if True.

Cases of this kind are interesting to all students of Phrenology, and are valuable in so far as they confirm the teaching that there is an intimate relationship between the brain and the mental powers of a person. It is, however, well to be cautious before accepting as facts what, after all, may only be hypothetical. It is I suppose possible that the pressure of the skull upon a particular portion of the brain might prevent mental development; but would it cause absolute idiocy—impotence of ALL the mental powers? Again! We are not told which portion of the skull was operated upon. Was it the occipital, parietal or frontal lobes?

\* \*

To the man in the street this announce-  
**But is it so?** ment "Giving mind to an idiot boy" sounds rather far fetched. We do not say such a thing is not possible. We gladly welcome any *bona-fide* evidence which strengthens the truth of localization of brain function, but it must be evidence, and evidence of an authentic kind. We do not make these observations in a carping spirit, but are of opinion that it is best to await developments before crediting a physician, however able, with the power to impart mind to one who had previously lacked any kind of mentality.

### Wonders to Come.

As to what may be accomplished in the near future none can tell. Intelligent phrenologists believe in the great possibilities of psychological scientific research, and believe further that an accurate knowledge of specific mental functions, their localization and treatment, is not so impracticable as is generally supposed.

\* \*

### Faneled Fears.

If scientific men, without prejudice, would give attention to the phrenological classification of the faculties, and would carefully compare this with the peculiar characteristics of those whose brain is supposed to be affected, they would soon gather a number of facts that would at any rate cause them to think. Take for instance, Cautiousness, or the sense of fear. There is a tendency on the part of many persons to see things in the wrong light. They have a strong inclination to exaggerate difficulties, and see trouble where there is none. In business this checks enterprise, in religion it gives morbid views of right and wrong, in family life parents imagine their children are going to the devil, in public life men sometimes are led to think that deceit and cunning will always prevail, and in their personal character some so constituted are continually dwelling on their own supposed shortcomings, and are too self-centred to bring happiness to themselves or their friends.

\* \*

### Mental Causes.

This condition of mind may be partly due to heredity, and may have been strengthened by their particular environment, but the fact remains that the condition exists, and that, strive as they may, they have great difficulty in overcoming it. Where this condition is helped by excessive Approbativeness and Conscientiousness it becomes almost a disease, and I am acquainted with several persons with this combination of qualities as localized by Phrenology who suffer with severe headache in this region of the brain, especially when there is any irregularity of the bowels.

\* \*

### Study Facts.

If, therefore, scientific men who are interested in pathology and metaphysics would make a special study of the brain and its functions in health and disease, and would, if not disposed to co-operate with phrenologists, at least consider their hypothesis, it might be possible to gather facts that would ultimately be of great value to the human race.



### The Lymphatic Temperament.

Here lies a poor woman who always was tired,  
 For she lived in a place where help wasn't hired.  
 Her last words on earth were: "Dear friends, I am going  
 Where washing ain't done, nor sweeping, nor sewing,  
 And everything there is exact to my wishes,  
 For where they don't eat there's no washing of dishes.  
 I'll be where loud anthems will ever be ringing,  
 But having no voice I'll get clear of the singing.  
 Don't weep for me now, don't weep for me never,  
 For I'm going to do nothing for ever and ever.

## PHRENOLOGICAL CHARACTER SKETCH.

BY J. MILLOTT SEVERN, F.B.P.S.

## HERR JAN KUBELIK.

Lovers of music will be interested to know that, previous to his departure for America, Herr Kubelik, the marvellous violinist, who, it would seem, is destined to eclipse every other performer on that wonderful instrument the violin—wonderful indeed when in the hands of such performers as he—kindly allowed me to personally interview him for the *POPULAR PHRENOLOGIST*. Although only twenty-one years and four months old, and practically unknown in this country until a year ago, this gifted musician is now astounding the world with his marvellous performances. During his four months' engagement in America, Herr Kubelik has been guaranteed £200 a concert for forty concerts. Never before, it is said, has so large a sum been offered to so young a musician. Herr Kubelik was born at Mickle, near Prague; and it is interesting to note that his father, a market gardener, taught him the first rudiments of music.



Herr Kubelik's mental developments present a very interesting study, and are in every way confirmatory of his especial qualities of mind. Seldom indeed have I observed so much modesty coupled with

## SUCH RARE GENIUS.

The circumferential measurement of his head is  $22\frac{1}{4}$  inches, length  $7\frac{3}{8}$  inches—well developed in the intellectual lobes of the brain, and forward of the medullary centre; width  $6\frac{1}{8}$  inches, which is indicative of much steady energy, strong forceful qualities of mind, and marked executive powers. His temperaments, which consist chiefly of the nervous and lymphatic, are harmoniously developed. Constitutionally, he is fairly strong and vigorous, an advantage which gives some assurance that he is capable constitutionally of coping with the strain which is so frequently brought to bear on persons of recognized exceptional mental endowments. He

possesses a grand birthright in the inheritance of a sound physical constitution, combined with a good head. Thus one is able to predict that he is not a genius of the fitting sort, who display themselves with meteoric brilliancy for a brief period and as suddenly drop out of existence. With a reasonable amount of care his physical qualities are such as will enable him to carry out to the fullest those of his mind, and in fifty years hence he may still be

## THE GREAT MUSICIAN OF THE DAY.

Herr Kubelik appears to have descended from a long-lived ancestry; besides which he possesses much good-sense judgment, and is not so prone as some to be carried away by the impulse of the moment, or unduly influenced by the novelty-seeking public, which invariably pampers and spoils its idols of the moment. Herr Kubelik's head is fairly large for his age; it is well formed, and susceptible to further considerable development. Self-Esteem and Language may be said to be the weakest of his mental organs. He is exceedingly modest and unassuming; has a marked sense of propriety of conduct; is courteous and respectful; and is endowed with much self-possession, resulting from other qualities than that of Self-Esteem. Constant to his friends, devoted, considerate and thoroughly appreciative of their good opinions and counsel, he yet possesses a mind and ideas of his own, and is not easily carried away by persuasive influences. He is not largely approbative, hence these same manifestations of feeling apply equally in the disposition he manifests towards the public. He thoroughly appreciates the good opinion shewn towards him by the public; it is his nature, however, to be deferential and retiring. Tune, Time, Weight, Size, Locality, Order, Calculation, Comparison, Ideality, and Constructiveness, all of which are especially needed to be a clever executant in music, are very largely developed. Besides which he possesses other qualities that enable him to rise to the highest degree of superiority in

## THE ART HE SO GRANDLY ADORNS.

There are large reasoning powers—Causality, Human Nature, as well as Comparison, very large perceptive faculties, giving him a practical turn of mind, and strongly developed executive powers. These latter combined with other organs named—especially with large Ideality, Constructiveness, and Calculation, also large Firmness, Conscientiousness, Concentrativeness, well-marked Sublimity, Cautiousness, and a good amount of reserve and self-control—give him staying power, self-possession, precision, strength and executive force, combined with a high sense of refinement, delicacy of manipulation, marked creative capacity, mental resourcefulness, perceptive judgment, and a lofty imagination. He has marked powers of application and sense of economy, which are manifested in his manipulative dexterity, and in the manner in which he reserves the whole of his powers, mental and physical; thus his most sublime manipulative achievements are executed without any apparent effort. Genius as he is, however, as an executant, he has in him the ability to become

## A GREAT COMPOSER.

In my interview with him I understood him to say that he had not attempted to compose; he has the gift, however, in an exceptionally marked degree. Destructiveness even in the playing of music, if combined, as in Herr Kubelik, with large Ideality, Weight, and Calculation, does not in any way minimize the possession of a fine sense of touch, or delicacy of expression; but it enables the performer to emphasize with energy, passion, force and vigour the necessary parts.

## THE RESPONSIBILITIES OF PHRENOLOGISTS.

BY BENJAMIN SHORT.

There is probably no profession—not excepting even the legal, medical, and clerical professions—that carries with it greater weight of responsibility, and that is contingent with more momentous consequences than that of the phrenologist. He has constantly to give advice on subjects of the greatest delicacy and difficulty and of the most vital importance in shaping the conduct of those who consult him; also to teach correct physiological habits; to advise as to the placement of the affections, and the regulation of the emotions. He has frequently to occupy the position of adviser, counsellor, and friend, and to decide for others questions of their success or failure in the future.

The phrenologist who commands the confidence of the public in general, and of his *clientèle* in particular, will have had much to do in the course of a long and extensive practice with the conditioning of thousands and

TENS OF THOUSANDS OF LIVES.

He needs, therefore, not only quick perception, intuition, and natural aptitude as an observer and reader of character, but also the matured judgment and accurate knowledge which careful study and long experience alone can give, to qualify him for appreciating each individual case upon its merits. A first and indispensable consideration with him will be to be scientifically accurate as to facts, next to be logically correct in the deductions arrived at; and if his effort be inspired by human sympathy, sincerity, and integrity of purpose, it will impart additional value—not simply a commercial value, but a higher ethical value. To such an one it will be a labour of love and duty.

Undoubtedly much of the misery and misfortune that exist in the world to-day is occasioned by misguided effort and misplaced talent. The world of humanity may be likened to a heterogeneous mass of ill-assorted human atoms; hence the discord, the dissatisfaction and discontent that result. One need not be a profound student of human nature to know that the man or woman who has to eke out existence in

A WHOLLY UNCONGENIAL SPHERE, doing work which is absolutely unsuitable, and positively hateful, cannot, while human nature is what it is, be other than dissatisfied with his or her lot. The phrenologist is engaged in a truly philanthropic, as well as a highly responsible, work. Upon him devolves the task of evolving harmony out of chaos. He brings his knowledge, experience, and skill in estimating capacity and character; employs the principles of Phrenology in the work of solving the problem of life, of society, of humanity, and the problem of fitness; and in this he directs the mental and moral forces of his clients, guides their aspirations to their proper goal, puts them into their right position—the position for which by organization and capacity they are best fitted—and sends them on their way rejoicing. The principles of Phrenology intelligently applied will prove a remedy for many of the evils with which society is afflicted at the present time. Let men but engage in the work—whether mental or physical—for which they are by nature adapted, and the labour of life will no longer be irksome tasks, but truly enjoyable and

DELIGHTFUL PASTIMES.

For to him who loves his occupation—who succeeds and prospers in his work—come joy and gladness throughout the live-long day.

To one who has devoted long years of work and study for the good and benefit of his fellows, nothing can afford greater pleasure than the testimony and acknowledgment by his clients of benefits received, of success attained, of happiness and well-being secured, as the results of his advice. The conscious knowledge—borne witness to by living souls—that his words and work have been fruitful of good, is, to the conscientious phrenologist, a moral tonic which cannot fail to greatly cheer and encourage him in his labours. He should ever remember that he holds

THE KEY OF KNOWLEDGE

of human nature, of improvement and education, wherewith he is enabled to gain access to other minds and to teach them how to evolve and apply the best that is in them.

The intelligent phrenologist is a scientific teacher; but he is something more. He is—in the highest sense—a social and moral reformer. He is master of the science and art of Character-Building; he is able to apply phrenological principles to the reforming of habits, physical, mental, and moral—in a word, to the re-formation of character.

## OUR EXCHANGES.

THE PHRENOLOGICAL JOURNAL for December is a more than usually attractive number containing excellent character sketches of notabilities, including Rev. C. Sylvester Horne, and Li-Hung-Chang. In the section devoted to Health, there are many useful hints as well as entertaining reading. "Child Culture" and the "Doings of Phrenologists" are also valuable features. We commend the "Journal" to the notice of our readers.

HUMAN NATURE (*San Francisco*) is up to its usual smartness. It is bright, crisp, and readable. Every paragraph is to the point. The main subject dealt with is "Child Study," and the opinions of a number of leading persons on this subject are given. Apparently the local University proposes a new educational scheme, and the phrenologists, led by Editor Allen Haddock, intend to have something to say about its adoption without previously recognizing phrenological truths. May the right prevail.

MIND (*New York*) is styled "The leading exponent of new thought." It deals with Psychology, Metaphysics, and Occultism. The December number is full of matter for thought. Some of its articles are "Hindrances to World-Betterment"; "The Throne of Mastery"; "Man His Own Oppressor"; and "The Ministry of Love and Hope." It supports the phenomena and the Philosophy of Spiritualism in an intelligent and argumentative manner.

SUGGESTION (*Chicago*) is devoted to "The Study and Advancement of Suggestive Therapeutics," and also to the "Scientific Investigation of all Occult Phenomena." Judging by the trenchant articles in the December number, especially the one on "The Frauds of Spiritualism," its study of Occultism has led it to adopt an attitude far from friendly. Two articles are of especial interest—"What can I do to-day?" and "The Subconscious Man," both by medical authors.

Should any of my readers desire to know price and publisher's address of any journal referred to, I shall be pleased to give the necessary information on receipt of a stamped envelope for reply.—(ED. P.P.)

## ANATOMY AND PHYSIOLOGY OF MAN.

BY DR. WITHINSHAW, F.B.P.S.

Late Demonstrator of Anatomy, Royal College of Surgeons,  
Edinburgh.

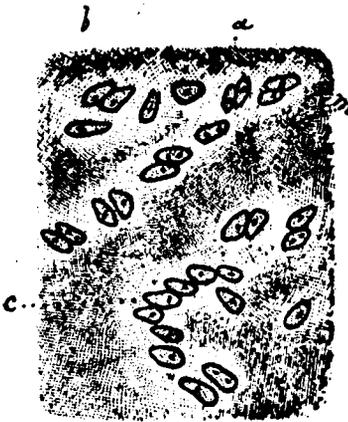
## THE SUPPORTING TISSUES.

By means of the elementary supporting tissues, the framework of the body and its organs are moulded and held together. These tissues are of *four kinds—viz.*, 1. Fibrous; 2. Adipose; 3. Cartilaginous; 4. Osseous.

**FIBROUS TISSUE.**—There are two varieties of fibrous tissue—white, or inelastic, and elastic fibrous tissue, both of which are present in connective tissue.

**CONNECTIVE TISSUE.**—Viewed with the naked eye, this tissue looks something like the fluff of cotton-wool. Seen under the high power of a microscope, it is found to consist of wavy bundles of white fibrous tissue, and, running across these, exceedingly fine straight fibres, which branch and coil up towards the ends like a broken spring. There are also seen cells, either flattened and branched or round and granular, placed between and upon the fibres.

In life, this tissue is pervaded with fluid (lymph) which



DESCRIPTION OF DIAGRAM.—Hyaline cartilage, highly magnified. *m*, matrix; *a*, cartilage cell, shewing nucleus in centre; *b*, group of two cells; *c*, group of eight cells.

(the ligamentum nuchæ in the neck, for instance), are made up entirely of this kind of fibre. The tendons, or cords, of the muscles, which are inserted into the bones, are also formed of white fibrous tissue.

If white fibrous tissue be boiled in water, a solution is obtained which, when cold, sets into jelly. By the action of the hot water a proteid substance (*collagen*) is changed into *gelatin*.

**ADIPOSE TISSUE.**—Adipose or fatty tissue is contained within the meshes of loose connective tissue. The fat exists in fat-cells which are really large changed connective tissue cells. The fat is first deposited in the form of minute globules in the substance of the connective tissue cell, and the globules gradually increase in size and run together, forming a single globule of fat which remains covered by a thin layer of the cell substance constituting the cell-wall.

The chief places where adipose tissue is found are just under the skin, between and around organs, and filling up inequalities. It gives roundness and beauty to the figure and limbs, and acts as a store of nutriment for the body.

**CARTILAGINOUS TISSUE.**—Cartilage, or gristle, is tough, slightly flexible, and elastic. Its colour is white, or bluish-white, and in thin slices it is semi-transparent. It is *non-vascular*—that is, contains no blood-vessels. To the naked eye it appears to be uniform in structure throughout, but microscopic examination shews that there are *cells* scattered in the general substance. Each cell is oval or rounded in shape, and contains a round nucleus. The cell consists of cell substance, containing embedded in it, besides the nucleus, numerous fine granules, some of which are often globules of fat. The solid substance of the cartilage in which the cells lie is called the *matrix*; it shews no structure, even on minute examination. The cells often occur in pairs, in which case each is somewhat triangular or half-moon shaped, indicating their origin by the division of one cell. In the growth of the cartilage each cell divides into two cells, and the two new cells as they grow themselves become farther and farther separated from each other by the formation of matrix between them. Later on these new cells will divide in a similar way, so that a group of four, eight, or more cells which have sprung from one cell may be seen.

**VARIETIES OF CARTILAGE.** There are three kinds of cartilage:—

1. *Hyaline cartilage.*—This is the variety just described, the matrix of which is structureless.
2. *Fibro-cartilage.*—In the matrix are masses of fine, wavy, parallel fibres of white fibrous tissue.
3. *Elastic cartilage.*—In the matrix is a close network of branched elastic fibres of a yellowish colour.

Cartilage occurs in the following parts of the body of an adult:—

**Hyaline cartilage.**

1. Forming a thin layer at the ends of the bones that make movable joints—articular cartilage.
2. The costal cartilages, connecting the ribs to the breast-bone, or sternum.
3. Parts of the larynx or voice-box.
4. In the trachea or wind-pipe.

**Fibro-cartilage.**

1. The intervertebral discs, occurring between the bones (vertebræ) of the spine.
2. Certain cartilages of the joints (inter-articular) other than those immediately covering the ends of the bones.

**Elastic cartilage.**

1. In the external ear or auricle.
2. Parts of the larynx.

**THE USES OF CARTILAGE.**—A very important use fulfilled by cartilage is the formation, in early life, of what will become the bones of the body. It forms the smooth caps to the ends of bones within joints. It furnishes firm but elastic connections between bones, as between the vertebræ and between the ribs and the sternum. It is serviceable also in forming firm but slightly yielding walls (or the larynx, and for keeping open the trachea, or for giving firmness and yet elasticity to such protecting structures as the outer ears.

## SENTIMENT.

BY LILLIAN DAY.

Thoughts which are prompted by feeling, rather than deduced from scientific facts, are regarded with suspicion by many people; yet men have lived to whom *sentiment* has been such a *powerful fact* in them that, in spite of all cold reason may say, they have moved the world by wielding no other weapon than that of a strong and convicting sentiment.

"Mere sentiment," as it is often described, may not be disparaged. It has prompted thousands to noble effort in the cause of humanity. It has directed many of those "thought-angels" that descend to draw men away from evil actions.

A great poet, in whom high and noble sentiment was so strong that he lived only to give out his own convictions, prodigally and passionately as poets will, sang the truth by inspiration, and there are none to contradict him; for it is wise to remember that there are truths too subtle to be laid down, to be classified, or to be proved by science.

They are the things for ever laid on the consciousness: life and death, joy and sorrow, love and hate, or hope and fear. They are the things concerning us all, that we seek after, or flee from.

Sentiment need not undo our logic, neither need our logic undo our sentiment.

What do we miss, if we possess not the exaltation of feeling, arising out of a sense of beauty and a love of mankind, which made Robert Browning write:

"Round the cape of a sudden came the sea,  
And the sun looked over the mountain's rim—  
And straight was a path of gold for him,  
And the need of a world of men for me"?

And what do we not miss of the glowing enthusiasm out of which he cried of "his manhood's prime vigour!" and also of the steady trust which, in the face of all dead fact that casts a gloom of doubt over the highest hope of existence, made him sing:

"Let one more attest:  
I have seen God's hand through a lifetime,  
And all was for the best!"

and

"Lose who may—I still can say  
Those who win heaven, blest are they!"?

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## SELECTIONS.

## THE DOUBLE SELF.

I am a lover of all living things. You, my poor sister, struggling with your heavy burden on your lonely way, I would kiss the tears from your worn cheeks, lighten with my love the darkness around your feet. You, my patient brother, breathing hard as round and round you tramp the trodden path, like some poor half-blind gin-horse, stripes you only encouragement, scanty store of dry chaff in your manger, I would jog beside you, taking the strain a little from your aching shoulders; and we should walk, nodding our heads, side by side, and you, remembering, should tell me of the fields where long ago you played, of the gallant races that you ran and won. And you, little pinched brats,

with wondering eyes, looking from dirt-encrusted faces, I would take you in my arms and tell you fairy stories. Into the sweet land of make-believe we would wander, leaving the sad old world behind us for a time, and you should be Princes and Princesses, and know Love.

But again, a selfish, greedy man comes often, and sits in my clothes. A man who frets away his life, planning how to get more money—more food, more clothes, more pleasures for himself; a man so busy thinking of the many things he needs he has no time to dwell upon the needs of others. He deems himself the centre of the universe. You would imagine, hearing him grumble, that the world had been created and got ready against the time when he should come to take his pleasure in it. He would push and trample, heedless, reaching towards these many desires of his; and when, grabbing, he misses, he curses Heaven for its injustice, and men and women for getting in his path. He is not a nice man, in any way. I wish, as I say, he would not come so often and sit in my clothes. He persists that he is I, and that I am only a sentimental fool, spoiling his chances. Sometimes, for a while, I get rid of him, but he always comes back; and then he gets rid of me and I become him. It is very confusing. Sometimes I wonder if I really am myself.—*Jerome*.

## NATURE'S NOBLEMEN.

Who in life are great and noble?  
Fortune's rich and favoured sons?  
Loyal peers and royal princes?  
Say, are these life's greatest ones?

Pride of birth and lineage hoary,  
Pomp and dignity of state,  
Boundless wealth and kingly glory,  
Make men neither wise nor great.

They are noble who undaunted  
Do the right, whate'er betide,  
Who have never proudly vaunted  
Boastful words the kingdom wide.

They who struggle hard, and labour  
For the bread of little worth;  
They who strive to act the neighbour  
To the suffering of earth.

They who fight with silent sorrow,  
Gloomy doubt, and black despair,  
Strong ones, whom the coming morrow  
Cannot frighten with its care.

Who, when aid is unavailing,  
Stand alone 'gainst want and pain,  
And from out the fierce assailing  
Come without dishonour's stain.

They are great, whose pity lightens  
Someone's load of grief and woe,  
And the shrouded pathway brightens  
Of some wanderer below.

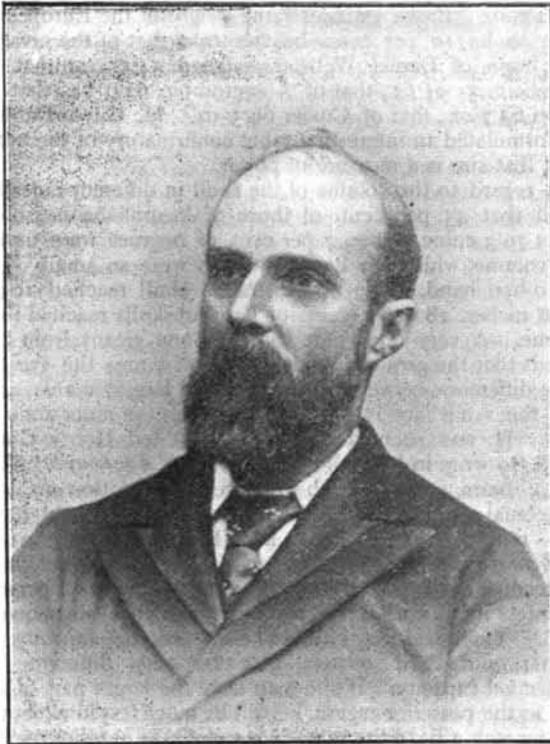
Though their lives are poor and lowly,  
Though they wield not sword or pen,  
Deeds of love like theirs are holy,  
They are nature's noblemen.

## PHRENOLOGICAL WORKERS.—No. I.

MR. D. T. ELLIOTT, F.F.P.I.

It is now twenty years since the subject of our sketch first became interested in Phrenology. Being possessed of a kindly and sympathetic nature, and an organization of a superior type, he had a strong desire to help in the uplifting of men from a lower to a higher plane, and as far as his opportunities and ability permitted he worked with that object.

His first knowledge of Phrenology was gained from the perusal of Combe's *System of Phrenology*, and *Elements*. The reading of these works resulted in a strong desire to



know more of the subject, but it was not until 1890 that he was able to devote the necessary time to its serious study. In that year he joined the Fowler Phrenological Institute as a pupil, and, under the able teaching of the late L. N. Fowler and Miss Jessie Fowler, he made rapid progress, more particularly in the practical work. He passed the highest examination required of the students in 1893, and became a recognized Fellow of the Institute.

Mr. Elliott's worth and ability were early recognized by his tutors, and opportunities were provided, enabling him to use his practical knowledge to advantage. During the temporary absences of Mr. and Miss Fowler, he was the man selected to represent them in the consulting-room, which he did with such success, that when these popular exponents of Phrenology decided to return to their native land, he was appointed to succeed them in their many *roles* of lecturer, teacher, consultant, etc. For over five years he has occupied this position with dignity and honour.

It was no light task to follow in the footsteps of that great master of his subject, L. N. Fowler, but he has done this in a manner which reflects the highest credit upon him; for in no branch of the work under his direct personal supervision has there been the least falling off in the interest shewn by pupils, patrons, or members of the Institute.

Teaching is Mr. Elliott's special delight, and his pupils are largely found among the business men of the city who desire a knowledge of Phrenology for the purpose of applying it to their business needs, and not for professional purposes. In addition to his other duties, he acts as co-editor of the *Phrenological Annual* with Miss Jessie Fowler, and is a writer of no mean ability.

Mr. Elliott is a shrewd and careful man of business, who deals justly, but acts mercifully when the need arises. He is in no sense speculative in material matters, but may err at times in this respect when dealing with subjects purely metaphysical. He is imaginative, influenced by ideals, and largely led by his intuitions. His finely organized brain is sensitive to all impressions, especially those relating to moral and intellectual subjects.

He should be a painstaking and successful teacher, as doubtless the many pupils of the Fowler Institute find him; for teaching is his *forte*, and it must be a delight to him to impart knowledge to the anxious and intelligent student.

As Warden and General Superintendent of the Institute, Mr. Elliott has ample scope for demonstrating his powers; and, as the measure of his success, may be given the continued and ever-increasing success of the meetings, and the patronage generally accorded to the various branches of the Institute's operations.

Mr. Elliott may often be heard dilating on his favourite theme in the various lecture-halls of suburban London, for which his services are frequently requested by literary and other societies.

Within the circle of our acquaintance there is no phrenological worker whose methods are more free from reproach, whose motives are loftier, or whose success is better deserved than those of our fellow-worker D. T. Elliott, Fellow of the Fowler Phrenological Institute.

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### MUSIC AS MEDICINE.

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A new society has just been organized in New York which intends to employ music as an aid to the cure of disease.

Musicians and singers will be invited to give their services free and to visit the hospitals and the homes of invalids and attempt to divert the thoughts of the patients by vocal and instrumental music.

Miss Eva Vescelius, a well-known soprano, is the organizer of the society. She says: "We shall use great tact and judgment in selecting the music. Those airs having a soothing effect will be employed in fevers. I have known the 'Pilgrims' Chorus' from 'Tannhäuser' work wonders in insomnia. I believe the day will come when no hospital will be without a well-equipped band."

The society will be known as the St. Cecilia Branch of the International Sunshine Society. Several doctors approve of the movement.—*Daily Mail*.

## LESSONS IN PHRENOLOGY.—LXXIII.

BY JAMES WEBB, F.B.P.S.

## SIZE AND POWER.

Brain development is an index of its power, *other things being equal*. These other things are Temperament, Health, Quality, etc.

Fish and reptiles have a very small cranial capacity when compared with the weight of their bodies; their intelligence is proportionate. The gnawing animals—the rabbit, the hare, etc.—have also very little brain, and very feeble intelligence. The same remark applies to the ruminants—the ox, camel, sheep, etc.

In the case of dogs, foxes, and wolves, we find much larger brains and more extensive intelligence. Being carnivorous, and so compelled to prey on the weaker animals, this is a necessity. Monkeys, and especially the larger species, have a still greater brain development and cranial capacity, and consequently a higher degree of intelligence. And both in capacity and size the human brain is immensely larger than the monkey brain, just as man's intelligence is immensely superior to monkey intelligence. In the same way it can be shewn that the larger brained races are superior in intelligence to those with smaller brains. At the battle of Assaye, Wellington, with a small army composed of men individually provided with larger brains than the enemy, gained a victory over the small-headed Hindoos, though they were far more numerous than the English.

The ram has a brain capacity of 9·1 cubic inches; the lion of 18·2 cubic inches; the gorilla of 32·3 cubic inches; and man of 79·3 to 97·6 cubic inches.

Both in animals and in man a growth in cranial capacity takes place with the growth of intelligence and civilization. In other words, mental improvement corresponds with brain development. The animals of the tertiary period had smaller crania than the same animals have at the present time. And human crania are found to be less and less as they represent beings further removed from the present era.

In the catacombs of Paris various collections of skeletons are ranged according to their antiquity. M. Broca and others have shewn that the crania from the cemetery of the Innocents, founded in the thirteenth century, have an average capacity of 85·9 cubic inches, whereas those from the cemetery of the West have an average capacity of 89·1 cubic inches; that is, they have 3·2 c. in. of capacity greater than the former.

It has been carefully calculated, from this and other facts, that Parisian crania have grown from 3 to 4 c. in. per century.

In the case of the skulls dug from the cemetery within the city where families of persons in easy circumstances were buried, and who were therefore better schooled, Broca found that they averaged 86·9 c. in., whilst from the cemetery outside the city in which had been buried the poorer families at about the same time, the crania averaged 85·9 c. in.

In the case of those buried in the nineteenth century, the crania from the better graves averaged 90·5 c. in.; whilst those from the poorer graves (the *fosse*) averaged 85·6 c. in.—a capacity of 4·8 c. in. in favour of the instructed classes.

Among living races the cranium is larger in the superior than in the inferior or degenerate races.

In the Caucasian race it averages fully 88·4 c. in.; in the negro of Africa 83·6 c. in., in the Australian 82·2 c. in., and in the pariahs of India 81·2 c. in. Hence activity and cultivation increase the size of the brain. Whilst the negroes of Africa make but little improvement, their American kinsmen have exhibited considerable brain growth—so much so that they are rivalling their white neighbours.

There are in Paris the crania that belonged to the collections of Drs. Gall and Dumontier. Their mean capacity is 95·2 c. in. Dr. Gall's skull had a capacity of 103·7 c. in., that of Descartes 104·1 c. in., of Volta 111·6 c. in., of Spurzheim 119·0 c. in., of La Fontaine 119·0 c. in.

In regard to the weight of brains, it is found that those of 29½ oz. are those of idiots. The brain of a savage weighs 42·3 oz. (twice the weight of that of the gorilla), of the negro 43½ to 45½ oz., whilst that of the European weighs from 47·2 to 50·1 oz. Broca estimated the weight of the European's brain to be 10 per cent. heavier than that of the savage. The brain of Daniel Webster weighed 54·5 oz., that of Spurzheim 55·01 oz., that of Abercrombie 62·9 oz., that of Byron 63·7 oz., that of Cuvier 64·5 oz. M. Guyot-Daubés has formulated an interesting table confirmatory of the statement that size is a measure of power.

In regard to the volume of the skull in different races he found that 45 per cent. of those of Australians measured under 79·3 cubic inches, 7 per cent. of negroes were under that volume, whilst no Parisian skulls were so small. On the other hand, while no Australian skull reached 103·7 cubic inches, 28·6 per cent. of Parisian skulls reached that volume. A very important fact that one gleans from his table is that the greater the civilization of a race the greater is the difference between its smallest and largest crania, and that the same fact is also observable in the more ancient races. It was such facts as these that led Henry Gray, F.R.S., to write in his well-known work on *Anatomy*: "The size of brain appears to bear a general relation to the intellectual capacity of the individual." He would have been much more accurate had he omitted the word *intellectual* in his statement, for we often find a head of great intellectual capacity of the same size as that of a person much less intellectual. He omitted "the other things being equal." One head may have the same cubical capacity as another, but their owners may be very different in intellectual capacity. If one man have the larger part of his head in the posterior region, he will be much less intellectual than he with a head the same in size with the anterior region predominant, though he may be far more affectionate. On the other hand, a person with a wide and squat head will be far more selfish and less religious than a person with a highly developed coronal region, but he will be more politic and energetic than such a person; yet the cubical capacity and weight may be the same in each case.

At the School of Medicine at St. Petersburg the professors have put it on record that the development of the heads of their pupils was much greater than of other young people who had not given themselves to study.

Dr. Delaunay made a number of inquiries into the size of the heads of various professions. He found that the amount and intensity of mental labour exercised a great influence on the growth of the brain and form of head. He found in visiting the workmen's quarters that the smaller sized hats were sold there almost solely, whereas in the commercial quarters the larger sized hats only could be sold; while in the quarters where the normal school and the colleges are to be found, the hats sold were larger still.

## REPORTS OF MEETINGS.

### BRITISH PHRENOLOGICAL SOCIETY INCORPORATED.

The ordinary meeting of this Society was held at 63, Chancery Lane, on Tuesday, December 3rd. The President (Dr. Hollander) occupied the chair.

The minutes of the previous meeting were read by the Secretary and confirmed by the meeting. It was announced that a members' auditor should be elected to supervise the annual accounts, and on the motion of Mr. Warren, seconded by Mr. Donovan, Mr. Courtney was elected without opposition.

THE SECRETARY announced the series of lectures by Dr. Withinshaw of which notice is given in another part of this paper, and hoped as many as possible would take advantage of this opportunity to improve their knowledge of Phrenology.

THE PRESIDENT briefly introduced the lecturer, Mr. H. C. Donovan, one of the Society's Vice-Presidents, and called upon him to give his lecture on

#### THE ORGAN OF CONSCIENTIOUSNESS.

Mr. DONOVAN, in the course of his address, said that Conscientiousness was one of the faculties discovered by Dr. Spurzheim. Lying on each side of Firmness its organ was a prominent feature in the primary arch of the head, the keystone of which would naturally be Firmness. Conscientiousness should slope away from Firmness as a Roman or Saxon arch would curve. In the now almost extinct collection of phrenological casts there were some striking cases of abnormal development of this organ. In one case, that of a lady, the organs were so prominent as to give Firmness the appearance of lying in a valley between two hills. A cast of Lord Eldon shewed the reverse of this; the organs presenting a sunken and shrivelled appearance. There were many cases of small Conscientiousness, chiefly of murderers, assassins, gamblers, etc. There were persons to-day who held prominent positions, who were almost idiotic as regards this faculty. Heads should be looked at when

#### CROWNS, CORONETS, AND LAUREL WREATHS

were not on them. The general opinion of Phrenologists was that the function of Conscientiousness was a sense of Justice. This may be right to a certain extent, but a sense of Justice implied more faculties than one, as, a sense of the fitness of things, of Congruity. Conscientiousness assisted mainly in keeping Amativeness from Sensuality, Combativeness and Destructiveness from unfair defence and aggression, Acquisitiveness from Covetousness, Alimentiveness from Gluttony, etc. It restrained the lower desires, so as to cause us to refrain from wrong-doing. What may be called personal motives, such as fear of consequences, sense of pride, desire to avoid blame, etc., were secondary to the great motive—pure Conscientiousness. When an action contrary to Justice was proposed to a person not hardened in crime, a consciousness of its impropriety came over the mind, and some inward monitor, or monitors, warned one against the commission of such a deed. These feelings were not the result of a process of reasoning. Reasoning did not act upon the circulation of the blood, so as to call up

#### THE BLUSH OF SHAME

or indignation; nor would it affect the performer of an evil deed so that he could not eat, sleep, or enjoy a moment's

peace, and to secure repose make him the officers of Justice. Persons who render himself to conscientiousness did things of which a small person would be incapable. There were conscientious apart from dishonest acts in which the warlike was manifested. Not only were things done and ways not to be done, but absolute duties were left's faculty by men, too, who claimed to be honest and ought without experiencing the slightest twinge of self-med, Consciousness of one's own character was hard, at. The innately cunning man did not say, "I act a cunning part, I will be cunning as a matter of course nor did he call this method of proceeding cunning. For no other mode of acting, and did not know his to be cunning mode—that is, dishonest and false.

It was the same with the unconscientious man; he did not say, "Now, I will act dishonestly"; it was his natural method of acting in such and such a case.

It was not to be expected that a person possessed of a large organ of Conscientiousness was necessarily conscientious, honest and truthful. To hold fast to

#### THE DICTATES OF CONSCIENCE

required much moral courage, of which Self-Esteem and Firmness were some of the elements. Caution and Love of Approbation were needed to keep off things hurtful or dangerous, such as temptations arising from evil habits and associations. Morality depended not on one faculty or one emotion, but on many.

Conscientiousness combined with too large Firmness and Self-Esteem often rendered a man unpractical, and too fond of the right to pursue the expedient—that is, of what he deemed to be right, for his notions of right and wrong would be sure to be peculiar to himself. There was reason to believe that a large development of this organ was essential to an open and ingenuous mind. The man in whom it was defective was ever ready to yield to any strong pressure from within or without; and he soon lost the bold, frank, artless deportment which belonged to the practically honest man. There were, however, other causes for a shy, and reserved manner. A person with good Conscientiousness would experience remorse at the contemplation of a dishonest action. The question,

"IS THIS RIGHT, HONOURABLE, JUST?"

would suggest itself. With the faculty moderate, remorse would in all probability follow the deed immediately; but when it was small, there was no remorse at all, or if such a feeling ever did assail the wrong-doer, it was long after the evil deed had been committed; and then it was often too late for restitution, contrition, or repentance.

The lecturer spoke of the lack of Conscientiousness as a national characteristic of the Russians, and of a recent movement in Russia for the cultivation of the practice of truth-telling. The advocates of this new cult were known as a sect, and their doctrines became so much the fashion as to become a form of affectation. These advocates were called Nihilists, though we in England had misused the term applying it to violent revolutionists. The true Nihilists, however, were they who cultivated Conscientiousness, through ignoring other equally important faculties, doubtless due to their ignorance of the constitution of the human mind.

No remarks (said Mr. Donovan) on this organ could be complete without paying due consideration to those people who are known in all grades of society as "Liars." It was very certain that the motive power behind the liar could

not be due to a faculty. It would, therefore, be wrong to assume it was safe to assert that there could be no downright lying was due to defective Conscientiousness, who had not a very small share of it.

## CLASSIFICATION OF LIARS

it process; but he would mention a few of them. The Secretive liar was prone to the truth rather than to the direct publication. When active Secretiveness accompanied Conscientiousness it gave rise to various kinds of dishonesty, active and passive, and of course to many forms. Secretive liars insinuated lies and reports afloat; they seldom came out with a bold lie about themselves. They were of all liars the most dangerous, for they enacted lies rather than uttered as for plain-spoken truth, they were never guilty of lying for a purpose.

There were the egotistical, applause-seeking liar in whom Esteem or Love of Approbation was the leading faculty, the organ of Language being well developed. His talk was chiefly of himself; and, speak of what you would, of any feat you had performed, or had heard of being performed, he at once trumped your card. These liars proceeded from exaggeration to fiction. Their horses (no matter if they had none) were the best, so were their dogs. In sport nothing could excel them. In fishing they were simply dreadful. There were liars, male and female, who would boast of their amatory conquests, in the most incautious and flippant style.

There were also gabbling liars, and in this class probably

## LADIES MAY CLAIM THE HONOURS.

These loved to talk; but having poor observing powers, and being unable to readily assimilate facts, they relied on those faculties which favoured imagination. In other words, they invented and imagined that of which they spoke.

The lecturer further dealt with his subject, the trend of the argument being to shew that although small Conscientiousness accompanied deceit, dishonesty, and crime, yet these evils were not due to the initiative of this or any other small organ. The tendency to crime was due to other and more powerful impulses which Conscientiousness, being small, was incapable of restraining. Had Conscientiousness been large, the restraint it would have imposed might have prevented the criminal or evil acts.

At the close of the lecture an interesting discussion took place. It was agreed that Mr. Donovan's paper was a most valuable one, his descriptions being extremely thorough and definite. The following ladies and gentlemen took part in the discussion:—Mesdames Hammersley and Emerson; Drs. Hollander and Withinshaw; and Messrs. Brunning, De Haas, Sarna, Overall, Cox, Warren, and J. Patten.

A vote of thanks proposed by Mr. Cox, seconded by Mr. Warren, was accorded the lecturer, and the meeting closed.

**LEYTON PHRENOLOGICAL SOCIETY.**—There was a good gathering on November 22nd to hear Mr. J. B. Eland lecture on "Phrenology Demonstrated." The President, E. H. Kerwin, Esq., presided. The lecturer, in the course of an excellent address, said that all science was based upon fact and experiment, as the root meaning of the word implied. The science of any department of knowledge was compiled from a classification of facts. Phrenology was a science of the mind based upon the physiology of the brain, and its development based upon that which might be

observed, compared, and followed in its development. The founder of Phrenology, Dr. Gall, who might be considered as the greatest brain "physiologist," did not discover the locations of various faculties by slicing and probing the brain. The lecturer proceeded to tell how Gall went to work, and enumerated some of his teachings. The fact that various areas of the brain had been located by phrenologists to mental faculties was not at all demolished by physiological evidence locating motor centres in those places. The fact was, the latter demonstration was the crowning proof of the identity of faculty and organ acting together in their dual man of spirit and body. Mr. Eland shewed how certain faculties could be developed by use, in the same way that Sandow had developed his muscles. He used very able arguments to prove that Phrenology was not only the science of the mind, but the key science of education, of health, and of business aptitude.

On Friday, December 13th, Mr. J. Millott Severn, of Brighton, lectured on

## "CELEBRITIES I HAVE EXAMINED,"

the chair being occupied by G. Budd, Esq. Large sized portraits of the celebrities spoken of adorned the walls of the hall, and made a goodly array of well-known characters. The lecturer, who had personally examined phrenologically all the celebrities represented, interested his audience immensely by his lucid descriptions of their characters and the striking contrasts presented by the different classes of heads ranging from the professional cricketer to the popular preacher. He had got together considerable material of great scientific value, and had succeeded in winning for Phrenology the consideration of many persons of exceptional positions. The lecturer explained the fact that the average size of the heads of the cricketers and athletes he had examined was less than that of celebrities in intellectual pursuits. Dr. Parker's head measured 24½ inches, and that of Mr. Henniker Heaton 24½ inches in circumference, whilst that of Prince Ranjitsinjhi was only 22 inches. He passed rapidly from one field of mental aptitude to another, giving the reasons for the special superiority of each, and explained why the moderate-sized heads had won for themselves success in their own particular lines. The list of celebrities included preachers, actors, authors, political reformers, labour leaders, editors, music hall artistes, musicians, athletes, etc. At the conclusion of the lecture questions were asked by Messrs. Stanley, Gompertz, Delf, etc., and were suitably replied to. A vote of thanks was accorded the lecturer.

\* \* \*

**BRIGHTON AND HOVE PHRENOLOGICAL ASSOCIATION.**—On November 21st, Mr. J. Millott Severn lectured on "Practical Phrenology," in which he described methods of ascertaining the position and size of the brain organs connected with some of the more subtle qualities of mind. He referred to Tune, shewing its location as being about half an inch or so further back towards Constructiveness than is usually shewn on busts. The smooth rounding out of the forehead did not always mean great musical capacity. To manifest musical genius other qualities (notably of Time, Weight, Form, Locality, Comparison, and Ideality) were necessary. Persons notable for great musical powers such as Sarasate and Kubelik, whom he (the lecturer) had personally examined, had considerable length of brain from the medulla forward, and were well developed in that region of the brain immediately in front of Constructiveness. Other mental organs presenting intricacies in judging their

actual size were also dealt with by the lecturer in a capable and instructive manner. The subject was much appreciated by a good audience.

At the following meeting of the Association, Mr Geo. Cox, of the B.P.S., London, was the lecturer. His subject was "The True Basis of Character," which in a clever discourse he shewed to be organization and environment. The word "character," he first explained, was not a man's reputation, or what he appeared to be to others, but what he knew himself to be. The manifestation of character depended primarily upon material conditions over which the subject had no control. Men were born with different organizations, and it was an absurd fallacy to maintain that what one man had done another could do. The lecturer proceeded to clearly define the different organizations and the characters they produced, and shewed the distinctive formations of the brain lobes peculiar to each type. He then dealt briefly on the force of environment in determining character, and subsequently illustrated his lecture by lantern views. The lecture was keenly appreciated, and a hearty vote of thanks passed to Mr. Cox at its conclusion.

\* \*

WANDSWORTH.—At the East Hill Baptist Church, Mr. George Cox, F.B.P.S., on November 21st, delivered a lecture on "Phrenology from a Christian Standpoint." The lecturer dealt with the doctrines of man's accountability and conversion, shewing their harmony with Phrenology. He also referred to the limitations of Phrenology and the immense importance of environment as a factor in estimating character and conduct. The lecture was illustrated with lantern slides, and by public delineations of the characters of two gentlemen, who testified to the accuracy of the statements. A good audience gave the lecturer a cordial vote of thanks.

\* \*

ROTHERHAM.—At the Masboro' Ebenezer Chapel on Friday, December 6th, an interesting lecture on "The Use of Phrenology to Parents" was delivered by Mr. A. E. Sides. Mr. C. Adams, of Eastwood, occupied the chair. The lecturer dwelt on the necessity and efficacy of right training. The parent should first study the natural character or mental constitution of the child, as it was this inborn character which shaped all his inclinations; it was the motive power which influenced all his outward actions. It was a mistake to suppose that the outside world had the greatest influence in the character. The chief influence was from within. The moral faculties of children should be cultivated as well as the intellectual. Children also had a physical nature which it was necessary should be healthy and vigorous that the mind may be able to manifest itself fully. The intellect of the children was taught at the ordinary schools of our day, and it devolved upon the parents to train the rest of the nature of their offspring, more particularly the sentiments and the right of the domestic and animal faculties.



#### PERSONALS.

MR. JAMES WEBB, our well-known contributor, has been interviewed by the *District Times*, Leyton, and a lengthy report appears in that paper, accompanied by a capital portrait. This is not the first time Mr. Webb has submitted himself to a similar ordeal, but he always succeeds in keeping his pet theme—Phrenology—to the front. To the interviewer

in this case he gives his reason for taking up Phrenology. It is new to me, and may be to many of my readers. In reply to a query, Mr. Webb said: "When I was at school a gentleman came in one day and said: 'This boy is fond of pictures and books.' He could not have mentioned anything to which I was more devoted. It was that remark that awakened my interest in Phrenology, and I have spent 45 years in studying it, and what few years I have left I intend also to devote to it."

\* \*

The REV. E. W. JENKINS has been doing good service for Phrenology recently, giving successful delineations at the Baptist churches of Monkwearmouth, Newcastle, and South Shields. Considerable interest was excited, and much good done. As one of the resolutions of thanks to him says, "To our young people your revelations to them of their moral and intellectual capacities, and the sound advice with which you so wisely supplemented it, cannot fail to have a beneficial effect." Another statement is that his "clever delineations of character called forth expressions of wonder and delight." A most interesting ceremonial took place on Monday, December 9th, when the Rev. E. W. Jenkins was presented with a public testimonial consisting of a beautifully illuminated address and a cheque for £50. A large and influential gathering of citizens gathered in the St. Andrew's Presbyterian Church Hall, Consett, to witness the presentation. The chairman and others made eloquent reference to Mr. Jenkins's work and life, and the rev. gentleman responded in a very touching speech. One thing is plain, that Mr. Jenkins has lost none of his popularity by his adherence to, and advocacy of, Phrenology.

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A letter reaches me all the way from Tasmania, my correspondent being Mr. R. M. WHELLOCK, late a member of the B.P.S. executive. He is doing as much as his opportunities permit him to promote Phrenology in that distant region. He is anxious to be held in remembrance by his late co-workers, and desires me to express his kindly wishes to one and all.



#### OBITUARY.

DR. RICHARDS GRAY.

We regret to have to announce the death of a fellow-worker in the phrenological field, news of which has recently reached us, though the sad event took place as long ago as July 20th, 1901. Dr. Gray, for some time a Fellow of the old Association, was known to many of the long-standing members of the British Phrenological Society as an intelligent and acceptable exponent of Phrenology. He always sought to keep its advocacy on a high level, and by voice and pen urged its claims on the attention of the thoughtful. He did much to keep interest alive in the districts in which he resided, particularly at Hythe and Folkestone, in the latter of which he passed away. His end was comparatively sudden. He was attacked by pneumonia, and yielded to a consequent failure of the heart's action.

As our elder workers pass away one by one from the scene of action, we look hopefully to the younger men to take the vacant places. There is need to-day of youthful and enthusiastic banner bearers. Who will step forward to take the post?

## ANSWERS TO CORRESPONDENTS.

CONDUCTED BY JAMES WEBB, F.B.P.S.

PHILO (*Paddington*).—I am glad you are not angry with my criticism of your spelling. Let me say, therefore, that, as you desire "knowledge," learn to place a full stop at the end of your sentences, and begin every new sentence with a capital; also write *doesn't*, not *dosent*, and *too*, not *to*, in *too much*. I am afraid you haven't given me a tithe of the information necessary to explain the strange character of the three persons you name. The Self-Esteem as you describe it in A will largely account for his character. The weak Benevolence and Veneration of B account for his selfish character. Look at his Love of Approbation. It is surely weak. C has a "broad square forehead" that indicates *meanness* you think. Nothing of the kind. Look for weak Benevolence and Love of Approbation. But your idea of a "broad square forehead," etc., may be very different from mine. Get them to attend some phrenological meeting, and have them read publicly, and no doubt you will find the key to their character; or take them to a London practitioner. By so doing you would get a valuable lesson in the Science and Art of Phrenology.

BACON.—The arguments used by the author had no reference whatever to Phrenology, and, therefore, you do a wrong to the science by quoting them in the way you do. Never attempt to support, or refute, any theory by arguments against some other theory. Had the writer you name known anything of Phrenology he could not have written the things he did. What is the value of the *opinion* of a person who *knows* nothing of the subject? Many people gabble about things they are totally ignorant of, even to persons who have studied them all their lives.

W. O'D. (*Belfast*).—The great Irish orator, Curran, was possibly unrivalled in humour; and, in reply to your question, I have to confess that it was not mainly owing to his organ of Wit. His largest organs were Individuality, Eventuality, Language, Form, Size, Comparison and Destructiveness. Several others of his organs were large, including Wit. He owed his wonderful oratory and humour to the first three organs named—his hard work to Destructiveness, Acquisitiveness, and Conscientiousness, the last-named being, according to his portraits, larger in the right than left hemisphere, *so far as one can judge*. Humour or Wit is the result of a striking copulation of ideas, of comparisons of things possessed of great differences. But to be able to shine in this, a person must have a wonderful knowledge of facts, for a person with few notions of either things or conditions can form but few combinations. Hence a person with the three organs first-mentioned poorly developed, however large his Wit, will be but a poor conversationalist; his converse, in fact, will be insipid.

POLICEMAN A.—You want to know "whether a whole host of isolated facts in favour of a philosophy are sufficient to prove its truth, seeing that we cannot know all the facts relating to it." You are a Sunday-school teacher, you say, and your "opinion" is against Phrenology, and you can't "believe" in it. I am not sure I quite understand you; but if I do, I think I can best answer you by asking, Do you "believe" in the religion you teach? If so, I think that you will have to see the resurrection of every living being, to say nothing of those that have already "gone before," before you can believe in Immortality.

B. A. (*Durham*).—Tell your friend, who says that "Dr. Gall arrived at his conclusions by guessing," that I say he ought to be ashamed of himself although he is a Ph.D. Had he ever given his attention to the subject he would have known better. Tell him that Gall often said: "Voilà ce que nous avons souvent vu; Voilà ce que nous avons toujours vu; nous n'avons jamais vu cela autrement." And tell him also that the vivisectionists of the present day have to admit with Dr. Ferrier that their experiments lead to different conclusions according to the person who performs them—not so with Phrenology.

C. E. H.—Your quotation from *The Story of Thought and Feeling* in no way affects the teachings of Phrenology. Whether the retina of a person who suffers from colour-blindness is insensible to certain kinds of rays, or whether different parts of the retina vary in their susceptibility to colour, rest assured that the eye is only the organ of sight, not that of Colour. The organ of Colour consists of that portion of the brain which is situated under the middle of the arch of the eyebrows. The writer of this answer has proved this thousands of times during a lengthy period. You will notice the difference between this last remark and the one you quote by your author, who apparently knows nothing of Phrenology. He says, in reference to colour-blindness, that "no satisfactory explanation has yet been found for the phenomenon, which doubtless depends on some peculiarity in the structure of the retina." This is as good as saying: "I don't know the cause of this trouble, but it really is caused by some fault in the retina." Your quotation, "Not only was John Dalton, who discovered it, himself colour-blind, but his brothers also," is very interesting because, firstly, a person colour-blind would be peculiarly unfitted to discover colour-blindness and its cause, so strangely stated by Mr. Ryland; secondly, because John Dalton's portraits are specially wanting in the area so noticeable in the portraits of persons with large Colour. As you live near Manchester, you ought to prove this readily, as busts and portraits must exist in the town that he adorned by a useful and honourable life for so many years.

MEDICUS.—you should purchase Dr. Ferrier's *Cerebral Diseases*, from which the account of the Crowbar Case was taken. That case proves two things—first, that the brain lost by Gage—Veneration, Hope, Faith and Benevolence—and the lack of injury to the cerebellum fully account for his profanity and sensual conduct; second, that the motor areas for the arm movements were destroyed without injury to the motricity of the limbs. Had Phrenology been wrong and the modern vivisectionists right, the case would have been exactly the other way about.

MICHAEL (*Pembroke Dock*).—Dr. Spurzheim, like George Combe, not only taught Phrenology, but allowed himself to be tested. A well-known case of this kind took place at Cork. Daniel Maclise was placed before him. Dr. Spurzheim exclaimed: "A painter, indeed."

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 Wit—Small.

An American once said to a German who claimed that he had the real New England sense of humour, "Did you ever hear the joke about the guide in Rome who shewed some travellers two skulls of St. Paul, one as a boy and the other as a man?"

"No," said the German. "Tell me at once, mein friend, dat joke."

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LONDON.—BRITISH PHRENOLOGICAL SOCIETY, 63, Chancery Lane, W.C.—Tuesdays, at 7.45 p.m. FREE.

Jan. 7.—"New Methods in Experimental Phrenology," by E. BASIL WEDMORE, Esq.

Feb. 4.—"Lord Macaulay and Phrenology," by C. P. STANLEY, Esq.

FOWLER PHRENOLOGICAL INSTITUTE, 4 and 5, Imperial Buildings, Ludgate Circus, E.C.—Wednesdays, at 7.30. FREE.

Jan. 15.—Lecture by D. T. ELLIOTT, Esq.

BIRMINGHAM.—BIRMINGHAM PHRENOLOGICAL SOCIETY, Temperance Institute, Corporation Street, at 8 p.m. Every Tuesday. Room No. 9.

Jan. 7.—Members' Practice.

Jan. 14.—Annual Meeting.

Jan. 24.—President's Address.

Jan. 28.—"Colour," by Mr. G. LESTER, and "Order," by Mr. P. SANDRACH.

KESWICK PHRENOLOGICAL SOCIETY, Birmingham Coffee House, Snow Hill.—Wednesdays, at 8 p.m.

Jan. 8.—"Hypnotism. What is it?"—Mr PRICE.

Jan. 15.—Mental Faculties.

Jan. 22.—"Shakespeare—A Study," illustrated with slides, by J. T. WALTON CLINTON.

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VOL. VII. No. 74.

FEBRUARY, 1902,

ONE PENNY.

## THE POPULAR PHRENOLOGIST.

FEBRUARY, 1902.

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Wholesale Publishers: L. N. FOWLER & Co., Imperial Arcade, Ludgate Circus, London, E. C.

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All Advertisements must reach the Hon. Manager as above, on or before the 12th of the month before it is required to appear; and if proofs are required, two days earlier.

All matter for the Literary Columns must be sent to the EDITOR, "POPULAR PHRENOLOGIST," c/o British Phrenological Society, 63, Chancery Lane, London, W. C.

Correspondents are particularly requested to note that the different departments are separate, and will save delay by writing to each only on its own business.

### EDITORIAL EFFERVESCENCE.

This is the month when the members of the British Phrenological Society have to cast their votes for the officers who are to assist in ruling the destinies of the Society for the ensuing year. It is a duty of some moment, as the B.P.S. is growing in power and importance, and by the *personnel* of its executive is to be measured its power for useful work, and its standing as an institution. Let every member see to it, that the ballot-paper received from the office be duly filled up and returned to the Secretary within the specified time. To be sure of this—NOW, while you are reading this, please take the matter in hand, and let your help be given to the various candidates whom you conceive to be the best able to serve the interests of the Society and Phrenology.

\* \*

I recommend no candidates; all are equally entitled to consideration. No doubt some are better qualified than others to serve in the various posts, but it would be invidious to shew preferences. I believe whoever are elected to the vacant positions will do their level best, and I can only echo a phrase often uttered in matters other than phrenological—"May the best win."

\* \*

It will be gratifying news to the readers of this journal to know that a phrenological society is being formed in Edinburgh to be named after that splendid pioneer, George Combe. A meeting is to be held early this year to inaugurate a systematic study of

Phrenology by the members. I wish the effort every success; and, knowing one of the promoters of the society to be a highly intelligent and withal most earnest advocate of our principles, I feel that my wish will be realized. That the days of the early Edinburgh phrenological movement may be repeated and surpassed, will be the hope of every enthusiastic phrenologist.

\* \*

A correspondent writes me from Brighton as to the position of Phrenology in Tasmania and the Australian colonies. He states that up to 1896 a flourishing phrenological society existed in Hobart of which Mr. J. Sheridan, of Liverpool Street, was one of the most enthusiastic workers. This society instituted a system of certifying the *bona fides* of itinerant phrenologists, after subjecting them to the test of an examination. Without the society's certificate the visiting professional would find but little support in Hobart. I regret to hear of the discontinuance of the society's work, and trust it may speedily have a revival.

\* \*

I regret that the announcement of class lessons to be given by Dr. Withinshaw, which appeared in our December issue, was not repeated last month. The matter was in type, but was inadvertently omitted. However, all may be for the best, as Dr. Withinshaw, whose time is naturally limited, has, at the earnest request of a committee of the Council, consented to resume his popular and valuable brain dissections upon conditions similar to those of last year. The class lessons referred to will probably be extended to include the full phrenological instruction necessary for candidates who propose sitting for the Society's examination. A scheme of this nature is now before the Council.

\* \*

The scheme is briefly as follows: Two of the Fellows of the Society have undertaken to give a series of lessons in the science and art of Phrenology, in three courses. Each course will consist of ten lessons. The first course, as at present suggested, will deal with the skull and brain, the temperaments, sizes and forms of heads, ethnological considerations, the locations of organs, etc. The second course will deal with the functions of the organs singly and in combination, and the mental philosophy of Phrenology. The third course will comprise the application of the knowledge given in the first two courses to the reading of character. Home lessons and examinations will form a part of the scheme. Persons desirous of entering for these courses must apply to the Hon. Secretary, B.P.S., at once.

## THE RESPONSIBILITIES OF PARENTS.

BY BENJAMIN SHORT

How many parents pause to consider the responsibilities attached to parentage—their exalted privileges as well as sacred duties in relation to their offspring—I wonder? The hallowed love and joy felt by the young mother on the advent of a son, the thrill of tender regard mingled with manly pride and strength awakened in the father's breast on the advent of a daughter, are readily understood by every loving parent.

They are, in varying degrees, the natural feelings of every right-minded father and mother.

Such an event is the initiation of a new order of experiences. With the little strangers there come to the parents new lessons in life, new responsibilities, new joys, and maybe—nay, Hope and Love say not—new sorrows; but most assuredly will come lessons of devotion and duty, of patience and watchfulness, of the long-suffering and charity which only a parent knows and feels—the consecration of years of

### WILLING TOIL AND SACRIFICE,

if need be, for the well-being of their tender charge. The young mother views her babe with pride and joy, endows him with every possible grace and virtue, whilst hope and fancy, leaping upward and forward into futurity, prompt her to prophesy of great and good things in store for him who is dearer to her than her own life.

Inspired by possibilities and responsibilities now created, as well as by the sacred ties of parentage, the father takes broader, deeper, higher views of life. Henceforth he has to live for others in a closer and dearer relation than heretofore. Life for him has a fuller meaning than he had ever realized before. He, with more than heroic strength, arms himself to the willing, the self-imposed task. He is strong in that degree which is kindled by the magic power and name of Fatherhood. His ambition stirred and aspirations quickened, he, too,

### DREAMS OF FUTURE GOOD,

of virtue, or, maybe, greatness and genius now slumbering there which time and culture may call forth, to be an honour to his family and to his father's name. Far be the thought that would breathe a single word calculated to diminish that paternal pride and maternal joy, or to damp the ardour of their love; but rather would I counsel them to the association of those beautiful emotions and most natural affection with wisdom and intelligence. To this end a practical knowledge of Phrenology should materially aid them in the training and the development of the child.

At a very early age the infant can be aided in its attempts to gain some sensible knowledge of its surroundings. It is a most interesting as well as pathetic scene to observe this young philosopher in his infantile strivings after knowledge in a world where, to him, everything is strange and new—

### THE FIRST GLIMMERINGS OF REASON,

his attempts, by sensible means, to find his relation to the world about him and to measure himself in connection therewith.

It is enough to arouse one's sympathy as well as admiration to note the persistency with which he strives to gain some reliable perception of the phenomenal universe around him—and this in the face of hurts and falls, and blows and burns.

Still, never daunted, our infant student struggles onward in his endeavour to gain some sense of the proportion of things, and that degree of self-mastery that will enable him to adjust himself to the world—the great strange world—around him.

In the face of the many difficulties, the many discouragements that meet him, the wonder is (when viewed by the standard by which we judge older people) that he does not give up in blank despair and declare the problems of life insoluble and

### THE RIDDLE OF THE WORLD

an impossibility. But, given the child is hereditarily well endowed, physically and mentally, his strivings are characterized with the fervour and tenacity which naturally accompany the budding forth of young life, as by a process of reflex action the strings from within are stimulated by the condition and forces of nature and by the law of growth. It is not my purpose to deal with the vegetative growth, nursing, and nutrition of the child. Physiological remarks will therefore chiefly be made in relation to psychological or mental development.

It should be noted in this connection that the first independent physiological act of the child on coming into this world is the act of respiration. Now, this function is not only physiologically of first-rate importance, but it is so psychologically and mentally also.

It is not my purpose here to consider whether the initiation—that is, the primary cause—of this function be the presence of air in the lungs stimulating reflex action in the respiratory organs, or whether it be a

### PURELY INVOLUNTARY ACT

proceeding from the connection of those organs with certain nerve centres in the brain. Suffice it to say that the functions of inspiration and expiration are accompanied by responsive action in the brain. The possibility and initiation of knowledge of the external world by and through sense-perception begins with the act of respiration, and as certainly as the organs of sense are perfect and healthy so certainly will the respiratory act awaken sensible consciousness. The superlative importance of this in its bearing upon the health and life of the child can scarcely be over-estimated. In order to ensure

### VIGOROUS HEALTHY ACTION

in the organs of sense, and correspondingly clear sensibility in the mind of the child, and later in life vigorous brain action and brilliant thought, the child should have free access to pure air and amply inspire the life-force and soul-force involved in this the first, and last and most vital function of life.

And as every organ and faculty has its appropriate stimulus which, presented in due season and in the order of development, will prove an incentive to action, so the child at a very early period may be materially assisted in gaining a sensible knowledge of things in the world around him.

(To be continued.)

## OCCUPATIONS AND PROFESSIONS.—XXVI.

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

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## THE PHARMACEUTICAL CHEMIST.

The profession of chemist and druggist was created by the demand of medical men for specially qualified individuals to compound and dispense the medicines they prescribed. While it is the business of the physician to study the human body and the action of drugs upon it, it is that of the chemist to study drugs and the best methods of preserving and of extracting from them their active principles.

The profession is a highly responsible one. By acting as a check on physicians' prescriptions the chemist is occasionally instrumental in

## PREVENTING SERIOUS RESULTS;

and the community is daily dependent on his practical experience and prudence. There is a general opinion that the chemist's business is peculiarly lucrative. This would be so if it were confined to the compounding and dispensing of prescriptions. Unfortunately, though, for the chemist, many medical men now dispense their own medicines, and thus do themselves what they first created him to do; hence the majority of chemists have to resort to side lines and the general trade of druggists' sundries-men, thus placing their business, as regards profit, much on a level with that of other competitive businesses. Further, the forming of companies for the sale of chemists' goods has brought a multitude of tradesmen into



MR. H. J. BARKER.

this business, many of whom are salesmen only. Under the supervision of one qualified chemist, any number of either men or women can act as assistants.

The headquarters of the Pharmaceutical Society of Great Britain is 17, Bloomsbury Square, London. This society is a legally constituted body, authorized to carry out the requirements of the Pharmacy Act, to register candidates, and conduct examinations.

There are three qualifying examinations—*viz.*, the minor, major, and modified; the last is only for those who registered for the same on or before December 31st, 1869. The minor is the essential legally qualifying examination, and when passed gives the candidate the right to the title of Chemist and Druggist. The major, though more advanced, is non-essential, but when passed confers upon the student the title of Pharmaceutical Chemist. In London there are several schools of pharmacy, the principal of which is at the headquarters, Bloomsbury Square. In the principal provincial towns instruction and training may be obtained.

## APPRENTICES TO PHARMACEUTICAL CHEMISTS,

or medical practitioners, desirous of obtaining registration and of becoming eligible to enter for the minor examination, must deliver to the Registrar, Bloomsbury Square, a certificate of

having passed examinations in the following subjects: English grammar and composition, Latin, a modern foreign language, arithmetic, algebra, and Euclid.

A candidate for registration in Great Britain must have been registered as an apprentice for at least three months; in addition, he must be of full age, have passed the above examination, and have been engaged in the translation and dispensing of prescriptions for three years. The subjects for the minor examination for registration under the Pharmacy Act are: Botany, Chemistry, Physics, Practical Chemistry, Materia Medica, Pharmacy, Practical Pharmacy, Dispensing and Prescriptions. The council of the Pharmaceutical Society recommends that all candidates before examination should have received a systematic course of instruction for not less than six months; and that such period of study should include at least sixty lectures in Chemistry, eighteen hours' work in each week in Practical Chemistry, forty-five lectures and demonstrations in Botany, and twenty five lectures and demonstrations in Materia Medica. The examinations are open to ladies, and there is nothing to prevent

## LADIES SETTING UP AS CHEMISTS

when qualified by examination. The majority of ladies who qualify obtain positions as hospital dispensers or under boards of guardians, preferring, perhaps, not to face the uncertainties of business.

Ireland has distinct Pharmacy Acts. The examinations are somewhat similar, though not so stringent, and the fees are lower than those of Great Britain. College and students' fees, inclusive of books and apparatus, amount at least to £50 or £60; and from £300 to £1,000 is generally required to fit up and stock a chemist's business. The chemist's working hours are complained of as being much too long. In the best businesses a premium amounting to £50 is sometimes required with an apprentice, but a qualifying apprentice occasionally receives a small salary in the last years of his apprenticeship.

Phrenologically, a pharmaceutical chemist should possess a fair sized head—circumference 22 inches or more. It should be well-proportioned, rather high, moderately wide, well-developed in the front, and fairly so at the back. Quality of organization should be superior. He should possess well-developed perceptiveness—Individuality and Locality especially, so that he may be observant of details, have a good memory of the location of things, and be

## SCIENTIFIC IN HIS TASTES.

A good degree of Colour will assist him in distinguishing ingredients in mixtures, compounds, etc. The reasoning organs, Causality, Comparison, and Human Nature, should be large, also Ideality, that he may possess good reasoning powers, critical acumen, intuition of mind, analytical, classifying and comparing abilities, a thoughtful, studious disposition and sense of refinement.

He should possess well developed moral organs, especially Conscientiousness, to give him a just sense of duty and make him feel the seriousness and responsibility of his calling; and he should have well-developed Hope and Benevolence, Firmness and Approbativeness, and fair Self-Esteem, that he may be firm, stable, reliable, hopeful and sympathetic, yet dignified; and well-marked domestic organs would help to give steadiness to his character.

The accompanying portrait of Mr. H. J. Barker, for several years Treasurer of the Brighton Phrenological Society, and who is a qualified chemist and druggist, shews in many respects the typical mental qualities required in a Pharmaceutical Chemist.

## JOTTINGS FROM MY NOTE BOOK.

BY OUR CANDID CRITIC.

**Ministers' Helps.** In the journal called *Light*, of January 4<sup>th</sup>, 1902, there is an extract from an address lately given by a certain Dr. J. H. Croker on the present-day need of the churches. The following passage will interest phrenologists: "There ought to be added a professor of human nature to shew ministers how to interest people in religion. This is to-day the open door of urgent need and wide opportunity, for here is where the Church is weak. Our greatest problem is not the re-statement of the doctrine of the atonement, but the organization of people in an atoning process that shall issue in character and civilization. . . . The greatest problem is this: How can I lay hold of these busy, tired, distracted, doubtful and indifferent people, and make them feel the sanctity of life, and appreciate the value of religion?"

\* \*

### Phrenology

#### Necessary.

This duty and privilege of helping churches and ministers in their work is one that the wise phrenologist will not neglect. We know there are excellent and good ministers who are finding Phrenology helpful in their work; but there are others to whose attention the subject might be introduced. No religious teacher or social reformer can afford to ignore our teaching, because it is useless trying to reform human nature without a knowledge of the constituent elements of which "human nature" is composed. Phrenology, in our judgment, is particularly helpful in this direction, and the intelligent exponent of its principles will do more to harmonize "Science and Religion" than any thesis, however ably written, by men who are ignorant of its claims. As to a "professor of human nature," that may come in time; but the word "professor" has been so much abused that we hesitate at recommending anyone to adopt the title. Let us by moral suasion and sound argument do our best to convince others of the truth; but let us not profess—at least, let us practise first.

\* \*

#### Reward With Care.

A knowledge of Phrenology would sometimes be helpful to Sunday-school teachers in their work. A few Sundays ago I attended a service at a local Sunday-school at which the prizes or rewards were distributed to the youngsters, and the thought occurred to me, What will be the ethical effect on the minds of the recipients? Some children would be stimulated and encouraged, others would be jealous and discouraged, most would probably be actuated by selfish motives, and be apt to regard the unsuccessful youngsters with more or less disdain. It is doubtful whether any system of rewards or punishments will ever be permanently successful. Men must learn that to do right for right's sake, irrespective of reward, is the noblest; but that knowledge can only be gradually acquired. In the interim "rewards" may be beneficial if there is a just and wise form of government. But to give a lad whose faculty of Time or punctuality is naturally large a reward for being early is morally bad, and very discouraging to the lad whose Time is small and moderate. Of course this argument might be carried too far; but, in the meantime, Sunday-school teachers and educationalists generally would do well to study human nature.

Dr. Bernard Hollander's book on *Critics Criticized. The Mental Functions of the Brain* seems to have attracted considerable attention in the literary and scientific world, and to have been treated with considerable respect. Reviews have appeared in the *Standard*, *Daily Telegraph*, *Literary World*, *Referee* and other leading newspapers; and all the criticisms I have come across have been of a reasonable nature. They do not, of course, receive the stranger with open arms, neither do they crush it with critical "Maxims." They adopt the cautious, and perhaps more scientific, attitude of standing at the window.

\* \*

### Ignorant

#### Innocence.

It is sometimes rather puzzling to the zealous and intelligently earnest phrenologist—this attitude of indifference or apathy displayed towards Phrenology by medical men, or I ought to say, by some medical men. Conversing the other day with a local medical practitioner, he confessed his entire ignorance of the subject, and stated that his phrenological efforts had been confined to crushing some daring and presumptuous "professor" of the science. He admitted that he had not seriously considered the matter at all, and was surprised to learn that there were any scientific men who had in any sense favoured the subject. I told him that Dr. Alfred Russel Wallace, F.R.S., had published a work on the subject, and that recent discoveries in localization of brain function were all more or less tending to confirm our principles.

\* \*

### The Door to

#### Knowledge.

He seemed doubtful as to the truth of such localizations, and had found little confirmation as to the value of such in his surgical experience. Nevertheless, he stated that he had an open mind, and would carefully read any literature I might feel disposed to lend him on the subject. This was satisfactory; and we should be glad if all medical men would "go and do likewise." We only want the truth elucidated, and we are thoroughly convinced that all real investigators will discover the soundness of our position. It is the autocratic, domineering practitioner, who refuses to consider or entertain, that does the most mischief.

\* \*

In one of his works, Mr. Herbert Spencer discusses the morals of trade, and comes to the conclusion that on the whole, they must be counted as very unsatisfactory. What would the eminent philosopher say to the following? Conversing with an acquaintance who is a draper, he stated that it was his custom to alter the numbers of his corsets so as to meet the demands of his customers, who would insist upon having a 21-inch when their figure was more adapted to a 25-inch. Phrenologists and physiologists have for some years past declaimed against "tight lacing," but it is evident from this admission that their work is not yet done. I suppose our friend would argue that in the case mentioned he was justified in doing evil that good might come.



We omitted to state in our January issue that the excellent portrait of Herr Jan Kubelik we reproduced was from the studio of Mr. H. S. Mendelssohn, 14, Pembroke Crescent, W.

## PHRENOLOGICAL CHARACTER SKETCH.

BY J. MILLOTT SEVERN, F.B.P.S.

## MR. DAN LENO.

It would no doubt have been singular had not something humorous occurred when interviewing so renowned an individual as Mr. Dan Leno—the recognized king of comedians. Phrenological interviewing differs from ordinary interviewing in that it is necessary to measure the head—not a dreadful ordeal, occupying only a moment or two; yet it is somewhat awkward when one has a sensitive individual or a great "star" to measure up, and the surroundings are not convenient. I was once caught by three solemn-looking, stalwart deacons, two entering at one door and one at another, in a church vestry, just at the crucial moment when measuring

## THE HEAD OF A POPULAR MINISTER.

Never shall I forget the look of consternation and religious disapproval on the faces of these three men, nor the disconcerted, nervous perturbation of the good preacher who had so kindly allowed me the only available opportunity presenting itself of doing this.

It was on the occasion of a grand variety entertainment that I was privileged with an interview, and had the oppor-



Photo by The London Stereoscopic Coy., Cheapside, E.C.

tunity of taking the necessary cranial measurements of the veritable Dan Leno. The artists' dressing-room being crowded, this little side performance had been arranged, when the opportune moment arrived, to be enacted in a dark recess on the staircase landing close by. But no sooner had we arrived in this untoward place of privacy than the genial comedian was missed; and, hearing the bustle and conversation below, Mr. Dan poked out his head with the tape-measure still dangling from it. "Here he is," exclaimed several voices; "why, he is having his bumps tried."

This was the signal for summoning to the spot a crowd of artists and dressers. Curiosity was aroused; and the commenting and speculating on poor Dan's probable good and bad traits of character afforded, for the time, considerable amusement.

It matters not what the walk in life may be, whether in connection with the church, the state, business, science, art, or as an entertainer. If exceptional and permanent success is expected, the individual must possess

## MORE THAN AVERAGE POWER OF MIND,

and the mental qualities particularly adapting him for the especial calling. This is particularly observable in the mental developments of Mr. Dan Leno. Though physically of rather small build, his head is considerably above average size, being 23 inches in circumferential measurement; width, 6 inches; length, 7 $\frac{1}{2}$  inches. The greatest width of head is in the regions of Constructiveness, Acquisitiveness, Sublimity, and Ideality. His general organization is highly nervous; his prevailing temperaments nervous-fibrous. Though of wiry constitution, the nervous system is at high tension.

The perceptive organs are not powerfully developed. He is much more philosophic, original, and creative than observantly practical, excepting perhaps in matters especially pertaining to the business part of his profession. He has a calculative mind; but it is doubtful whether he is particularly orderly or systematic in anything he does. There is indicated a certain stability of conduct arising from well-marked Firmness, force of character, and a good degree of Concentrativeness; but, having an active mind, he is erratic, full of new and novel ideas and plans, hence it would be difficult to say what his next surprises may be. In his own business he is highly resourceful. Weight is the largest of his perceptive organs giving sense of balance and equilibrium, and accounts for his expert ability as a dancer.

## THOSE WHO UNDERSTAND PHRENOLOGY

will see by the accompanying photograph that Mirthfulness is a powerfully-developed organ. To possess sense of merriment, love of fun, jollity, perception of incongruities and absurdities, the individual must have large Mirthfulness, which is as large, or larger, than any other quality Mr. Dan Leno possesses; hence, his mirth-provoking, humorous, side-splitting, absurdly incongruous and grotesque adaptations and depictions of character.

Besides Mirthfulness, he has very large Imitation, Sublimity, Ideality, Constructiveness, Destructiveness, Tune, Acquisitiveness, and well-developed Language and Benevolence. Causality and Comparison are also large. He has a good degree of Approbativeness, which makes him sensitive, aspiring and ambitious; has a friendly, social, adaptable disposition; and his large domestic organs give him strong domestic affections—great love of home and of children, animals, or pets. Though

## FRANK IN HIS MANNER,

and at times seemingly unguarded, he possesses considerable tact, is cautious and prudent, yet prompt, decisive, go-a-head, hopeful, enterprising and enthusiastic.

His large Imitation, combined with Mirthfulness, gives him exceptional ability to personate and copy; yet, having large Causality and Constructiveness, he will display originality in all that he does. He has capacity to originate as well as imitate. His large Comparison makes him apt in perceiving comparisons, similarities, and critical differences. Ideality and Sublimity enhance his imagination, and give him conceptions for developing and carrying out big concerns. Constructiveness helps him, too, in this matter.

## GENIUS.

BY F. FRAMJEE.

An eminent writer has well said that "the man who takes a pledge to defend a creed is expected not to grow." We certainly think that he shuts the door to all free inquiry, narrows and contracts the mind. In order to seek truth for its own sake, we must force ourselves to be citizens of the world of opinions, and examine ideas outside the pale of our system.

The late Mr. John Stuart Mill, in his *Liberty*, teaches us a lesson how to be impartial, bold, liberal and large-minded. Our writer states: "People more happily situated, who sometimes hear their opinions disputed, and are not wholly unused to be set right when they are wrong, place the same unbounded reliance only on such of their opinions as are shared by all who surround them, or to whom they habitually defer; for in proportion to a man's

### WANT OF CONFIDENCE

in his own solitary judgment, does he usually repose with implicit trust on the infallibility of the world in general. And the world to each individual means the part of it with which he comes in contact: his party, his sect, his church, his class of society: the man may be called by comparison almost liberal and large-minded to whom it means anything so comprehensive as his own country or his own age."

Dr. Walshe, in a very able work entitled *The Colloquial Faculty for Languages*, examines and criticises at considerable length the opinions of various popular writers in a chapter termed "Cerebral Localization and the Nature of Genius." We desire to go through some of his grounds in an unbiassed spirit, and draw our inferences accordingly.

The dictionary tells us that "Genius is a particular talent or aptitude of the mind for a particular study or course of life," or "uncommon powers of the intellect, particularly the power of invention." Commenting upon it, our author says that the definition is not erroneous, but its nature remains untouched.

Phrases of an extravagant character such as

"MAGIC FIRE,"

"immortal fire," "revelation," "divine afflatus," are but poetic effusions of fancy quite meaningless for our purpose; while others, aiming at greater precision, call it talent or aptitude intensified.

Lord Lytton tells us that "man made language and God—Genius." Our critic views in a scientific spirit and regards both as products of cerebral activity. We declare that investigation into Heredity as a factor in Phrenology and Ethics would unfold its cause. The same writer also regards enthusiasm as synonymous with Genius, and eventually concludes that Genius is art. Mr. Symonds, in his *Life of Shelley*, considers its essence to be in "untameable individuality"; while George Eliot looks upon it as capacity for "receiving discipline." Our critic regards "discipline as a convertible term, for methodized work must be secondary; the appropriate basis to receive discipline must pre-exist, so that any potentiality engendered by toil must come into play rather at last than at first." We contend that if Genius cannot display the bidding of its own inclination or follow the dictate of its own laws, it would cease to be regarded as such, nay, on the grounds of discipline, the distinction between

### TALENT AND GENIUS

cannot be maintained; for Genius is natural, congenital, while

talent is in a measure made. Emerson holds it as inspiration and enumerates a series of conditions, both subjective and objective, for its realization, but no definite idea is gained as to its nature. Cardinal Newman regards Genius as "idiosyncratic sagacity which really sees reasons in impressions which common men cannot see," a something "beyond rule"; to which our critic interrogates, "What are the nature and mechanism of the sagacity beyond rule?" While a recent writer says Dr. Walshe "improves on the main idea of the theologian, quasi deifies Genius as the faculty of 'infallibly and intuitively seeing,' as

DISTINCT FROM REASONING."

Yet, says a critic, at times some ignoramus shatters an argument by seeing at a glance. We state with some modesty that the phrenological system in the interpretation of character takes due note of idiosyncratic sagacity and intuition, and both terms appear to merge into one another; daily experience has confirmed too powerfully that this inexplicable faculty which works by instantaneous process of glancing at a substance, or casting the shadow, a kind of higher instinct in the order of unconscious cerebration, coexists with certain traits of susceptible mental temperaments, and can only be understood by a careful phrenological analysis. Spinoza taught centuries ago that the knowledge of the whole depends upon the knowledge of its parts and not conversely; hence faculties, propensities, etc., according to varying degrees of development, acting in harmonious combination, would render some clue which in the present state of science is regarded as something beyond rule.

(To be continued.)

## THE PHRENOLOGY AND PSYCHOLOGY OF LITERATURE.

NO. I.—"THE MASTER CHRISTIAN."—MARIE CORELLI.

BY W. GEO. WHEELER, L.P.I.,

Author of "Phrenological Helps," etc., etc.

In the *Master Christian* we have one of the many remarkable productions of a woman's genius. The characters are portrayed with artistic taste and skill, shewing an intrinsic and close perception of human life, while the environment of the story is rich in colouring and descriptive charm. The authoress appeals for justice on behalf of the gentler sex, both in regard to usability of mental gifts and general advancement; while her deification of the boy Manuel suggests a subject of psychological interest, she having ingrafted the highest divinity into the chaste sweetness of childhood.

The story opens with an introduction to Cardinal Felix Borpré, a truly beautiful character, spiritual and benevolent, possessing all the graces of

### A NOBLE SOUL IN VENERABLE AGE.

He has an accomplished niece, one Angela Sovrani, who is engaged to Florian Varillo, a comrade in art. Angela produces a great picture, a masterpiece both in regard to colouring, character and conception. The first to see it is Varillo, her lover. He is jealous of her success, and determines to claim the production as his own, for this purpose he treacherously attempts to take her life. He pays dearly for his folly, and Angela, thanks to the mystic influence of

the boy Manuel, finally recovers. Angela is as fair in appearance as she is clever in art, her eyes flash with spiritual light, her figure is slight and supple.

Another character is Angela's great friend, Sylvie Hermenstein, a pretty, bewitching creature, both rich and generous. At Rome she meets Aubrey Leigh, a great ethical teacher and littérateur. He has an "intellectual head," firm lines of mouth and chin, and bright flashing eyes. The two are finally engaged.

With regard to Manuel, he has an exquisite face, eager and inspired; his organism is slight, supple, and aerial; "a fine youthful profile, a broad brow, and soft, bright golden hair." Around these characters the story centres.

Phrenologically the sketches for Angela's great picture are of peculiar interest. One represents a priest, of whom Sovrani said she could not find in France one noble or even honest face. Her sketch harmonizes: "Low beetling brows,

A SENSUAL AND CRUEL MOUTH,

with a loosely projecting underlip, a receding chin and narrow cranium. An expression hypocritically humble, yet sly—a wicked and repulsive countenance."

The Marquis Fontenelle is one of those individuals who possesses great gifts and possibilities, yet neglects or misapplies them. He had "many good and even fine qualities," although given to mere pleasure and sensual enjoyment. He had "a fine head and noble features, intellectual brows and brilliant eyes." There is a crime with which human laws fail to deal—*viz*, the neglect of the great powers of the mind for pure and noble purposes.

If all the peculiarities of the various characters represented are drawn from life, something should be said as to

THE HEAD OF ANGELA SOVRANI.

She is described as having "a small head" and "a marvellous brain." Although a marked harmony exists between the shape of the brain and the external of the skull these statements are not necessarily contradictory. There is nothing of the animal in Angela's character, and therefore the organs which represent the lower faculties would be expected small; neither are her social habits particularly great, thus the brain would be, also, moderate in connection with these. She had doubtless a marvellous brain in the direction of her art. In her way of doing things there is suggested neither haste, noise, nor assertion.

Psychologically, Abbé Vergniaud is a strange personality. On the one hand, a celebrated preacher and representative of the Church; on the other, an infidel, materialist and demoralized being. He lived for years a double life, although at last confessing his crime, making all possible atonement, and looking for immortality.

The *Master Christian* contains much of phrenological and psychological interest.

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## NOTICES OF PUBLICATIONS.

PHRENOLOGY AND PALMISTRY. 6d. *L. N. Fowler & Co., London.*

The author, Mr. C. Burton, of Birmingham, has, in this pamphlet, endeavoured to compare Phrenology with Palmistry; but a knowledge of both subjects will appear to be necessary to fully appreciate his ingenuity. For his attempt is particularly ingenious and original. To the phrenologist, however, the value of the comparison may be gauged by the first comparison which I quote:—"The distinctive

teaching of Phrenology as a primary fact is—localisation of the mental powers in the head; palmistry, upon exactly the same kind of evidence, locates them in the hand." I certainly fail to see what meaning the author gives to the word "exactly" in this connection. What, briefly, is the evidence for localising the mental powers in the head? They are: (1) That the brain is the organ of the mind; (2) that the brain gives its shape to the skull; (3) that by comparing developments of various portions of the brain in large numbers of cases with particular manifestations of mind, and by observation of diseased conditions of similar portions of the brain in other individuals, with also their particular mental manifestations, it is demonstrated that special brain areas have special mental functions; (4) that special functions need special apparatus; and (5) that mental aberration is due to disease of brain areas. These and many other evidences of the localisation of mental powers in the head are given by Dr. Gall; and it was due to his investigation of these and other matters that such localisation was discovered and established. Now apply this evidence to what Mr. Burton is pleased to describe as localisation of the mental powers in the hand.

1. Is the hand the organ of the mind in the same sense as the brain? 2. Does the brain give its shape to the hand? 3. By comparing portions of the hand in large numbers of cases in health and disease of the hand, are similar mental conditions always present? 4. Are the different portions of the hand as defined by palmistry distinct and special apparatuses in the sense of the different brain areas, each having its own distinct function? and is a mental manifestation a function of any part of the hand? 5. Does disease of the hand affect the power of mental manifestation? or is it a fact that both hands may be diseased or destroyed, yet the mental power be absolutely unaffected? Needless to say, the author makes no attempt to justify his argument. To make a statement, specious and plausible as it may be, is not proof; and this pamphlet is somewhat full of plausible statement. Why any phrenologist should take the trouble to make so obviously a wild-cat theory as palmistry a matter of serious moment is beyond me, especially so undoubtedly clever and intelligent a master of the subject as the author of this work. But that he does so take it this book is sufficient evidence; as though the truths of Phrenology needed the questionable buttressing of a long ago exploded and discredited theory.

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THE LAW AND OCCULTISTS, IS: (*The Ellis Family, Blackpool*), is a collection of opinions on the legality of the practice of Palmistry. A knowledge of its contents may prevent the violation of the law by an abandonment of the practice of deceiving the public by fortune-telling.

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Received:—"Human Faculty," Chicago; "Human Nature," San Francisco; "Suggestion," Chicago; "Mind," New York; "Phrenological Journal," New York; "South Western Gazette"; "Cadets' Own," London, etc., etc.

## Good Advice.

"Live a natural, temperate life, get all the outdoor exercise you can, and don't smoke," is Dr. W. G. Grace's advice to those in search of health. The Doctor is a firm disbeliever in tobacco, and few men are blessed with better health.

## A PHRENOLOGIST'S ADVICE FOLLOWED WITH MAGNIFICENT RESULTS.

The recent death of the eminent artist, Sir J. Noel Paton, has recalled to the memory of *The Glasgow Herald* some facts of his early life. In the course of its reminiscences it refers to the introduction to the artist's father of David George Goyder F.E.S., at one time a curator of the museum of the Glasgow Phrenological Society. Mr. Goyder early recognized the artistic capacity of young Paton, for in the preface to a work he published in 1837 under the title of *Acquisitiveness: Its Uses and Abuses*, the following paragraph occurs:—"For the etchings which illustrate the essay he [the author] is indebted to a talented young friend, aged 14 years, a living proof of the truth of phrenological science." Mr. Goyder's autobiography was published in 1857; and in a chapter on the "Measurement and Manipulation of the Head" he says:—"Of the different heads brought under my notice I do not remember one more strikingly characteristic and harmonious with Phrenology than a youth of Dunfermline. At the time I first saw him he was in his fifteenth year. His head was very large, measuring at that early period upwards of 23 inches in circumference, and every part was fully and freely developed. The organs of Constructiveness, Form, Size, Colouring, Ideality, Imitation, Wit, and Language were very large indeed, and there was not an organ in the entire brain that was deficient in power. The temperament was a compound of sanguine and nervous. I recommended the father of this youth to cultivate the arts, affirming that I was yet young enough to live to see him at the head of his profession as an artist. I employed him to paint several portrait illustrations of eminent men, and I was amazed at the fidelity of the likenesses, as well as at the just form and proportion of the different heads he executed. I was no less astonished at the rapidity with which he executed the work. These portraits were painted in Indian ink, to imitate busts. He also designed three illustrations for my essay on 'Acquisitiveness'; and, although only just turned 14 at the time, these illustrations were pronounced by competent critics perfect masterpieces of composition. . . . During the great controversy between the Established Church of Scotland and the Voluntary Church he painted three emblematical caricatures, placing the ministers of the Established Church in the most ludicrous positions, and illustrating his designs with most pungent witticisms. They are marvellous evidences of inventive genius and mental power; and, were they published, would inflict more mental suffering upon the Church party than all the numerous lectures and speeches that emanated from the Voluntary party. These caricatures were presented to me, and are now in my possession. I shewed them to a connoisseur a short time since, and he pronounced them worth a hundred guineas. It must be remembered that I am speaking of a youth then only in his fifteenth year; but I am proud to say that that youth has fully justified my phrenological predictions, and is at the present time considered one of the most eminent artists Scotland has yet produced."

## SELECTIONS.

### Fit to be Married.

A proposal has been made by the official organization of medical men in Bohemia to introduce a marriage qualification by law. It is suggested that persons who desire to marry must submit to medical examination to ascertain whether their state of health gives them the right to become husbands and fathers. Medical certificates would then be as necessary in making arrangements for marriage as birth certificates now are, and it would be illegal for ministers of religion or registrars to conduct the wedding formalities in the case of couples who have not produced this evidence of good health. The Austrian papers state that a bill embodying these clauses is ready for introduction in the Reichsrath.

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### Facial Indications of Age.

Of the features of the face the nose lasts longest, undergoing little change with the lapse of years. The brow becomes wrinkled, and crows'-feet gather round the eyes, which themselves gradually grow dim as time rolls on; cheeks lose the bloom which cosmetics cannot replace, and lips their fulness and colour. The chin, dimpled in youth, develops angularities or globularities, as the case may be, and the eyebrows become heavy with the crop of many years' growth. The nose shews no mark comparable to these familiar facial indications of the approach of old age, and practically enjoys immunity from the ravages which time makes on the other features of the face. Next to the nose, probably the ears, as a rule, shew the fewest signs of old age.

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Knowledge is like the mystic ladder in the patriarch's dream. Its base rests on the primeval earth, its crest is lost in the shadowy splendour of the empyrean, while the great authors who for traditional ages have held the chain of science and philosophy, of poesy and erudition, are the angels ascending and descending the sacred scale, maintaining, as it were, the communication between man and heaven.—*Lord Beaconsfield*.

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Montalembert's constant recommendation was to do all one undertook with enthusiasm. "Without it," he said, "your life will be a blank, and success will never attend it. Enthusiasm is the one secret of success. It blinds us to the criticisms of the world, which so often damp our very earliest efforts; it makes us alive to one single object—that which we are working at—and fills us not with the desire only but with the resolve of doing well whatever is occupying our attention."

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Cultivate that part of your nature that helps you to see the bright and mirthsome side of life. So shall you be enabled to shed many of life's troubles as the plumage of the bird sheds the rain. But discourage all tendencies to find amusement in anything that is harsh or uncharitable, or impure and thus do your mite towards ridding the world of many of its thorns and weeds, planting velvet-leaved pansies of loving and happy thoughts instead.

## PHRENOLOGICAL WORKERS.—No. II.

STACKPOOL E. O'DELL, F.B.P.S.

Phrenologists may be justly proud of their principal advocates, of whom Mr. O'Dell is in the very front rank. His services to Phrenology have been invaluable, and have been exceeded by no living person.

Born in 1841, Mr. O'Dell is now in the full prime of a vigorous and noble manhood inherited from an honourable ancestry, his grandfather having been "First Lord of the Treasury" in the Irish Parliament; and being returned in opposition to the great Daniel O'Connell, he afterwards sat in the British House of Commons. In 1868, the subject of our sketch was requested to become a Parliamentary candidate for Cork or Limerick, but the influential deputation who waited upon him were regretfully obliged to depart with his refusal. He would allow nothing to turn him from his purpose to propagate Phrenology.



MR. S. E. O'DELL.

When a lad he read a book by Dr. Combe which set him thinking, and as a result he became an enthusiastic student of that Phrenology of which he subsequently became a master. At the age of eighteen he gave

## HIS FIRST LECTURE,

and from that time continued its advocacy. From Ireland to the now federated Australian colonies and New Zealand as an apostle of our philosophy he travelled, winning golden opinions; eventually returning to Europe and settling in London. For some twenty years he and his family and professional assistants have been standing as sponsors for Phrenology in London—at Ludgate Circus and Brompton Road—where they have been interviewed by an average of about fifteen thousand clients a year, from whom they hold no fewer than twenty thousand written testimonials.

Mr. O'Dell possesses a powerful mentality. His head is 23 $\frac{3}{4}$  inches in circumference, and is high in the moral region. He has a broad, massive forehead, and is endowed with great originality. He has ideal conceptions, creative capacity, and poetic, reasoning, and intuitive power. He is highly refined, sensitive, impressionable, powerful, vigorous, warm-hearted, hopeful, and enthusiastic. As a writer on phrenological subjects in relation to social matters and ethical science, Mr. O'Dell is incomparable. To numerous papers and magazines he is a constant contributor, his articles numbering possibly thousands.

## HIS BOOKS ON PHRENOLOGY

are well known and exceedingly popular, and include *Phrenology, its Truthfulness and Usefulness*; *Phrenology—Essays and Studies*; and *Heads and How to Read Them*. The variety and fine shadings of character depicted in two of his famous novels (*Merciful and Merciless*, and *Old St. Margaret's*) is a literary treat to students of human nature.

Whilst at Brompton Road Mr. O'Dell founded a politico ethical society, "The Pioneer Reform Association," in connection with which three meetings weekly have been held for many years, at which Mr. O'Dell has been the principal speaker. These lectures are still continued at Gall-Spurz-Combe, Cambrian Road, Richmond Hill. The writer is proud to have been a member of this association from its inaugural meeting.

A visit to Mr. O'Dell's home impresses one with the feeling that it is the residence of literary, scientific, poetic and musical genius. Phrenology is greatly in evidence. Every conceivable space appears occupied with something pertaining to it—rare manuscripts, skulls, casts, portraits, etc., many of exceptional value. It is impossible to give in the limits of this brief sketch anything like an adequate idea either of the man or his work: the latter is historical, whilst the former is unique. But few men have the qualifications, and fewer still have earned (nay, what other?) the enviable reputation, of being at once philosopher, poet, phrenologist, novelist, lecturer, teacher, and reformer.

J. M. S.

## PERSONALS.

MISS ANNA LEY, of Clifton, Bristol, has decided to continue her good work of supplying free copies of the *POPULAR PHRENOLOGIST* monthly for 1902 to the local free libraries. The institutions so favoured are the Free Libraries at Redlands, Cheltenham Road, and St. George's, all of Bristol. This is an excellent example for all earnest phrenologists to follow. Those who desire to do similarly may send a postal order for 1s. 6d. to Mr. Severn, of Brighton, and the name of the institution, when a copy will be posted direct monthly as soon as published. We congratulate you, Miss Ley, upon your public spirit.

Mr. JOHN ALLEN, F.B.P.S., of St. Anne's-on-Sea, is something more than a phrenologist—he is a citizen with a purpose. As a Poor Law Guardian, Mr. Allen has been endeavouring to secure the appointment of a resident medical officer at the Union Infirmary, but after many attempts has failed, notwithstanding the popular feeling is in his favour. Without entering into the merits of the case, I commend Mr. Allen for his pluck and consistency; it all makes for the success which, if slow to come, is sure. Mr. Allen is also chairman of the Ratepayers' Association, and in that capacity has succeeded in securing concessions from the Gas Company for the consumers, which the latter will doubtless appreciate.

Mr. G. B. SETCHFIELD, of Sheffield, devotes a considerable portion of his leisure time to the advocacy of Phrenology, of which he is a very acceptable exponent. During the late Christmas week he gave his services to the local Wesleyan Church Festival, and by the examination of over half a hundred heads, netted something considerable for the funds.

An empire cannot live by muscles alone. It must have brains. I suppose I shall be told that the brains are furnished by our educational appliances. But even education will not give you all you want. What you want to develop is the art of thinking.—*Lord Rosebery*.

## LESSONS IN PHRENOLOGY.—LXXIV.

BY JAMES WEBB, F. B. P. S.

## SIZE AND POWER.—(Continued.)

At a meeting of the Leyton Phrenological Society, on January 10th last, a gentleman stated that at two meetings of the Society at which he had been present the lecturers had contradicted each other. Mr. Severn, of Brighton, had laid great stress on the importance of Size of Brain as an index of power; whereas the lecturer that night, Mr. Elliott, had spoken of size as not so important a factor as some were apt to believe. He thought that they disagreed with each other.

Mr. Severn had examined a large number of heads, and found that ability greatly depended on size, and instanced Henniker Heaton and Dr. Parker as large-brained men, and, by way of contrast, a number of professional cricketers as smaller-brained men. Mr. Elliott, on the other hand, was intent on shewing the importance of health, temperament, etc., in judging character. Both were right. Size denotes power, other things being equal. Mr. Severn was pointing out the importance of size, Mr. Elliott the importance of taking into consideration the "other things."

## DR. PALMER, THE RUGELEY POISONER,

had a large head. Those who are acquainted with the repeated poisonings he succeeded in accomplishing in order to secure the sums assured in the life offices, will agree that he had great mental capacity and cunning. These he used as servants to aid him in gratifying his animal propensities. But his head was much smaller in the moral than in the other regions.

So, when we speak of *power*, we must define what we mean by it. It must not be assumed that intellectual capacity only is meant. George Combe and Jeremy Bentham had great intellectual capacity with moderate sized heads. Jeremy Bentham had *very small* domestic organs, and only moderate ambition; and his portraits are in agreement with his power. Given two brains similar in conformation, culture, health and temperament, they will vary in capacity according to their size, be their capacity displayed in a religious, a business, or a criminal life.

## THE HEAD OF THE CRIMINAL

may be larger than that of the moral man; but it will be much larger in the animal or selfish propensities, or both. He will be unable to emulate the work of the philanthropist and moralist, as they on their part will be unable to equal him, or even to imitate him, in his criminality.

The kind of mental power that will characterize a person will be in agreement with his brain development. He may be powerful in observation, in reasoning, in mechanical talent, in war, in crime. As Mr. Elliott rightly said, mere size of brain without reference to its different regions is of little practical value in dealing with intelligence and character.

Heads may be the same in size and different in everything else: it is to the phrenological doctrine of localization of the brain regions that we must look for an explanation of this otherwise insurmountable difficulty. Combe, Bentham, Laplace, Descartes, with moderately-developed brains, were

large in the anterior region, especially in its prefrontal area. Many beggars, paupers and domestics have heads as large as they, though very much smaller in the anterior region. The generality of such men, and especially ostlers, potmen, sand-wich and "corner" men are on

## THE BORDERLAND OF IDIOCY.

An adult head of less than nineteen inches in circumference, however well-conditioned otherwise, is not capable of superior work in any direction.

Dr. Le Bon obtained the names and businesses of twelve hundred customers of a French hatter, and found that whereas none of the domestics—porters, ostlers, coachmen, and menservants generally—reached 23 inches, 25 per cent. of the men of business reached that size, and 32 per cent. of the professors of art and literature reached 24 inches, and 2 per cent. of literary men and 2.5 per cent. of business men reached 24.8 inches, though none of "the upper ten" reached that circumference.

The brain of the giant Joachim autopsied by Broca weighed 1,735 grammes—a weight very much above the average, though he could not be considered as intelligent. He was 2.10 metres (6ft. 8in.) in height. This and similar facts have led the opponents of Phrenology to make use of them without scruple in order to prejudice others against it. The most cursory study of Phrenology would have taught them the importance of the condition, "other things being equal."

When an intelligent and persevering workman becomes very well-to-do, it will be apparent that his head has become more intellectually developed and larger. This is often found to be the case by a comparison of the size of the hats he has worn at different periods of his life; and it will be found that very often a noticeable growth in the size of

## THE HEADS OF HIS CHILDREN

has taken place, largely owing to the care he has given to their education and training. It is in agreement with these facts that the hats worn by the late Mr. Gladstone became larger to the end of his life—indeed, he made a point of shewing his hats to his friends illustrative of this fact. And yet the editor of *The Scotsman*, of 14th October, 1901, in his review of Dr. Hollander's *Mental Functions of the Brain*, said that "the author is not aware that the brain stops growing at thirteen years of age"! I think every reader of the P.P. will agree with me that one of the things that learned editor ought to have known is that he takes a larger hat at the present time than he did at thirteen years of age. Nay, more. He cannot find a boy of that age whose head is not too small for that hat—though he search all Scotland, from Edinburgh to Aberdeen, where the London hatters assert they find the largest heads in the British Isles.

The phrenologist gets tired of reading the hashed-up statistics on Brain Size in regard to individual cases that appear to disagree with the phrenological doctrine that "Size is a Measure of Power." They not only ignore the qualifying words, "other things being equal," but seem to forget that there can be any other mental power than intellectual.

A one-talent man who decides upon a definite object accomplishes more than the ten-talent man who scatters his energies and never knows exactly what he will do. The weakest living creature, by concentrating his powers upon one thing, can accomplish something; the strongest, by dispersing his over many, may fail to accomplish anything.

## ANATOMY AND PHYSIOLOGY OF MAN.

BY DR. WITHINSHAW, F.B.P.S.

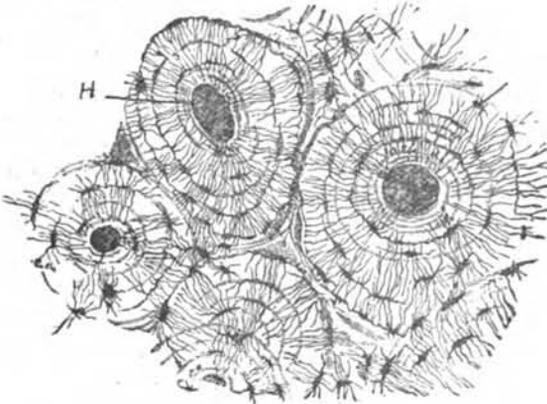
*Late Demonstrator of Anatomy, Royal College of Surgeons, Edinburgh.*

## THE SUPPORTING TISSUES.

## BONE.

Bone occurs in two states—one as living or fresh bone, the other as dead or dry bone.

**A LIVING OR FRESH BONE.**—A long bone is covered, except at the ends tipped with cartilage and lying within the joints, by a vascular membrane, called the *periosteum*. The periosteum is made up of fibrous connective tissue, rich in blood-vessels, and forms a medium for the nourishment of the bone. When the periosteum is scraped off, the bone itself is found to be of a reddish colour, it also being *vascular*. There are many minute holes on the surface, through which small blood-vessels from the periosteum enter the bone. Near the middle of the shaft of a long bone is an aperture, through which the main artery and vein pass to and from the interior of the bone.



DESCRIPTION OF DIAGRAM.—Transverse section of compact bone, highly magnified. Three of the Haversian canals are seen, with their concentric rings; also the corpuscles or lacunæ, with the canaliculi extending from them across the lamellæ. H., Haversian canal. L., lacuna, with canaliculi.

When a bone is sawn across the middle of the shaft, it is seen to be hollow, the hollow thus exposed being the *medullary-cavity*. This cavity contains the medulla or *marrow*, a red vascular structure containing much fat.

When a bone is sawn in a longitudinal direction, the medullary-cavity is seen to extend along the whole length of the shaft and as far as, but not into, the enlarged ends. The shaft of the bone is dense or compact in structure, while the enlarged ends are spongy or cancellous. The marrow and blood-vessels of the medullary-cavity extend into the cavities of the spongy bone, and many blood-vessels pass from the medulla into the compact bone along the length of the shaft also. In this way the bone is well supplied with blood-vessels, both from the marrow and also from the periosteum. In the spongy bone the vessels lie in the marrow in the

cavities of the spongy structure; in the compact bone they lie in numerous canals running longitudinally along the shaft. These canals (the *Haversian canals*), although they run chiefly longitudinally, are connected with one another, and open here and there inwards into the medullary-cavity and outwards on to the surface of the bone; at these openings blood-vessels enter them either from the medulla or from the periosteum. Some bones, as the vertebræ and ribs, have no medullary-cavity, being merely spongy or cancellous within. Although the enlarged ends of a long bone are open or spongy in texture, they are really as strong as the shaft, for the various sheets and spicules of bone making up the spongy structure run in such a way as best to bear the pressure or strains to which the bone is liable.

**A DEAD OR DRY BONE.**—A dry bone is one that has been decayed or buried for a few weeks and then exposed to the air. It may be preserved indefinitely. Certain changes have taken place as follows:—All the soft parts have decayed away, and caused the disappearance of the periosteum, the marrow, and the contents of the Haversian canals and of the cancelli, and the colour of the bone has changed from red to yellowish-white. A section of compact bone for microscopical examination may be prepared by sawing off a slice transversely to the shaft and grinding it down till it is very thin. In such a preparation the Haversian canals, being cut across, appear as holes, and around these are concentric lines, shewing that the bone is laid down round these canals in layers or *lamellæ*. Upon closer examination, the concentric lines are seen to be formed by a number of irregular spaces connected together and arranged in circles round each Haversian canal. From these spaces, which are called *lacunæ*, pass numerous minute wavy canals, some inwards to open into the Haversian canal, while others pass outwards to open into the lacunæ in the outer circles or lamellæ. These minute canals, which are called *canaliculi*, furnish channels by which nutrient fluid oozing out from the blood-vessels in the Haversian canal can pass from the Haversian canal to nourish the bone immediately around it. A Haversian canal with its concentricallly-arranged lacunæ and inter-connecting canaliculi, are called a *Haversian system*.

The hardness of a bone is due to the presence in it of mineral matter. If a bone be soaked in acid for a few days, it loses its hardness and becomes soft and flexible, but retains its original shape. In a bone so treated the earthy salts have been dissolved out, or, in other words, it is said to be decalcified. If a thin section of a fresh bone treated in this way be examined, the Haversian systems will be seen as before, and in each lacuna will be seen a small cell, a *bone corpuscle*, as it is called, containing a nucleus, and the cell substance is found to have fine processes extending for some distance along the canaliculi.

When a bone is heated in a red fire, the animal matter is burnt, that is, it is oxidised chiefly to carbonic acid and water, which are driven off, and the mineral matter is left as a white mass which retains the form of the bone, constituting the *bone ash*, which consists only of mineral matter. The amount of mineral matter in bone is large, forming two-thirds of the weight of dry bone. It consists chiefly of phosphate and carbonate of lime.

We take precautions to admit only such advertisements as we can conscientiously recommend. I therefore beg our readers to patronise those who by their advertisements are helping to make the P.P. a possibility.

## REPORTS OF MEETINGS.

### BRITISH PHRENOLOGICAL SOCIETY INCORPORATED.

The usual meeting of the members of this Society was held at 63, Chancery Lane, on Tuesday, January 7th. In the absence of the President, Dr. Withinshaw was voted to the chair.

Miss HIGGS was requested to read the head of one of the audience, which she did with much cleverness.

It was announced that Mr. Wedmore was unable to deliver his lecture announced for that evening, but that Mr. Webb had, upon request of the council, kindly consented to fill the vacancy thus caused. The learned CHAIRMAN then called on Mr. Webb to deliver his lecture on

#### PHRENOLOGICAL TRAITS OF WILLIAM CAREY.

Mr. WEBB, in the course of a full and exhaustive history of the first great Christian missionary, said that in the case of persons whose portraits only could be obtained, he wrote down, so far as could be told, the developments, and then compared the result with their biographies. These made admissions and, without their authors knowing it very often, confirmed the phrenological estimates in a wonderful manner. The private correspondence, both to friends and officials of the societies they were connected with, was of the greatest value.

He proposed to illustrate this statement by the portraits and life and correspondence of William Carey, the first missionary to the Bengali.

From his portraits the lecturer gathered that his largest organs were Secretiveness, Destructiveness, Order and Number. His intellectual faculties were all remarkably large, especially Locality, Form, Colour, and Causality. Constructiveness, Acquisitiveness, Veneration, Ideality, and Wonder were also very large. Conscientiousness, Imitation, Amativeness, Individuality, Eventuality, Comparison, Love of Approbation and Firmness were also large. Possibly Firmness was hardly so large as those mentioned, and Self-Esteem was not nearly so large. Caution was somewhat larger than Hope. The phrenologist was struck with the peculiar

#### DEVELOPMENT OF CAREY'S HEAD.

The intellect and Secretiveness appeared surprisingly large—much larger than the moral and religious region. He would expect him to display great energy and perseverance, policy and tact, aptitude for arithmetic, order and method, love of travel, and an absence of pride. He would have great ability in remembering forms and shapes of letters, and the spelling of words.

William Carey was born at Paulerspury in Northamptonshire on 17th August, 1761. When a boy William was often heard during the night to be casting up accounts; and when his father wrote of him in 1815, he said: "William was always attentive to learning, and was a very good arithmetician." He was always fond of reading books on science, history and voyages, but novels "dusted" him.

He was apprenticed to Mr. Nichols, a shoemaker, when he was fourteen years of age. In two years Mr. Nichols died, and he was then placed under Mr. Old. Carey was "accounted a very good workman," and Mr. Old kept a pair of shoes that he had made in the shop, as

#### A MODEL OF GOOD WORKMANSHIP.

His Form and Constructiveness testify to the accuracy of that remark. Carey, as a youth, had a "contempt" for Dissenters, and his fellow apprentice being one, they had many warm arguments on the subject. Ultimately he began to attend the chapel, and in 1779 threw in his lot with the Dissenters. He was baptised in the River New. He married Dorothy Placket, sister of Mrs. Old, when somewhat under twenty years of age. He ultimately became pastor of a small Church at Moulton, where he acted as schoolmaster, pastor and pupil. He was his own pupil. He was his own tutor, and made himself acquainted with Latin, Greek, and Hebrew. He attended a ministers' meeting at Northampton, and was rebuked by the chairman for asking whether Christians should not "teach all nations." This led him to write his "Enquiry into the obligations of Christians to use means for the conversion of the Heathen, in which the Religious State of the Different Nations of the World, the success of Former Undertakings, and the Practicability of Further Undertakings are considered." This was

#### THE FIRST TREATISE ON MISSIONS

in the English language. On 2nd Octo'er, 1792, was formed at Kettering the first purely English Missionary Society, "The Particular (Calvinist) Baptist Society for Propagating the Gospel among the Heathen." Carey was placed on the Committee. Carey left Leicester in 1793, and after much difficulty (he was not allowed to go by a British ship), he arrived at Calcutta on the 11th November.

No missionaries were allowed where the English had jurisdiction; but, after much patience, pain and penury, he obtained employment in an indigo factory, all the time learning the native languages and the customs of the people.

Mr. Webb gave many particulars of Carey's work among the heathen, his translations of parts of the Bible into many languages, his correspondence, the colleagues sent out to him, their settlement at Serampore under the Danish Government,

#### THE FIRE AT THE PRINTING FACTORY,

and loss of much valuable property, and more valuable manuscripts, etc.

By 1814, he had translated the Scriptures into twenty-six different languages.

Numerous mission stations and many converts were ultimately the result of Carey's labours, several grammars and dictionaries prepared, and the success of his work spoken of with much praise. He was the only Englishman at the beginning of the nineteenth century, with the exception of Colonel Colebrooke, who could speak Sanskrit as well as the Brahmans. This was brought to the notice of the Governor appointed to take the oversight of the English interests in India.

The Marquis of Wellesley landed at Calcutta in 1798, and after pacifying the country established the College of Fort William. He wanted to prepare the English rulers for their position and to improve their tone.

Wellesley was shocked at the sensuality and ignorance of the Company's servants. "Boys of sixteen were removed from the English public schools, where they had hardly mastered the rudiments of education, to become the magistrates, judges, revenue collectors, and

#### GOVERNORS OF MILLIONS

of natives recently brought under British sway.

At a time when the passions need most regulating and the conscience training, these lads found themselves in India with large incomes, flattered by native subordinates, encouraged by their superiors to lead lives of dissipation, and without the moral control of the weakest public opinion."

Wellesley saw that this meant ruin to the civil and military services, and to the East India Company itself. The directors were moved by him to issue "an oburgation on the character and conduct of their servants," and in the words of Wellesley condemned this state of things as "highly discreditable to our Government, and totally incompatible with the religion we profess."

The Revs. D. Brown and C. Buchanan, two clergymen of the Church of England, were appointed *provost* and *classical tutor* respectively; and they urged Carey to accept the appointment of teacher of Bengali and Sanskrit classes at £700 a year, though soon afterwards the full "professorship," rising to £1,800 a year, was conferred on him.

In writing to Dr. Rylands, he says that he saw Messrs. Brown and Buchanan before his appointment, laying before them all his

#### FEARS AND OBJECTIONS,

and after their urgent request that he should consent to take up the appointment, he gave way to their solicitations with fear and trembling.

When he was proposed to the office, the Governor-General asked if he was "well affected to the State, and capable of fulfilling the duties." Mr. Brown answered that had he possessed any doubts on that subject he would not have proposed him. Carey, writing on this point, in conformity with his weak Self-Esteem, said: "I wonder how people can have such favourable ideas of me. I am certainly not disaffected to the State; but the other is not quite clear to me." That is to say, the best qualified man for the post felt he was too ignorant to fulfil such an important position. Well might a friend speak of his want of self-confidence as "wild humility."

His self-abnegation is seen in the way he used all his large salary for the benefit of the mission, whose type-foundry, paper-works and printing-presses became

#### THE MOST NOTABLE IN INDIA.

His greatest work of all, his *Universal Dictionary of the Oriental Languages*, was written to assist "Biblical Students to correct the translation of the Bible in the Oriental languages" after he was *dead*. Carey died at Calcutta on the 9th January, 1834.

In his biography, Eustache Carey speaks of his uncle's "real dignity," whereas *dignity* could not by any stretch of the imagination be considered as one of Dr. Carey's characteristics. In a letter written in 1794 he said he wished to feel himself "always in the exercise of a spirit of meekness, but felt it hard work," and he wrote from Bandel: "For my part, I must confess my wretched carnality, indolence and worldliness." His whole life belied

#### HIS OWN OPINION OF HIMSELF.

His life agreed with his large Acquisitiveness, Destructiveness, and much weaker Self-Esteem. He also misjudged himself when he said he had "cause to mourn a contemplative mind."

Illustrative of his small Self-Esteem and large Secretiveness very many illustrations like the following could be given: "I wish people would let me die before they praise me"; "You have desired me to write you an account of the

principal occurrences of my life. I will try to do it; but it is accompanied with as strict an injunction as I can give, that it may not be published as mine as long as I live."

Mr. Webb gave many other illustrations proving the value of a knowledge of Phrenology to the biographer and historian.

At the close of the lecture, criticisms were offered by several of the members; and a hearty vote of thanks to the lecturer was accorded.

Mr. Cox then gave another delineation with satisfactory results; and the meeting then terminated.

\* \*

**BRIGHTON AND HOVE PHRENOLOGICAL ASSOCIATION.**—At the last meeting of this Society in the old year, Mr. James Webb delivered his popular lecture on "Art and Artists" to an excellent audience, over which Mr. Millott Severn presided.—The lecturer discoursed on the early dawnings of art, when our savage ancestors attempted the ornamentation of their cooking utensils, and traced its gradual evolution to the golden era of art, when Raphael, Da Vinci, and Michael Angelo flourished. He said the capacity for art, as for science and literature, varied according to the natural capacity of individuals. Whilst one person may be colour-blind, another had the keenest appreciation of colours; some had powerful capacity to observe shapes and forms, others forgot them immediately their eyes were taken from them. Whatever the natural capacity, it always agreed with brain development. With the aid of a number of excellent portraits, Mr. Webb described the phrenological developments of many notable painters, and shewed how they illustrated their well-known productions. Differences in the developments of Raphael, Holbein, and Murillo were strikingly shewn by their "Madonnas."—At the close of his lecture, Mr. Webb examined the heads of a lady and gentleman (a medical man) to their satisfaction. A vote of thanks was accorded the lecturer.

On January 10th, Mr. J. Millott Severn lectured on "The Characters of Living Celebrities," illustrated with a number of excellent, large-sized portraits. He lucidly described the differences in the sizes of the various types, and the special organs which distinguished each, and which enabled them to manifest the particular characteristics and abilities which had rendered them famous.—Mr. Snow, commenting on the lecture, said the moral of it (and Mr. Severn's lectures always pointed a moral) was the usefulness on the one hand, and the detrimental effects on the other, of Approbativeness in public characters. He congratulated the Society on its new meeting-place, and moved a vote of thanks to the lecturer, who responded.—Mr. Severn concluded the evening by delineating the character of one of the audience, a proceeding which evoked appreciative remarks.

\* \*

**LEICESTER PHRENOLOGICAL SOCIETY.**—Since the last report of the doings of this Society, the usual weekly meetings have been addressed by the President, Mr. T. Timson, on "The Influence of Temperament upon Character," in which he drew special attention to the influence of the mind upon the body, shewing that it was frequently the cause of deep-seated derangements of the vital organs. Mr. Timson has also lectured upon "Scientific Phrenological Measurements," shewing the impossibility of correctly delineating character without a knowledge of the actual sizes of the brain sections in the various organs. The address was highly appreciated by the members present.

**PAGLESHAM, ESSEX**—A series of lectures have been delivered in this district by Mr. J. S. Brunning. The meetings were arranged by the Rev. Walter Fuller (Congregational minister), who took a deep personal interest in the success of the "mission." Good attendances resulted from judicious preparation, and much interest was shewn in the proceedings. The lecturer gave many delineations of character, accompanied with wise advice, which, especially in the case of the young people examined, may result in lasting benefit.

\* \*

**LEYTON PHRENOLOGICAL SOCIETY.**—At the ordinary meeting, Mr. D. T. Elliott, of the Fowler Institute, lectured on "Practical Phrenology." E. H. Kerwin, Esq., presided. The lecturer explained the method he pursued in the delineation of character, particularly specifying his manipulation to gauge the development of the faculties and brain areas. He illustrated the use of a knowledge of the temperaments and physiological conditions in regard to health, etc. Portraits of Lord Salisbury, Mr. Chamberlain, Thomas Moore, several ecclesiastics and others were exhibited and compared, differences in character being accounted for by differences in physical conditions.

At the close of the lecture, a debate on some of the details of the lecture occurred, and Mr. Elliott read the character of a youth by his brain development. The Chairman proposed a vote of thanks to the lecturer, which was seconded by the Rev. H. Moulson and carried with acclamation.



## ANSWERS TO CORRESPONDENTS.

CONDUCTED BY JAMES WEBB, F.B.P.S.

**SCIENTIST (Liverpool).**—You are quite right in saying that Professor Owen in his later years changed his views on the nature of "life"—that he came to the conclusion "that the so-called vital forces are really ordinary physical forces"; and you are also right in saying that he came to believe that the formation of living beings out of inanimate matter, by the conversion of physical and chemical into vital modes of force, is going on daily and hourly. Now, I differ from him *in toto* on this point, notwithstanding the fact that I am almost a worshipper of the nobility of his character and his unsurpassed mental capacity. No one who has met him and been in his company can say less of him. His portraits confirm my estimate of him—formed many years ago when I knew him "in the flesh." He based his argument largely on analogy—he had very large Comparison and Causality. He instanced the selection of "certain kinds" of matter by the magnet. Now he should have said one element—iron. But iron is *attracted*, even when mixed with other elements—not *selected*. He seemed to forget that there is a vast difference between a magnet, that can be demagnetized and remagnetized at will, and "life," which when once destroyed cannot be restored. There is absolute "death" in the defunct organism. A magnet cannot die, because it never lived. If space would allow, I think I could prove to you that every particle of living matter comes from a pre-existing particle, and that, although inanimate matter, by natural methods—by physical forces—can enter into the composition of animate matter, or living substance, yet had they not been taken up, first, by this living substance, they, of themselves, would never have lived. Living matter can convert inanimate substances into animate substances; but matter without

life cannot do this, whatever be the physical forces or chemical activities operating upon it.

**PHRENOLOGIST (Rotherham).**—Dr. Hill, who lectured at Rotherham on December 2nd on the "Brain Apparatus of Mind," is an opponent of Phrenology. He never misses an opportunity of ridiculing the science. As he always speaks of "bumps," a word only used by anti-phrenologists, it is certain that he is as ignorant of Phrenology as his audiences. His admission that "the earlier phrenologists made a great advance in the study of mental science" is a truth that cannot be disputed. He could as truly have said that "modern men of science"—as those who agree with him call themselves—are not likely to improve on the "earlier phrenologists" till they imitate their methods.

**DYSPEPTIC.**—There is no difference between dyspepsia and indigestion. The former word is derived from the Greek and the latter from the Latin language. Consult your doctor.

**GUNSHOT.**—Vision in the falcon, the eagle, and vulture is so wonderfully keen because of the size of the brain organ and the adaptability to its purpose of the optical apparatus generally. The owl has very small visual capacity. Its nervous apparatus concerned in vision is about a twentieth of the whole brain; whereas in the eagle the same parts form about a third of the whole brain, the nerves being proportionately developed. You should know that Dr. Gall first pointed out the great size of the optic ganglions in birds with piercing sight. Previously they had been mistaken for the optic thalami. In all quick-sighted birds the retina, instead of being formed by a single membrane, as in man, is found to be formed of a great number of folds, each hanging loose in the eye and augmenting in an extraordinary degree, not only the extent of nervous surface, but the mass of nervous matter.

**INQUIRER (Norwood).**—You will find that Montague Holbein, the Channel swimmer, has not only a strong muscular and osseous development, but very large Firmness, Weight, and Alimentiveness. He has also large Love of Approval and Self-Esteem. Miss Constance Marks, B.A., "the lady editor," has very large perceptive faculties and Causality. Her organ of Number is apparently her largest organ.

**WOULD-BE PHRENOLOGIST.**—Do not become a "professor" till you have passed the examination of the *British Phrenological Society*. Till you can do that, take my word for it, however much you may think you "advance the good cause," the more learned of your clients will either pity or ridicule your efforts. You should attend such lectures as those given by Dr. Withinshaw at 63, Chancery Lane, or receive lessons at some such institute as the Fowler Institute, or, as some assiduous students do, attend both. Phrenology is progressing by leaps and bounds, and examiners will be in demand in a very short time; and those who, like the Examining Committee of the B.P.S., have borne the heat and burden of the day of opposition, will be glad to award a certificate to all qualified persons; but their knowledge of Physiology, etc., must satisfy them that they are qualified. The physiology of the brain and great insight into human nature and its physiognomical expression—that is, the development of the head, its quality, size, and the relative dimensions of its various areas—must be thoroughly well known. And the diversity of character and ability depending on the differences in the development of its thirty odd organs must be fairly well understood: I cannot say thoroughly understood, for it is not in the province of human ability to know all that is knowable—at any rate by any one person.

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### LONDON—

CROTHALL, EDWARD, 499, Harrow Road, W.  
DOMMEN, H. P., F.F.I., 28, Newington Causeway, S.E.  
HUBERT, Professor, F.B.P.S., Past President of the British Phrenological Society; Consulting Phrenologist and Specialist for mental cases. Studio and Consulting Room: 23, Oxford Street.  
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WARREN, F. R., F.B.P.S., 65, Northwold Road, Stoke Newington Common, N.  
WITHINSHAW, Dr. C. W., F.B.P.S., 225, South Lambeth Road, Stockwell, S.W.

### BIRMINGHAM—

BURTON, C., F.B.P.S., School of Psychology, County Chambers, Corporation Street.

### BRIDLINGTON QUAY—

HATFIELD, W., No. 3, Promenade.

### BRIGHTON—

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### BRISTOL—

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LONDON.—BRITISH PHRENOLOGICAL SOCIETY, 63, Chancery Lane, W.C.—Tuesdays, at 7.45 p.m. FREE.

Feb. 4.—"Lord Macaulay and Phrenology," by C. P. STANLEY, Esq.

March 4.—Annual Business Meeting. Members only.

FOWLER PHRENOLOGICAL INSTITUTE, 4 and 5, Imperia Buildings, Ludgate Circus, E.C.—Wednesdays, at 7.30. FREE.

Feb. 5.—Lecture by Mr. GEO. WILKINS.

Feb. 19.—Lecture by Mr. R. D. STOCKER.

BIRMINGHAM.—BIRMINGHAM PHRENOLOGICAL SOCIETY, Temperance Institute, Corporation Street, at 8 p.m. Every Tuesday. Room No. 9.

KESWICK PHRENOLOGICAL SOCIETY, Birmingham Coffee House, Snow Hill.—Wednesdays, at 8 p.m.

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VOL. VII. No. 75.

MARCH, 1902.

ONE PENNY.

## THE POPULAR PHRENOLOGIST.

MARCH, 1902.

### NOTICES.

Wholesale Publishers: L. N. FOWLER & Co., Imperial Arcade, Ludgate Circus, London, E.C.

The scale of charges for advertisements may be obtained of the Honorary Manager of Advertisement Department, Mr. J. MILLOTT SEVERN, 68, WEST STREET, BRIGHTON, to whom all accounts for Advertisements must be paid.

All Advertisements must reach the Hon. Manager as above, on or before the 12th of the month before it is required to appear; and if proofs are required, two days earlier.

All matter for the Literary Columns must be sent to the EDITOR, "POPULAR PHRENOLOGIST," c/o British Phrenological Society, 63, Chancery Lane, London, W.C.

Correspondents are particularly requested to note that the different departments are separate, and will save delay by writing to each only on its own business.

### EDITORIAL EFFERVESCENCE.

My first words are to those of my readers who are members of the British Phrenological Society. Have you yet sent in your voting paper to the Secretary? If not, please do so at once. Of all forms of disfranchisement the worst is that of self-disfranchisement. While you have the privilege and power, please use it to the best interests of Phrenology and the Society.

The Council of the B.P.S. have arranged for two series of classes for educational work in Phrenology. One is a renewal of the popular brain dissections by Dr. C. W. Withinshaw, who has again kindly placed his services at the disposal of the Council. The dissections previously given had to be somewhat hurried over, as the time was limited. The present arrangement is to complete one dissection in six separate evenings, which will form a course. Every detail will therefore be more fully dealt with than on former occasions. The fees for this full course are extremely moderate, £1 only; members of B.P.S., 15s. The opportunity is unique, and all who can should take advantage of it. Apply to the Secretary B.P.S. at once.

The second series of lessons is for the instruction of students in the Science and Art of Phrenology, the object being to prepare candidates for the full certificate examination of the Society. Of course this refers to the subject of Phrenology only, and not to the other test subjects. This special instruction is to be divided into three courses, and the fee is to be one guinea each course—a very low figure for such a purpose, the whole instruction costing only three guineas. This is the first distinctive effort on the part of the B.P.S. to prepare candidates for its own examination; and it is hoped that those who desire to become practical phrenologists will at once give in their names to the secretary. The class begins at once.

The task of the reviewer is a difficult one. Occasionally books are sent to the POPULAR PHRENOLOGIST for review, and after perusal an opinion is expressed in our pages. No effort is made to do more than express what the reviewer considers an honest and unprejudiced opinion of the book. Unfortunately, I have had to express views at times at variance with those held by these literary gentlemen, and with sad results.

I am at once requested to enter into the arena, with shield and lance, to defend my opinions or perish. Now, I take it that is not, and never has been, the duty of the reviewer. No paper which gives notices of publications opens its columns to debate the correctness of its reviewer's opinion. Were it to do so, there would be no end of literary disputes of no interest to any but the disputants, and the ordinary reader would be discouraged and annoyed. The only way for authors to prevent the annoyance to themselves is by refraining from sending their books to any journals with a request for an opinion upon them.

I do not wish it to be understood that I express at any time opinions which I am unable to defend; quite the contrary. I am fond of a little "cut and thrust" when done in a gentlemanly manner; but the pages of the P. P. are not suitable for the discussion of a variety of subjects which are not in themselves conducive to the best interests of Phrenology. I suppose that last phrase is also open to more than one interpretation. Well, I will not attempt to define it. "What I have said, I have said."

Our friends of the Birmingham Phrenological Society have, after some little trouble, found a new centre of operations, and will in future hold their meetings in the schoolroom of Edward Street Chapel—Parade. I feel sure any phrenologists visiting Birmingham who can spare a Tuesday evening will be welcomed by Mr. Abbott, the secretary, and be enabled to spend a pleasant and profitable evening.

## THE RESPONSIBILITIES OF PARENTS.—II.

BY BENJAMIN SHORT.

In the first place, the conditions of life should be conducive to health. Care and attention on this point during the first year will not be lost in after life. The earliest impressions of the child should be rendered as far as possible bright and pleasant, and to this end everything that would alarm or terrify should be removed.

Incalculable injury is frequently caused by shock to the delicate infantile nerves through fear, occasioned by ignorance or carelessness on the part of those in charge. Untold mischief is thus caused by the abnormal excitement and morbid action of Cautiousness.

The child should be surrounded with cheerful, harmonious influences. Sunlight, pleasing colours, sweet music, objects of beauty, pictures, birds, flowers, will each and all have an educational value, appealing as they do to the faculties of Observation—Colour, Form, Tune, etc. You may rest assured your infant student will appreciate them before he is able to express the same in language.

In this the perceptive powers of the child are being aroused. He learns to observe objects, qualities, and appearances, and thus

### LAYS THE FOUNDATION

of future and greater knowledge. Gleaning here a grain and there a crumb, he, at a tender age, lays down a substratum of impressions for amplification, verification, or correction in coming years; and as this is a period of development and process of education through which every individual member of the human family has to pass, it deserves more than passing notice. It should not be lightly dismissed, but duly provided for, and every facility afforded the infantile mind in its striving after knowledge.

Observation may be cultivated, curiosity stimulated, interest awakened, and habits and feelings regulated at a very early age.

The child may know many things, sense their qualities, and understand somewhat of their value, before he is able to express the same in language. He knows that mother loves him, that milk is good for food, that fire is hot and painful to touch, that wood and stone are hard—qualities he has been made fully sensible of in his early attempts at walking.

It will be found, moreover, that the child will take greater interest in, and most readily acquire knowledge of, those things that appeal to

### THE STRONGER FACULTIES.

If largely endowed with Colour, he will be delighted with the beauty and wealth perceived in the world of colour. If Tune be large, he will become enthusiastic on listening to the melodious strains and harmonious sounds of soul-inspiring music. Large Language will early perceive the value of words, imparting power to receive and to communicate knowledge through that channel. Thus, as in nature all forces move in the direction of least resistance, so the receiving and storing of impressions by the child will be easiest and earliest in the direction of its best mental endowments. Every faculty has its own kind of mental food, which, offered in the proper manner, cannot fail to awaken and at length to strengthen it. Education should begin, however, by appealing to the perceptive, rather than to the reasoning or emotional powers; and great care should be taken

not to over-tax the delicate brain and mind of tender childhood by over-crowding. Its earlier efforts at learning should be confined entirely to object lessons—for the most part natural objects, or representations of natural objects.

### LESSONS SHOULD BE BRIEF,

but regular, avoiding haste and pressure in everything; and every precaution should be taken to interest and please as well as to educate. Instruction in early childhood should never be serious, never severe, nor allowed to become irksome, but be allied to amusement. Individuality and Form enable the child at an early age to identify mother and father, sisters, brothers and friends, and later the same faculties will be employed in perceiving the forms and specific qualities of everything. Form notes the shapes of objects—round, square, conical, etc.; Size, long, short, big, little; Calculation, the number; Order and Locality, the place and arrangement of things. Comparatively early in the order of development the faculties of Imitation, Weight and Language may be appealed to. One of the child's earliest efforts in the use of Weight and muscular control is that involved in its attempt to balance itself, and to

### STAND AND WALK ALONE.

Progress in the use of Language afford means for rapidly storing away many ideas; but in its earliest use it should always be associated with the things or qualities represented.

The use and application of Language of necessity implies and involves another mental process—*vis.*, that of association. Words, like numbers, are but signs and symbols employed to represent things, qualities, ideas and quantities.

The child proceeds to make inferences, to draw distinctions, and construct ideas. It learns that *one* is of less value than *two*—that three, four, five, etc., have their respective values and represent quantities. In later years the child will learn that word-numbers are substituted by other and more abbreviated signs and symbols—as 1, 2, 3, etc. The greatest pains should be taken to convey to the child's mind distinct and accurate notions of the value of words and numbers—but always associating, in early lessons, the symbol with the thing represented. To many children the act and

### ART OF SPEAKING

is a difficult task. Without experience of any sort to guide him, the child tries to articulate sounds and words which demand the exercise and adjustment of vocal organs—of lip, and tongue, and throat, and teeth, or, in absence of teeth, of gums. In his efforts at articulate speech the child should not be limited to the example of sound alone, or the difficulties will be increased and mistakes will be many. Imitation and Form may, with material advantage, be associated with sound. The form of mouth: The use of tongue and lips, and the various vocal organs, should be seen as well as heard. In this way the eye will assist the ear, and the faculties of Imitation and Form will assist Language.

Phrenology will explain many anomalies that would otherwise be inexplicable—*e.g.*, how persons without a musical faculty may play musical instruments. Some pianists read music accurately, and are accredited with being musical; whereas the performance is simply a mechanical affair, resulting from association of key-board with musical notation. The key-board is to such performers just what the type-machine is to the typist—the performer being unable to accurately sing or remember a simple melody. But such a performance is a poor, soulless, mechanical thing, compared with the inspiration, the beauty, and power produced by him who has the faculty and the soul of music.

## OCCUPATIONS AND PROFESSIONS.—XXVII.

BY J. MILLOTT SEVERN, F.B.P.S.

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## THE TEACHER.

Now take a simile in hand,  
Compare the mental soil to land.  
Shall fields be tilled with annual care,  
And minds lie fallow every year?

"Whatever," says J. Stuart Mill, "helps to shape the human being, to make the individual what he is, or hinder him from being what he is not, is part of his education."

Teaching is perhaps the most laudable and highly important of all the professions; because, in its widest sense, it embraces the educating—the bringing out and proper training of all that is good in an individual, mental, moral and physical. The teacher, above all individuals, should be certain then that he is especially adapted for such a highly important calling.

Advanced educators have now a clearer discernment of the art, science and philosophy of education than they formerly had; thus, more rational systems of training the young have of late years been adopted in schools and colleges. The rudiments of education, which at one time were acquired only by sheer drudgery, are now made intelligible and interesting by better methods of teaching. The facilities for obtaining a more liberal education with less drudgery are far greater than they were; and the

## BETTER METHODS NOW ADOPTED

of drawing out the intellectual qualities of children possessing dull, obtuse minds will prove a great boon to thousands of such children; and greatly benefit the community at large. There is a lurking danger, however, of too powerful a stimulus being brought to bear upon children of highly nervous organizations—such as learn quickly—which needs the exercise of much discretion on the part of teachers. The kindergarten methods founded by Froebel have paved the way for a better system of educating youthful minds; and it is highly gratifying to see the immense improvements and the more rational methods adopted of teaching youth in our modern board and other public schools and colleges. They reflect great credit upon the present-day schoolmasters and educators.

It is generally conceded that the main object of all education is to teach people to think for themselves. The pupil learns only that which he masters by his own thinking. Thus the main business of the teacher is to get each pupil to teach himself. To be able to do this efficiently he needs to have great insight into character, so that he may adopt methods—as far as it is practicable—adapted to each individual case. There are many teachers who enter on their duties with but little

KNOWLEDGE OF CHILD LIFE,

and not having studied the psychological principles on which

education should be based, are ignorant of the best modes of teaching, organizing, and maintaining discipline. A well-known authority, speaking some years ago before the Schools Inquiry Commission, said: "Every teacher has to act on the human mind, and unless he knows the best methods of so acting, it is impossible he can exercise his powers to the best advantage." The teacher is a trainer whose function it is to draw out persistently, habitually and permanently the powers of his pupils.

The following question appears in one of the College of Perceptors examination papers, for qualifying teachers: "Can you account for differences of intellect in different individuals?" How can this be answered except on the basis of phrenological science? In another work dealing with education, the author says: "The educator of the mind ought to be acquainted with its phenomena and its natural operations; he ought to know what the mind does when it perceives, remembers, judges, etc., as well as the general laws which govern these processes. . . . The investigation is confessedly difficult, and will be much facilitated by his making

## AN INDEPENDENT STUDY

of them, as embodied in the science of Psychology or Mental Philosophy." In addition to the recognized educational courses in which it is necessary for the teacher to qualify if he would be successful in the highest degree, it is almost imperative that he should make a special study of the science of Phrenology. It would throw more light on the differences of the characters and intellects of those whom he has to train than any other system of mental philosophy; and it will suggest to him methods of managing and training peculiar, ingenious, bright, dull, refractory, obtuse, and at times seemingly unmanageable pupils.

Phrenologically, the teacher should possess a long, high, and but moderately wide head. The perceptive organs, especially Individuality and Order, also Language, should be large, combined with well-developed reflectives—Causality, Comparison, and Human Nature, that he may naturally be observant, inquiring, scientific in his tastes, analytical, cause-seeking, intuitive, and a good character reader. These qualities will give him fluency of expression,

## A RELISH FOR ACQUIRING KNOWLEDGE,

and aptness in imparting it. Ideality, Hope, Eventuality, Imitation and Form should be well developed, so that he may have refined tastes, be hopeful, cheerful, encouraging, have ability for copying, writing and designing, and possess a good memory of history, facts and theories, as well as a good general memory. Philoprogenitiveness and Friendship should be large, so that he will be friendly in disposition, reasonably companionable, fond of children and of natural history. He needs to have a fair amount of Concentrativeness, to enable him to keep well to his own studies—yet, not so large as to hinder him in the pursuit of his active duties and constant changes of lessons. Firmness should be large and Self-Esteem moderately so, that he may be firm, persevering, thorough, and possess dignity of character, self-reliance and proper powers of discipline, and the moral organs, especially Conscientiousness and Benevolence, that he may be conscientious, reliable, kindly, sympathetic, and by his own exemplary conduct inculcate in the minds of his pupils true and just principles of right. The most favourable temperaments are the Mental-sanguine, or Nervous-fibrous.

## JOTTINGS FROM MY NOTE BOOK.

BY OUR CANDID CRITIC.

**A Cold Experience.** March is usually a cold month, Boreas being in the ascendancy, and Old Sol only appearing at intervals, if at all. The east winds remind us of the biting persecution to which the earlier phrenologists were subjected. It required more than an ordinary amount of courage to advocate a new system of mental philosophy—a psychological analysis of the mental powers on scientific lines.

\* \*

**A Noble Trio.** But Gall, Spurzheim and Combe were "no daubers with untempered mortar," no triflers in the field of scientific discovery, no counterfeits in the mint of metaphysical research. They were men of wide knowledge, who thought deeply, observed carefully, and judged soundly.

Dr. Gall was the originator and founder of Phrenology, the pioneer in the North Pole of mental exploration. He was a man of broad views, good powers of observation and considerable originality. Dr. Spurzheim, who was contemporaneous with Gall, had a critical, analytical turn of mind, and excelled in practical anatomy and demonstrative science. Geo. Combe was the philosopher of the trio, and applied the principles to education, religion, the reformation of criminals, and the duties of everyday life.

\* \*

**A Turnip Head.** These grand old warriors met with much opposition. Combe on one occasion being asked to delineate a character from an alleged plaster cast of a head which turned out to be a turnip, discovered the trick, and disposed of his critical trickster in true Theodore Hook style. Combe was the originator of many ideas that are now embodied in the works of present-day philosophers, and his writings will live when many of his detractors and critics are forgotten.

\* \*

**Aldershot Invaded.** My old friend Severn has been pushing the battle to the gate, so to speak. A few weeks ago he visited Aldershot, that Mecca of the British Army, but did not go there with the intention of learning how to shoot the Boers—that is not the province of the phrenologist—but to impress upon the natives of that historic town the value and utility of our beloved science. And, according to a report that appeared in the *Aldershot News* of January 25th, "he came, he saw, and he conquered."

\* \*

**A Smart Delineation.** That Mr. Severn must have caused a considerable amount of interest is shewn by the fact that the paper referred to has nearly two columns devoted to an account of the proceedings.

The two public examinations aroused considerable excitement and enthusiasm, the delineation of Mr. Calvert being evidently "a great hit." The Professor pointed out "his love of travel," "his saving gift," "his push and go," "his lack of concentration," and his "love of argument." These

qualities were all mentioned and emphasized, and the audience shewed their appreciation by "loud applause."

\* \*

**A Notable Truth.** The lecture throughout was considered very interesting, and the following statement culled therefrom is one that phrenologists, and their critics also, would do well to digest: "When a case arose which could not be understood, the failure was due to want of competent knowledge on the part of phrenologists; it was no proof that the science was not well founded."

\* \*

**To Test Phrenology.**

It is a well-known fact that the majority of persons are apt to form their judgments from isolated cases limited by their own narrow circle. No truth of scientific value was ever discovered or perpetuated by such imperfect data. As well might the judge or magistrate decide the innocence or guilt of a prisoner after hearing the evidence of the prosecution or defence. The way to prove the truth of Phrenology is to take the case to a number of leading experts, and if, after making allowance for the difference in constitution of the experts themselves, you find there is considerable agreement as to the main characteristics, you may then reasonably conclude that there is some truth in localization of brain function as expounded by phrenologists.

\* \*

**Make Haste**

**Slowly.**

But, even then, it is well to keep an open mind on the subject. Do not be in a hurry to accept all that phrenologists teach. Some of us are so anxious to hurry up the millennium of phrenological truth. There are heights and depths to which we have neither surmounted nor descended, and it is just as well that we should go slowly.

\* \*

**Doubt and Faith.** In a recent number of the *Literary Guide* there is an article entitled "A Doubter's Plea for Religion." The writer is at a loss to understand how the Right Hon. A. J. Balfour can reconcile his recent advocacy of religious extension with his natural proclivity to philosophic doubt.

Such apparent inconsistencies have puzzled others beside Mr. Gorham, and the only possible explanation is that afforded by Phrenology. Scotch folk, including Mr. Balfour, have usually rather a large development of the faculties of Veneration, Conscientiousness and Cautiousness. This combination gives the Conservative attitude of mind, and the teaching of the average kirk minister tends to strengthen it. But when, in addition, as in the case of Mr. Balfour, Causality and Comparison are large and the forehead is broad, you get the philosophical tendency, there is then a struggle between the faith taught and the knowledge acquired by reading and scientific facts.

The individual so constituted is then in a transition state, and has, so to speak, a dual nature—the spirit struggling against the intellect, and the intellect against the spirit. Although apparently insincere to others, he is consistent with his nature, and can only find real happiness in a religion which is in harmony with his philosophical and scientific condition of mind.

## PHRENOLOGICAL CHARACTER SKETCH.

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

## HIRAM S. MAXIM, Knight.

"He has done more to prevent men dying of old age than any other man that ever lived." So said Lord Salisbury when introducing Sir Hiram Stevens Maxim to His Majesty the King. This was, no doubt, a very apt and perhaps truthful remark to have made on such an occasion. Yet I am doubtful whether Sir Hiram, with his large Benevolence, fully appreciated his lordship's mode of introduction. Judging from his head, Sir Hiram had loftier motives than that of shooting able, healthful and vigorous men down by the score, when he conceived the notion of, and invented the celebrated maxim gun. This murderous invention,



unfortunately, has frequently been brought into action since its introduction into the British army. Yet it may be a means in disguise which, together with others, will, in time, help to make war so hideous and inhuman (if it could ever be said to be otherwise, in whatever form it is engaged in) that men will no longer risk their lives by engaging in it; and the nations' quibblings will have to be properly settled by arbitration. Men of great inventive abilities are not so plentiful, but that their brains may be utilized in ways more profitable to man's

## MATERIAL AND MORAL PROGRESS.

Being by birth a Quaker, and a lover of peace, and seeing that I was not in the company of a great inventor only, but also that of a philosopher and a highly humane man, I could not help putting some of these questions to him in the course of my interview. Lady Maxim, appreciating the situation, was also very sympathetic in her explanation. "You see," she said, "an inventor's great aim is to perfect that which he

conceives to be useful or needful, and he would look upon such a machine as a highly finished piece of mechanism."

Sir Hiram is celebrated not only for the remarkable gun which takes his name, but for many other mechanical, chemical and electrical inventions. He was the first man to invent smokeless powder, and the first to deposit carbon on a carbon rod by heating it electrically in an atmosphere of hydro-carbon vapours, which process made incandescent electric lamps possible.

## THE CIRCUMFERENTIAL MEASUREMENT

of Sir Hiram's head is 24 inches; length,  $8\frac{1}{4}$  inches; width, in the regions of the executive organs,  $6\frac{1}{2}$ ; at Constructiveness, 6 1-16 inches; and altogether largely developed in the frontal lobes of the brain. The measurement from ear to ear around the perceptives is  $13\frac{3}{8}$  inches; around the reflectives  $14\frac{7}{8}$  inches. From ear to ear around Philoprogenitiveness at the back  $11\frac{1}{2}$  inches. Considering, too, that there is considerable height to the brain, and that the quality of organization is fairly superior, these measurements indicate a very powerful and well-proportioned brain.

Constructiveness, Causality, Comparison, Human Nature, Imitation, Ideality, Form, Size, Locality, Order and Calculation, are very powerfully developed in Sir Hiram's mental organization. He possesses also other strong qualities of mind which assist in making him the distinguished inventor he is. His large perceptive organs give him a very practical bent of mind, and his equally powerful reflectives make him broad-minded, cause-seeking, analytical, intuitive.

## HE IS AN OMNIVOROUS READER;

has a remarkably good memory; is an excellent calculator and mathematician, and has remarkable ability to think, plan and reason. Is very philosophic, highly resourceful, studious, scientific, comprehensive in his views, logical and practical in his conclusions. His large Ideality and well-marked Sublimity combined with his large perceptive and reasoning powers give him lofty ideas, a comprehensive understanding, great creative and inventive capacity and originality. Large Imitation enables him to follow accurately a copy or design, but he is too original to care to follow on others' lines. His large Acquisitiveness gives him sense of utility and economy. Constructiveness, Destructiveness, Causality and Benevolence are the largest organs he possesses—a singular, yet powerful, combination.

Mentally and physically he is forceful, vigorous, determined, and has

## MARKED POWERS OF ENDURANCE.

Hope is not one of his strongest organs, yet he is enterprising, speculative and business-like. Firmness is sufficiently large, combined with Conscientiousness, to give him considerable will-power, stability of character, adherence to principle, tenacity, thoroughness, and steady perseverance; and his rather large Concentrativeness gives patient application when such is required. He is sensitive, ambitious, aspiring, dignified, and manly in his bearing, and independent, yet not presuming. Is warm-hearted and social, and has well-developed domestic qualities. Has large Language, which should enable him to give free expression to his ideas in speaking or writing, and he possesses a keen sense of wit and the incongruity of things. In addition to his especial inventive capacity, he has marked business-organizing powers, also literary and musical abilities.

Mentally and physically, Sir Hiram has a healthy, vigorous organization; and it may interest many of our readers to know that he is very abstemious in his mode of living—is almost a teetotaler and a non-smoker.

## THE PROFESSIONAL PHRENOLOGIST.

BY STACKPOOL E. O'DELL, F.B.P.S.

I feel it to be a privilege to be permitted to say a few words here concerning the claims of the professional phrenologist. This article has been suggested to me by remarks made in certain publications which tend to throw discredit upon the part the professional phrenologist has taken in propagating and utilizing the science and philosophy of Phrenology. Sometimes, indeed, from the house of one's friend, comes the most felt, the most fatal stab of all. When the Masters of Phrenology were rejected by both physician and priest, when the thorny ground of persecution pressed heavily upon their pious brows, and when, eventually, in the course of nature, their voice was no longer heard, their disciples, not a few, continued for a time to tend the fire of this faith. Amongst a few this fire burned brightly; however, the world, so far as phrenological benefit was concerned, was in complete darkness. At this time certain men arose who, having obtained through the reading of books a knowledge of this subject, applied that knowledge to personal observation. This enabled them to see the

### CONNECTION BETWEEN HEAD AND CHARACTER.

They were so successful in their diagnoses, that their advice was sought for to such an extent that they had to charge a fee in return for their time and ability. Constant practice confirmed these men in the truthfulness and usefulness of Phrenology, opening up to their minds a wide area for its extension. Then did they travel through the country lecturing with more or less ability, while they demonstrated both in public and private the truthfulness and usefulness of Phrenology. The experience of these men, by means of their practice, increased daily. The numbers of practitioners likewise increased. In the course of time, Phrenology became a recognized practical profession, to which was attached the remuneration of time and ability, like unto other occupations and professions. As dissenting ministers were openly ridiculed for preaching the gospel, unsest by Apostolic authority, so indeed did some apply words of ridicule and scorn to the phrenological practitioner.

### THE TITLE OF "PROFESSOR"

was thrust upon him by those who ridiculed Phrenology in the same way as the titles of "Rev." and "Methodist" were thrust upon the followers of Wesley. These titles are now held to be honourable. So, too, with the professional phrenologist; the title which his enemy has thrust upon him in ridicule is now used as a term of respect. What is now the position of the professional phrenologist? Confining my remarks to this country, Phrenology is generally accepted by the people. There is scarcely a house in the United Kingdom where you will find some who have not listened to lectures, read some books, or obtained phrenological advice from some practical phrenologist, for which they have paid, some their shillings, some their guineas. Better still, these people will tell you of the benefit they or their children have derived from the advice received. The professional phrenologist, following in the

### FOOTSTEPS OF THEIR MASTERS,

especially Gall, Spurzheim and Combe, have applied this science and philosophy to the elucidation of religious, social

and political problems, likewise as a help in mental disease. This is what both localized and itinerant phrenologists have done and are doing. Phrenology has been kept alive by these men—professional phrenologists. Were it not for them, it would have remained on the shelves or be limited to non-professionals. To the latter we owe a deep debt of gratitude for the part they have taken and for the support that they are giving from out of their studies. Such, I have no doubt, will in turn acknowledge the important work those have done who have missioned it over the United Kingdom. The professional phrenologist has now an examining body, an Incorporated Society, under the guidance of president and council, elected on the same plan as all learned and professional bodies. He has likewise his register for members and fellows, so that a practitioner having its certificate may be relied upon for proficiency. The professional phrenologist is no longer.

### AN OUTLAW FROM THE CHURCH.

Speaking from knowledge, hundreds of societies, in the Metropolis alone, which are in connection with churches and chapels include the professional phrenologists with other lecturers. Even pulpits have been opened to them, while students have listened to them in their own colleges. The literature of Phrenology is extensive, and rich in its scientific and philosophical instruction. It seems necessary to state here that which should be obvious. No matter what the learning of any man may be in regard to other occupations and professions, his authority upon Phrenology cannot equal that of the professional phrenologist, to whom we must eventually come for enlightenment upon the subject. In conclusion, let me say that the application of Phrenology is unlimited in its extensiveness, while it embraces teachings of the only true ethics, the ethics of human life—the study of humanity and the advocacy of its rights.

## THE PHRENOLOGY AND PSYCHOLOGY OF LITERATURE.

No. 2.—"THE LAST DAYS OF POMPEII."—BULWER LYTTON.

By W. GEO. WHEELER, L.P.I.,  
*Author of "Phrenological Helps," etc., etc.*

The story of "The Last Days of Pompeii" is produced in graphic and glowing language, and shews a deep and intrinsic knowledge of human character. It is at once forcible and many sided, its darkness and shadow as realistic as its purity and light. Its author must have possessed a mind versed in the language of the souls of men. The picture of the terrible catastrophe by which the graceful and splendid city was laid in ruins is based on carefully acquired information, and is something more than a mere production of the imagination. We have a remarkable conception of the human passions clearly portrayed, a representation of what we creatures manifest in our lives in all ages and in all climes.

Glaucus, a young and wealthy noble, with a mind singularly free from those powerful and corrupting passions revealed so frequently in the gay and reckless world around him, becomes engaged to the beautiful and bountifully endowed Ione.

She is a sweet singer and composer of song, a musician and lover of art, with

A MIND WELL BALANCED,

in which imagination and reason play an equal part. Ione has a face exquisitely moulded, and dark, smiling eyes. Her beauty is more mental than physical. She is brave, yet gentle, with a majestic spiritual calm, and great independence of thought and character.

Phrenologically, one of the most clearly drawn characters is that of Calenus, a priest of Isis. He is selfish, hard, sensual and immoral. "His shaven skull was so low and narrow in the front as nearly to approach to the conformation of that of an African savage, save only towards the temples, where, in that organ styled Acquisitiveness, two huge and almost preternatural protuberances yet more distorted the unhappy head." His physiognomy is equally remarkable. "Small dark eyes; a short and coarse nose, distended at the nostrils; thick but pallid lips. A countenance none could behold without repugnance, and few without terror or distrust." Another character, Burbo, an accomplice in crime, must have possessed

VERY LARGE SECRETIVENESS,

Acquisitiveness and Alimentiveness. He is described as having a "huge head." Olinthus, a believer in the doctrines of Christianity, has a "broad brow" and a "high forehead."

Psychologically, we have a beautiful and interesting study in Nydia, the blind flower-girl and slave. She has all the feelings of a loving and passionate woman, combined with the gentle sweetness and graces of a child. Her faculty of Locality must have been extraordinary; for, notwithstanding her blindness, she could find her way throughout the city, no matter how intricate might be the locality. The picture of Glaucus protecting and comforting her when in the hands of the cruel Stratonice is drawn with exquisite skill. "He held her on his knees, wiping the blood from her shoulders with his long hair, kissing the tears from her cheeks, whispering to her a thousand soothing words," and finally purchasing the gentle creature from the hands of her merciless owner. Glaucus, whose glorious, joyous nature adored all art, all sublime nature, whose soul overflowed with the gladness and

BLISS OF YOUTHFUL HAPPINESS,

could not leave the sweet blind singer in her danger, or fail to console her in her unutterable grief.

In closing, a few words must be said as to the character of Arbaces, the Egyptian. He is possessed of an extraordinary mental grasp, a weird and mystic influence. He is tall in stature, with a thin, nervous and sinewy frame; his skin dark and bronzed; his eyes large and black, shining with a powerful and mystic light. He is a great, wicked man. His intellectuality is grave and profound, his gaze majestic and commanding, and his knowledge extraordinary. He has wonderful powers both of mind and body, yet uses all for his own cruel and selfish purposes.

Although the author of "The Last Days of Pompeii" does not mention the word Phrenology, it is evident he is not altogether unacquainted with its tenets, and refers to it as "a science modern in name, but best practically known among the ancients."

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GENIUS.—II.

BY F. FRAMJEE.

Continuing our investigation, aided by the researches of Dr. Walshe, on the "Nature of Genius," we enumerate the list.

Ouida believed that Genius is often "characterized by a strange mingling of acuteness and childishness, of fine perception and foolish faithfulness." We argue that such combinations, noticeable in ordinary life, cannot convey any idea of Genius.

Mr. Graham, in his "Creed of Science," is hinting the guesswork in declaring "Genius is a unique, undefinable thing, which marks off its possessor from the rest of mankind, as of a different and higher nature"; had Mr. Graham paid cursory attention to the phrenological theory of the degree of specific energy or function which constitutes the degree of the development of the mental organ which executes it, had he traced temperamental causes and conditions, he would not have regarded "Genius as a unique, undefinable thing," nor separated "its possessor from the rest of mankind as of a different and higher nature."

Moore, in his melody, considered Genius to be deficient in common sense. The popular saying,

"GREAT MEN HAVE GREAT FAULTS,"

fully illustrates it, but deficiency in common sense cannot be regarded as a measure of the conception of Genius. Our critic, Dr. Walshe, is of opinion "that silly, reckless Bohemianism is compatible with the activity of Genius, cannot be disputed," and cites several instances; on the other hand, it is sufficiently evident that no real antagonism exists between common sense and Genius.

The theory so widely accepted, so universally prevalent, and unceasingly taught in relation to the conception of Genius is the "unlimited power of work." Our critic disagrees, and remarks that it is one of those stock phrases which, when taken at random, the world will go on repeating. We submit that activity is one of the modes of Genius, when not engendered by toil; and incessant activity, if exercised without strained, conscious efforts, meeting preconceived ideal results, ought to approach in some form or other

A MARKED MANIFESTATION OF GENIUS;

Edouard Von Hartmann, the celebrated author of the *Philosophy of the Unconscious*, convinced the world of intellect long ago that perfection, when sought for, will only be found in the unconscious. Our critic cites the case of Dr. Johnson. While he acknowledges the "incisive conversational power and earnest, scholarly labour," "had he toiled half-a-dozen lifetimes on Lexicons and Ramblers, prose tales, stilted poetry, and essays displaying but feeble capacity for philosophic speculation, would he ever have produced a volume bearing the exalted stamp of Genius?" It has been affirmed by some critics that Johnson was deficient in his own special sphere; his dictionary, says an essayist, "shews that he was no etymologist, and he had in fact very little taste for language." Our critic further proceeds that "any amount of sacrifice of the midnight oil, aided by any degree of earnestness of purpose, would so idealize a commonplace versifier that eventually at his bidding couplets would appear rivalling in

SPONTANEOUS BRILLIANCY

and fervency of imagination, even the minor efforts of Byron or Shelley, or Swinburne?"

Had we sufficient space at command, we could deal with Johnson fairly. He had a robust frame, with inherited tendencies towards melancholy and hypochondria, which caused wretchedness through life; in addition to that, he had contracted a scrofulous malady from his nurse in early years, and that resulted in the loss of one eye as well as physical and mental irritability. Johnson was intensely superstitious. His religion was one of fear; he dreaded death, and at times looked upon the Deity as "an awful judge"; phrenologically, his organs of Caution, Wonder and Veneration have much to account for. In the republic of letters in the eighteenth century, he played a versatile part. Possessed of remarkable energy, as his cranial configuration indicates, loaded with troubles, and under trying circumstances, he accomplished more than the man of Genius could under comparative affluence. His honorary degree and pension are a proof of the appreciation of the age in which he lived. Our critic has looked upon Johnson as a commonplace versifier;

#### HEAR THE OTHER SIDE.

His translation of Juvenal's third satire, entitled *London*, says Lord Brougham, "at once gave him a place amongst the poets of the day." His poem, entitled *The Vanity of Human Wishes*, with the keenest observation on human nature, surveys mankind minutely (to use the poet's own words) "from China to Peru." Even Pope declared: "Here is arisen an obscure poet; depend upon it, he will soon be drawn out from his retreat."

We can enumerate many more opinions, but this suffices our purpose now. What is the inference? Is excessive mental work under unfavourable conditions compatible with the idea of Genius? The struggle is complex, viewing cursorily; the strength of some of the inner forces, the weakness of generating conditions, resistances from without, emotions in a state of fury, perceptions actively alert, and reflection working with the watchword patience, picture a life of much discord and little harmony.

Manifestations strange as they are, but apparent in the light of Phrenology. The size of his head was the proper measure of his power, and all things exceedingly unequal.

Whether his memory will wear the badge of Genius or not, he certainly possessed double force—strength on one hand, endurance on the other.

(To be continued.)

## THE TRAINING OF CHILDREN.

By ESTHER HIGGS, F.F.I.

### INTRODUCTION.

"Oh, children are all alike, mischievous, self-willed, disobedient, and generally troublesome." Thus runs the verdict of a class of people whose faculty of "Philoprogenitiveness" is uniformly small; and it is this defect in their own mental make-up, together with a want of discrimination, that gives rise to so sweeping a denunciation of the objects of their wrath. Unfortunately, we often find such people the unhappy possessors of children of their own; and, as may readily be supposed, the lack of an instinctive love for children and the patient understanding of them leads to such gross mistreating, that it is not

surprising if we find in the world so many people whose bad tempers, selfish habits, and fretful manners bear a striking resemblance to those of spoiled children—so much so indeed, that the thought naturally arises, "Why was their early training so shamefully neglected?"

But there is another class of people called upon to take some part in the training of the young who, unlike the others, are

#### REALLY FOND OF CHILDREN,

and anxious to do their duty towards them, yet are perplexed by the various dispositions when they find that the system of treatment which answered admirably in the case of one child is worse than useless in its effects upon another.

It is here that the phrenologist can be of real service in pointing out the particular traits of character which indicate the need for different treatment, and the best methods whereby a strong faculty may be turned into a useful channel and become a source of strength through its wise use, and not a cause of weakness by its abuse.

Now, in dealing with children of every variety, it is important to remember that we have to do with embryo men and women; for in a group, even of very young children, may be noted all the differences of character that are displayed by

#### CHILDREN OF A LARGER GROWTH,

so that a sympathetic understanding of the special bent of each young mind is of supreme importance.

After having made a careful and separate study of the individual characteristics of each child, the next consideration is how the defects may be remedied and the whole character ennobled.

Speaking broadly, the best means of training a child is to teach him to train himself—that is to say, the principle of self-culture and self-control may, with great advantage, bulk largely in our methods of education and child-training.

"*Boys will be boys*" is an excuse often used to cover unnecessary and harmful conduct. "*Boys will be men*" was the improved version of the late Rev. C. H. Spurgeon; and there is great significance in the trite saying. Many a parent really in earnest has come to us bringing so-called unmanageable children, and seeking help and guidance in the difficult work of training them.

We propose, therefore, to analyse the various characteristics of children, and, with the light of our science, to shew the causes of obstinacy, disobedience, selfishness, as well as timidity, shyness, etc., and endeavour to give some hints as to the most efficient means of correcting these and similar defects.

(To be continued.)

### Manliness.

God give us men! A time like this demands  
Great hearts, strong minds, true faith, and willing hands!  
Men whom the lust of office does not kill:  
Men whom the spoils of office cannot buy:  
Men who possess opinions and a will:  
Men who have honour, men who will not lie.  
For, while the rabble with their thumb-worn creeds,  
Their large professions and their little deeds,  
Wrangle in selfish strife, lo! Freedom weeps,  
Wrong rules the land, and waiting Justice sleeps.

—Holmes.

PHRENOLOGICAL WORKERS.—No. III.

GEORGE COX, ESQ., F.B.P.S.

The gentleman whom I have selected for presentation to our readers this month is one of a small band of workers to whom Phrenology is largely indebted for its present advanced position. Working day after day alone, or with small committees, with but little encouragement, and no possible chance of a personal reward, his services are priceless, and could only be measurable by the loss which his withdrawal would cause.

Mr. Cox, when a boy, read the chapters on Phrenology in "Chambers' Information for the People," and from that time has been interested in the subject, plying his observation, and using his naturally fine judgment, in arriving at conclusions which have proven favourable to the science. Without tracing the development in him of the knowledge he possesses, I will give the result of its operation, which is always the best test of possession.



Mr. G. Cox.

Mr. Cox was one of the few who attended the preliminary meeting on July 10th, 1886, which resulted in the formation of the British Phrenological Association; and from that time his name has been officially connected with that organization: at first as a member of the provisional committee, next as Vice-President, then in 1893 as Treasurer, until finally in 1898 he was honoured by being elected unanimously to fill the highest position it was in the power of the members to bestow—the Presidency. On the expiration of his term of office, at the pressing and unanimous request of the Society, he again undertook the Treasurership, which office he still holds, and the duties of which he fills with conspicuous ability. But his work for the Society does not end here. He is a member of all committees, including the Standing Committee on Literature, and is the Secretary of the Board of Examiners. He was

ONE OF THE VERY FEW

who piloted through the incorporation of the Society; and to his untiring and unselfish efforts much of the Society's success is due. His enthusiasm seems without limit; for, notwithstanding the many demands upon his time, he has cheerfully offered his services to assist in the conduct of a class in connection with the Society, for preparing students

for its examination in the science and art of Phrenology. Mr. Cox holds an important and onerous post in a large commercial concern, and his life is in consequence an unusually busy one; yet he finds time for much useful philanthropic work on phrenological lines.

As a lecturer on Phrenology, he is in great request, and he freely gives his services to religious and other societies in this connection. But it is as

A PRACTICAL EXPONENT

of Phrenology in the reading of character that Mr. Cox shines. He is a man of deep sympathies and wide experiences; and these he brings into requisition when analysing the powers of his subjects. He can rise to noblest heights, and yet knows something of the frailties of human nature; hence, he is able to portray in living language the inner motives as well as the resulting manifestation.

Would that we had more such as he, similarly imbued with the missionary spirit, and equally capable of gauging rightly the influences which surround them. Mr. Cox is one of those who, having taken hold of the plough, cannot loosen his grasp; and we may be sure that, as long as he holds the handles, the furrow will be straight.

PERSONALS.

MR. F. C. STACEY, the energetic Secretary of the Leyton Phrenological Society, has been honoured by election to the Presidency of the Leyton Teachers' Association. In his inaugural address before the Association on Tuesday, February 11th, Mr. Stacey advocated rational systems of training both for scholars and teachers. His phrenological knowledge had undoubtedly helped very considerably in the preparation of his address, which was logical and trenchant. We congratulate our fellow-worker on his attainment to such a position of honour.

\* \* \*

MR. J. KEITH MURRAY, of Edinburgh, is the moving spirit to whom the phrenological world is indebted for the formation of the Combe Phrenological Society. This gentleman is the embodiment of serious purpose and forceful enthusiasm; and we may reasonably expect to hear of him in the not remote future, as a power for good in the advancement of our cause. He is a member of the medical profession, yet recognizes the earnest and practical work of the devotees of Phrenology who have not been of his profession. May he live long to work for the recognition of our science. We shall watch his career with genuine interest.

The Morgan Fund.

Since the last acknowledgment, the Treasurer B.P.S. has received—

J. Wood, Esq., Glasgow.....	s. d.
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I am sorry to see this matter languishing. Will those who purpose contributing to this fund please send in their contributions soon, so that the Council may be able to take some steps to carry out the wishes of the donors? All who honour worth, especially those who knew our late veteran worker, should have a share in perpetuating his memory. Once more I appeal to the generosity of P.P. readers. Please send your contributions to the Hon. Treasurer B.P.S., 63, Chancery Lane, London.

## LESSONS IN PHRENOLOGY.—LXXV.

BY JAMES WEBB, F.B.P.S.

## SIZE AND POWER.—(Continued.)

According to the *Daily Telegraph* of the 28th of January last, Dr. Mott, F.R.S., at a recent meeting at the London Institution, stated that "weight and size of brain are no proof of intellectual endowment."

From what I have stated in my last two lessons, it will be seen that this statement, as it stands, is perfectly correct; but did the *savants* who heard Dr. Mott make that statement understand that he meant "intellectual," and not *mental*, endowment? The words are not synonymous. Both criminals and men of the highest morality have had very considerable mental power, though they have not possessed more than an average, and many of them have possessed less than an average, amount of intellectual endowment. The saint may have possessed very large developments of the moral organs; the criminal may have possessed very large "business" capacity, as now often understood—large Destructiveness, Acquisitiveness, Combativeness, and Secretiveness, without either intellectual or moral aptitude. Yet, given two men with equally large heads, whether

## SAINT OR SINNER,

but one with a larger frontal development than the other, he with the larger frontal brain will be the more intellectual.

If two brains be equal in every respect except in regard to size, the larger brain has a greater intellectual endowment than the smaller brain. In fact, in this case the other regions—moral and domestic—will also be larger. The men possessing them will be alike in character and disposition, but different in their general ability and talents.

Were the united wisdom of the whole fellowship of the Royal Society to unite in contradicting these principles of Phrenology, they would still hold good. Authority cannot settle this question. Observation and experiment alone can settle it.

Everything in nature confirms the doctrine that size is a measure of power. An iron wire will not carry the same current of electricity that a silver wire of the same thickness will carry—far from it. They are of different substances.

## THE CONDITIONS ARE NOT EQUAL.

But that same iron wire will carry the same current that a similar iron wire will carry. A ten-inch thick iron plate will resist a shot that any other iron plate of the same diameter and thickness will resist; but a ten-inch Krupp-hardened steel plate has a greater power of resistance than a sixteen-inch plate of solid iron. And brains similar in every respect have similar functional capacities. A brain of greater organic refinement and superior quality will display greater intellectual power than a brain of the same size, or even a larger brain, when its quality is poorer. Milton had a particularly refined brain of good size, and the same could be said of Shakespeare's brain; but there were great differences in development that made it impossible for either of them to compose the works of the other. And the phrenologist sees these differences, and knows that Bacon could not have produced the dramatic works that his great rival produced. Shakespeare was observant and practical, on account of his large perceptive organs.

## BACON WAS CONTEMPLATIVE

and theoretical, imitative rather than constructive. He was

more inert, less animated, more solemn, less humorous than Shakespeare.

It is surprising that Dr. Mott has not given some attention to the subject of Phrenology. Had he done so, he would have known the truth about brain weight and size. But he is not the only one who exposes his want of brain knowledge. The editor of the *Scotsman*, on the 14th of October, in reviewing Dr. Hollander's *Mental Functions of the Brain*, stated that Dr. Hollander "is not aware that the brain stops growing at thirteen years of age." The editor was quite right! Dr. Hollander is not aware of it. Neither is the editor of the *Scotsman* aware of that wonderful phenomenon, and never will be. Neither is he aware of his ignorance of the subject. He will be aware of what is true on the subject when, free from prejudice, he seeks to know the truth, and not till that time. It would not be asking of him too much to compare

## THE SIZES OF HATS

of a few boys and of a few men. He will find that the boys of thirteen will average, in Edinburgh, about 21 inches and the men about 22½ inches. About this neighbourhood (London), the boys of that age at the elementary schools average 20.9 inches. In Aberdeen, they may be a little over 21 inches; but, not having measured any in that city, I cannot say. But we do know that the hatters supply that town with hats that can only fit adult heads of from 22½ to 24 inches. Female heads are nearly an inch less in circumference than male heads. Having taken many thousands of head measurements in schools under the Leyton, West Ham, and London School Boards, my statements cannot be disputed.

It will be clear to students that two heads may have the same circumferential measurement, though the persons owning them may have very great differences in regard both to character and talents. One man may have a fine, Nervous-Bilious temperament, with large Number and Causality; whilst another (of the same measurement) may have those organs weak, because their size would not be valued by such measurement. The former may be an

## ASTRONOMER AND MATHEMATICIAN,

the latter a simpleton. Give to the latter very large Self-Esteem, and he may be a conceited simpleton; give the former large Self-Esteem and Love of Praise, and he will be a vain and ambitious astronomer and mathematician, like Lalande, who admitted he was like a sponge sucking up praise and flattery. The circumferential measurement measures the head above Number and below Causality, and much below Love of Praise and Self-Esteem. When taken, then, with tape and calliper, all measurements are partial; but when these measurements are carefully thought out and suitable comparisons are made, the results are estimates of the greatest value.

In a "popular" lesson one cannot discuss the question of size beyond what is generally practical and useful. Those who wish to learn about cubical measurements—that is, of the capacity of the skull cavity, of the facial vertical, cephalo-orbital, cephalic and other indices of the craniophore and other cranioscopic instruments, and of various anthropological researches,

## MORE INTERESTING THAN USEFUL—

should read Topinard's *Anthropology*. Unfortunately, these anthropological studies are invariably upon the dead. Phrenology deals rather with the living.

Dr. Mott admits the great phrenological doctrine that "every faculty has a local habitation," the very doctrine that Dr. Gall suffered so much calumny for teaching—for which he had to leave Vienna.

## ANATOMY AND PHYSIOLOGY OF MAN.

BY DR. WITHINSHAW, F.B.P.S.,

*Late Demonstrator of Anatomy, Royal College of Surgeons,  
Edinburgh.*

## THE SUPPORTING TISSUES.

## MUSCLE.

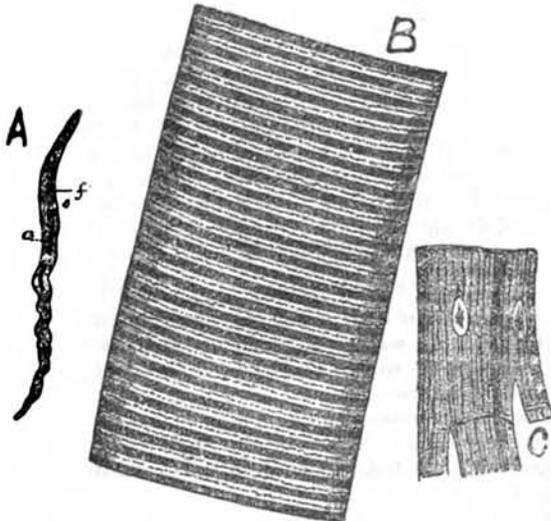
**STRUCTURE OF MUSCLE.**—Muscles vary in shape, but are usually thicker in the middle than at either end. They are generally attached at each end to bone, usually by a tendon. A muscle can easily be divided longitudinally into bundles, which can be split into smaller bundles, and these again, by means of needles, may be frayed out into a number of fibres.

**VARIETIES OF MUSCULAR TISSUE.**—Three kinds:—

1. Striated Muscular Tissue.
2. Unstriated or Plain Muscular Tissue.
3. Cardiac Muscular Tissue, or Heart Muscle.

**STRIATED MUSCULAR TISSUE.**—The voluntary muscles belong to this variety, and usually have their central or thick portion (belly) free, while their extremities are fixed by tendons, one to one bone and the other to another, the muscle passing over at least one joint. The upper attachment, or the attachment to the less movable bone, is called the *origin* of the muscle; while the lower attachment, or that to the more movable bone, is called the *insertion*.

**MICROSCOPIC ANATOMY.**—A muscle can be divided into longitudinal bundles called *fasciculi*. Each fasciculus is covered with a thin sheath of connective tissue, which also forms a thin, usually transparent, sheath for the whole muscle. Each fasciculus consists of a bundle of *muscle fibres*, which run longitudinally, and are also bound together by fine connective tissue. Each individual muscle fibre is enveloped by a transparent elastic sheath called the *sarcolemma*. The



DESCRIPTION OF DIAGRAM.—A, fibre of plain muscular tissue; a, nucleus; f, cell substance; B, striated muscle fibre, highly magnified (800 diameters); C, cardiac muscle, highly magnified.

muscle fibres are about an inch in length, and lie in a longitudinal direction, dovetailed into one another along the length of the fasciculus. Under the microscope the striated appearance of this variety of muscle becomes apparent, each fibre shewing light bands alternating with dark bands running across it. Along the fibre, just below the sarcolemma, several long oval *nuclei* are situated. A single muscle fibre may be frayed out with needles into its finer constituents called *fibrilla*. These fine fibrillæ also shew the light and dark transverse bands.

**VASCULAR AND NERVOUS SUPPLY.**—A muscle is well supplied with blood-vessels, which enter it between the fasciculi and break up into capillaries between the fibres, the capillaries being gathered up again into veins which leave the muscle in the same way. The nerves accompany the blood-vessels, and so reach the muscle fibres.

All the muscles attached to the bones—skeletal muscles, as they are called—consist of striated muscle fibres.

**UNSTRIATED OR PLAIN MUSCULAR TISSUE.**—The muscle fibres of this variety are not striated, and therefore it is called plain muscular tissue. The fibres of plain muscular tissue are very much smaller than striated fibres, being only the one four-hundredth part of an inch in length. Each fibre is a spindle-shaped cell, containing a long oval nucleus. The substance of the cell is granular round the nucleus, and often shews a longitudinal fibrillation, but there are no transverse striæ. The fibres have no sarcolemma, but several are dovetailed into one another, forming a small bundle; and the several bundles, which either run parallel to each other or cross and interlace, are bound together by fine connective tissue.

Plain muscular tissue is found in the walls of the alimentary canal, of the arteries, and of the bladder.

**CARDIAC MUSCULAR TISSUE.**—The muscular tissue of the heart differs from both the striated and the plain variety. The fibres resemble plain muscular fibres in having a single oval nucleus, and in being devoid of sarcolemma, but are short and thick, not long and narrow. They also differ from plain muscular fibres in being faintly striated transversely. The fibres are arranged end to end in columns, each fibre in the column having one or two short, thick branches, by which it is united to the branches of the fibres of adjoining columns. The result of this arrangement is the formation of sheets or bundles of muscular tissue, which interlace largely, and the bundles are bound together by connective tissue.

**MUSCULAR MOVEMENT.**—A limb is moved by one or more muscles drawing their ends nearer together, and so moving one or both bones to which the ends are attached. A muscle draws its ends nearer together by becoming shorter, and in doing so becomes thicker in the middle, but there is no real change in its bulk. When a muscle becomes shorter and thicker, it is said to be *contracted*; when it has resumed its original proportions, it is said to be *relaxed*. The contraction of a muscle is caused by the shortening and thickening of the whole of the muscular fibres of which it is composed.

**LIVING MUSCLE** is semi-transparent, and its redness varies according to the amount of blood in its blood-vessels. It is soft and elastic, and when pricked or sharply tapped contracts.

**DEAD MUSCLE** is opaque, firmer and less elastic than living muscle, and when it is pricked or tapped does not respond by contraction.

## REPORTS OF MEETINGS.

### BRITISH PHRENOLOGICAL SOCIETY INCORPORATED.

The usual monthly meeting of this Society was held at 63, Chancery Lane, on February 4th. Dr. Hollander presided over a fair attendance.

The SECRETARY read the minutes of the previous meeting, which were confirmed, after which a new member was elected.

At the request of the President, a member of the Council read the head of the new member, to his satisfaction and that of the audience. The President, without any preliminary speech, called upon Mr. Stanley to deliver his lecture upon

#### "PHRENOLOGY AND EDUCATION."

Mr. STANLEY said he did not propose to deal with the theory or philosophy of the subject, but to limit his remarks to certain simple truths of a nature which were capable of verification and experiment, and which could be studied and applied daily in the schoolroom. He had not brought scholars with him, as he had done elsewhere, because his present audience did not require it. He would endeavour to shew how plain facts of brain development which were now almost totally neglected could be practically applied to education in its widest sense. As an instance of the chaotic state of the theory of education, he would read an extract by James Currie, Principal of Scotland Training College, an authority on common school education, but who neglected to mention Phrenology. Mr. Currie urged teachers to become practically acquainted with the details of each individual character, and held out no hope of success unless this first be thoroughly done and then constantly applied—he insisted that teachers should do what he could not shew them how to do, because

#### HE COULD NOT DO IT HIMSELF.

Mr. Stanley then read an extract from a paper by Mr. Webb, who, after giving diagrams and cranial measurements of the cases dealt with, shewed the relationship existing between development and character and endowment.

The lecturer then went on to deal with actual examples he had noted in his practical experience in the class-room. The following indicates some of the ground covered:—

(1). It was an established fact that, other things being equal, the child with more anterior than posterior brain development would progress in his studies with an ease proportionate to such excess, and in the direction agreeing with his phrenological make-up, and *vice versa*.

(2). A child might progress easily during one portion of his school life and be considered backward at another. Phrenology could tell beforehand where to expect such difficulty. For instance, the organ of Form, very large, would enable the young child to master the alphabet and small words with facility, but it may lack the necessary development of other brain organs to make it

#### A DILIGENT AND FLUENT READER

later on. Or the case may be reversed. How is the head teacher to apportion just credit or blame to the teachers of such pupils without Phrenology?

(3). An instance was given of a child with excessive reflective organs who asked his teacher, "Who made God?"—and

a suitable reply indicated. But this reply must be adapted to the individual. To speak to all children in such a manner on such a subject would be idiotic.

(4). The lecturer gave illustrations of a number of experiments he had tried with boys, some of whom had excessive reflective and others excessive perceptive development. These lads were set apart, and told to think about any subject they chose. It was found that the former were engaged on philosophical and metaphysical subjects, whilst the latter had occupied their attention with some object immediately before their eyes, or some practical consideration arising therefrom.

(5). As an instance of the influence of variation in development of other brain organs, as well as those purely intellectual, Mr. Stanley mentioned

#### AN EXPERIMENT ON TWO BOYS,

whom he had exhibited to the Leyton Society. The former had good Language with small Self-Esteem, and the latter small Language with large Self-Esteem. They were put to learn some verses, and both tried hard. At the end of ten minutes the latter boy declared he could repeat two verses without a mistake. On being tried, he failed to give the first line, and could not, even with considerable help, get through the first verse. Yet this lad declared his ability just as confidently to his head-teacher immediately after, and failed as completely. The other lad could not be got to affirm his ability to repeat even one verse, but repeated both with ease in both tests.

Cases were then given of developments giving rise to various manifestations of character and disposition, and explanations given of the special treatment which the lecturer advocated for special cases. At present our educational system neglected the greatest possible aid in character training, and the only true and reliable one. Impudence was positively fostered instead of self-reliance—selfishness of the worst kind nourished and petted at the expense of all that was

#### SWEET AND PURE AND LOVELY

in human character; reverence was becoming a thing unknown, and we dealt in the gross instead of with individuals. Teachers not only neglected Phrenology, but were taught to treat its facts with contempt as a kind of fortune-telling and as unworthy of serious study—and this by incompetent judges whom prejudice had made blind. There was no method of character training possible which was applicable to all. Phrenology was the only true guide. By its neglect, our young people were found wanting. It would be a grand time for our country when those of her children whom Nature had endowed with rare gifts were *discovered in time*, and thus saved to the nation. But if this were true of material benefits, it was still more true of the immense moral and social advantages which would result from phrenological

#### SCIENTIFIC CHARACTER TRAINING.

Many a beautiful and lovely character who must otherwise be forced to the wall by more aggressive and selfish natures might be saved to the world by *timely* encouragement and common-sense training.

The lecturer closed with a number of practical suggestions as to the means by which the British Phrenological Society could contribute to the above ends, and to educational reform in general.

The PRESIDENT said they were all pleased to have heard Mr. Stanley, who, as a teacher, had the privilege of studying children from an advantageous standpoint. The British Phrenological Society were endeavouring to enlighten

teachers on the subject of Phrenology and its usefulness in the training of children. It was hard to make much progress, as, though many were favourable to it, they feared to be pioneers in a subject which might bring upon them the displeasure of the authorities.

Mr. WEBB was very interested in the lecture. It was a serious thing that this country was governed and educated by historical associations and antiquated ideas. He feared it was almost impossible to make a move until there was a mass meeting with plenty of force behind it to awaken the authorities. He noticed that a good many writers were now feeling their way to Phrenology without mentioning its name.

Mr. WILLIAMSON suggested that the Society should approach the institutions like the Birkbeck with a view to giving courses of lectures (or lessons) on Phrenology. He thought that invitations might be sent round to the teachers of London inviting them to a special lecture at Chancery Lane.

Mr. BRUNNING would divide schools up into small sections, and devote the time to training those children who would give satisfactory results, and not throw time away where no return was possible.

Mr. COX, in supporting a vote of thanks to the lecturer, said many suggestions were being made for forward movements; but if all would push forward the membership of the Society, the financial result would enable many of the schemes to be practically carried out. Lack of funds was, unfortunately, a great obstacle at present.

The vote of thanks was carried *mem. con.*

Mr. STANLEY, in replying, said he would advocate the formation of a committee to consider how to reach the teachers. He thought the expenditure involved would be very slight at first, and with a little effort progress would soon be made.

\* \*

LEYTON PHRENOLOGICAL SOCIETY.—At the usual meeting of this Society, E. H. Kerwin, Esq., presided, and Mr. Stanley gave a "Popular Lecture with Living Illustrations," which proved to be an attractive and instructive one to a large audience.

Mr. STANLEY said he had elected to give a popular lecture because scientific and popular lectures on the subject of Phrenology were a great need. There was too much ignorance of the nature of Phrenology. He had chosen living illustrations because Phrenology dealt not with diseases, but with man. No intelligent student of the subject desired to substitute observations on the skulls of the living for "laborious and rare investigations into the brains of the dead"; but simple truths of nature, which were always capable of verification and experiment, must not be neglected because they were simple.

The lecturer then went on to explain the functions of the various lobes of the human brain, illustrating his remarks as he went on with a number of schoolboys. The lads were placed in a separate room whilst the lecturer explained the peculiarities of their character and abilities, and afterwards brought upon the platform, so that the audience could follow the clear demonstration of their developments, and compare them with their manifestations. Some of the lecturer's remarks were certainly

STARTLING TO THE NOVICE.

The examples chosen were, of course, as extreme as possible, so that the demonstrations could be easily followed; but the

lecturer explained that the contrasts of character were not nearly so simple of observation in general practice.

An interesting study was shewn of two boys, one of whom had large Language and small Self-Esteem, and the other small Language and large Self-Esteem. These lads were put to learn some verses at the close of school. At the end of ten minutes the former lad declared that he could repeat nothing—not even a line—and persisted in lamenting his inability. The other, on the contrary, declared that he could repeat two verses without a mistake, and could not be made to retract this declaration until, by experiment, he proved his inability to repeat even the first line. On quietly getting the other boy to commence, it was found that he repeated the two verses without a mistake. "Now," said Mr. Stanley, "let any man bring me two such boys who will act in the contrary manner, and I will give him a cup of *café au lait* without milk!"

THE ANNUAL MEETING took place on February 7th, when the Rev. H. Moulson occupied the chair, in the absence of the president. The report presented by the Secretary stated that during the year sixteen new members had been enrolled—only a slight increase on last year, as several members had lapsed through removals, etc. The expenditure had exceeded the income somewhat, leaving only a small balance in hand. The early date of the meeting accounted for this in part, a few of the members paying at this time of the year not having sent in their subscriptions. Sixteen general meetings had been held. The lectures had been varied and well attended, the lecturers including Drs. Butler-Hogan and Hollander, Mr. J. F. Hubert, Miss Dexter, Mr. Gompertz, B.A., Mr. Webb, Mr. Eland, Mr. Severn, Mr. Stanley, Mr. Elliott, Mr. Stacey, Mr. Donovan, and Miss Higgs.

The elections resulted as follows: Rev. H. Moulson, president; Councillor Dolden, treasurer; Mr. F. C. Stacey, secretary; committee, Mrs. Lewis, Mr. Beadle, Mr. Camp, Mr. Stanley, Mr. Thornton, and Mr. Crouch.

Votes of thanks were presented to the officers, including the retiring president (Mr. E. H. Kerwin), Councillor Dolden, and Mr. Stacey.

\* \*

BRIGHTON AND HOVE PHRENOLOGICAL ASSOCIATION.—On January 10th the president (Mr. J. Millott Severn) gave a lecture, entitled "Demonstrations of the Characters of Living Celebrities." In his lecture he dealt principally with the mental qualities which go to form a high moral and religious character, and shewed by portrait-drawings of various popular ministers and preachers whom he had personally examined similarities in the development of the moral organs and differences in the formation otherwise of the heads of leading preachers of different denominations. At the conclusion of the lecture he examined the head of a gentleman member of the Society. There was a good attendance, and the lecture and delineation were much appreciated.

January 24th.—Mr. Severn took for his subject "Phases of Character, Illustrated by Life-sized Portraits," in which he dealt with the qualities necessary in successful actors, music-hall artistes, and entertainers; also authors and journalists. He afterwards delineated the head of a lady member. Both the lecture and delineation were given in a very lucid and teachable style, in which were conveyed to his hearers much valuable and practical knowledge pertaining to character reading and study.

COMBE PHRENOLOGICAL SOCIETY (EDINBURGH).—This Society has, since the commencement of the year, held a regular weekly meeting for the study of the organs. Mr. J. Keith Murray has been the lecturer, and has already dealt with the localization and function of Amative-ness, with examples of diseased conditions from *Mental Functions of the Brain*. He has also (following Combe's order) dealt with Philoprogenitiveness and Concentrativeness. At each meeting practical demonstrations have been given, and very great interest has been manifested by those present. There is a steady influx of members. It is gratifying to know that Mr. Keith Murray and his co-workers are making an impression upon the influential and educated members of Edinburgh Society.

\* \*

RICHMOND, SURREY.—At the local branch of the Y.M.C.A., Mr. B. Francis recently lectured on "Phrenology." He demonstrated that character was deducible from a knowledge of the size, shape, and activity of the brain. A lively discussion followed, and much interest was shewn in the proceedings.

\* \*

CLAPHAM JUNCTION.—On the 31st January a lecture entitled "The Revival of Phrenology" was delivered by Mr. George Cox at Northcote Road Baptist Chapel, when an appreciative audience followed with evident enjoyment a review of the early history of the founders of Phrenology and their work; the movements made against the new doctrines by scientists and others; and the subsequent and quiet change of front on the part of scientific opponents, who, after re-investigation of the localization theory, are now teaching the same truths as the old phrenologists under cover of their so-called new discoveries. The lecturer shewed the scientific soundness of the *old* Phrenology, both independently and as supported by the *new*, and by lantern slides and character delineation shewed the value of Phrenology when applied in determining the directions of mental strength and weakness in individual character.

\* \*

BATTERSEA.—A popular phrenological lecture was delivered on Monday, February 17th, at the Y.M.C.A., by Mr. George Cox, entitled "The Foundations of Character." The lecture was illustrated by lantern slides and character reading, and was very heartily applauded.

\* \*

ALDERSHOT.—At the Concert-room of the Aldershot Institute, Mr. J. Millott Severn had a magnificent reception, and the enthusiasm for Phrenology his lecture and delineations caused will live for some considerable time. The audience overflowed into an *annexe* which was opened to receive them, and the proceedings were in the highest degree successful. The President of the Debating Society, Mr. A. H. Smith, occupied the chair. Mr. Severn, in the course of his interesting lecture, dealt with the phrenological endowments of celebrities he had examined, and succeeded in sustaining the interest of the audience to the end. After the lecture two gentlemen were publicly examined, one of whom, a local celebrity, was the source of much amusement. The local Press gave a splendid report of the proceedings; also of an interview with Mr. Severn which a reporter succeeded in securing on the morning following the meeting.

## ANSWERS TO CORRESPONDENTS.

CONDUCTED BY JAMES WEBB, F.B.P.S.

STUDENT (*Cambridge*).—Tell your lecturer that when he has studied Phrenology he will know more about it. At present he knows just what some other "professor" taught him on the subject—nothing. The Master of Downing College has an idea he is also competent to give an opinion on the subject. But he is not. He never will be, till he takes the only royal road to a knowledge of it—honest study, daily observation, and experiment. By experiment I mean the comparison of heads with character—not experiments depending on the mutilations of the brains of the lower animals.

S. M. JAMES.—In regard to your quotations from Professor Huxley, I can only at present say I disagree with them; and yet I read his essays and lectures with delight, and re-read them. Most people consider him as a scientific genius: I regard him rather as a literary genius. He also had large Comparison and Causality. He compared a horse to a steam-engine, the body of a living animal to a machine, "the forces possessed by the molecules of which the primitive nebulosity of the universe was composed" to the works of a clock, etc. He was a believer in transubstantiation. If you have his *Physical Basis of Life*, you will see that he asserted that at the end of his lecture he would be "distinctly smaller" than he was "at the beginning," and that he would "probably have recourse to the substance commonly called mutton, for the purpose of" restoring "his original size"; in fact, his "singular inward laboratory" would "transubstantiate sheep into man"—indeed, he "might sup from lobster, and the matter of life of the crustacean would undergo the same wonderful metamorphosis into humanity." These ideas of Huxley's are very well expressed, but cannot be called scientific. If the mutton or lobster be partaken of by two different men—one, say, lacking in nitrogen, and the other in carbon—different compounds will be assimilated, if their digestive and arterial systems are healthy, according to their bodily requirements, without regard to the mutton, lobster, or beef presented to their stomachs, and the compounds not required will become waste. These compounds are neither mutton nor lobster—much less sheep or bullock. This answer has already become too long, and you can follow up the argument by yourself.



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A travelling circus recently paid a visit to a north-country town, and, as an attraction, offered a prize to the man who could, as the Lancastrians term it, "pull th' ugliest mug." The rules laid down were that each person should have three tries. Consequently competition ran high, some of the contortions being horrible to behold. After all had done their level best to win the prize, the clown, who acted as a judge for the competitors, coolly confronted a man sitting in the audience, who was noted for his ugliness, and said:—

"Tha's won th' prize, owd mon."

"Me?" said the astonished individual; "why, aw worn't trying for't!"

"Tha'd noa need to try; tha's won it wi'out."

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The Congress of the Provincial Council, B.P.S., will be held in Brighton, on April 24th and 25th, 1902.

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WITHINSHAW, Dr. C. W., F.B.P.S., 225, South Lambeth Road, Stockwell, S.W.

### BIRMINGHAM—

BURTON, C., F.B.P.S., School of Psychology, County Chambers, Corporation Street.

### BRIDLINGTON QUAY—

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LEV, Miss A., 81, Whiteladies Road, near Clifton Down Station, Clifton.

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MALLARD, Miss, 197, Queen's Road.

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SCOTCHMER, T., Channel View House, Niton Undercliffe.

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LONDON.—BRITISH PHRENOLOGICAL SOCIETY, 63, Chancery Lane, W.C.—Tuesdays, at 7.45 p.m. FREE.  
March 4.—Annual Business Meeting. Members only.  
April 1.—Presidential Address for 1902.

FOWLER PHRENOLOGICAL INSTITUTE, 4 and 5, Imperial Buildings, Ludgate Circus, E.C.—Wednesdays, at 7.30. FREE.  
March 5.—Lecture by Mr. C. P. STANLEY.  
" 19.—Lecture by Mr. W. J. WILLIAMSON.

BIRMINGHAM.—BIRMINGHAM PHRENOLOGICAL SOCIETY, Edward Street Chapel Schools, Parade. Every Tuesday, at 8 p.m.

March 4.—Questions and Answers.  
" 11.—"Intellect," by Mr. CHAMBERS.  
" 18.—"Order," by Mr.  
" 25.—Lecture by Mr. FRANKS.

KESWICK PHRENOLOGICAL SOCIETY, Birmingham Coffee House, Snow Hill.—Wednesdays, at 8 p.m.

March 5.—Study of "Self Instructor."  
" 12.—Locations of the Organs.  
" 19.—"Self Instructor."  
" 26.—Lecture by C. BURTON, Esq., F.B.P.S.

BRIGHTON.—BRIGHTON AND HOVE PHRENOLOGICAL ASSOCIATION, North Road Lecture Hall.—Alternate Fridays, at 8 p.m. FREE.

March 7.—Lecture by the PRESIDENT.  
" 21.—Lecture by Mr. J. MILLOTT SEVERN.

LEICESTER.—LEICESTER PHRENOLOGICAL SOCIETY, Phrenological Institute, Museum Square, New Walk. Meetings every Thursday at 8 p.m.

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BRIGHTON "CLARION" FELLOWSHIP.—A Lecture, entitled "Celebrities I have Phrenologically Examined," will be given by Mr. J. MILLOTT SEVERN, F.B.P.S., at the Y.M.C.A., Old Steine, Brighton, on Monday, March 3rd, commencing at 8 p.m. Chairman, Councillor M. McCLEAN.

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VOL. VII. No. 76.

APRIL, 1902.

ONE PENNY.

## THE POPULAR PHRENOLOGIST.

APRIL, 1902.

### NOTICES.

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All Advertisements must reach the Hon. Manager as above, on or before the 12th of the month before it is required to appear; and if proofs are required, two days earlier.

All matter for the Literary Columns must be sent to the EDITOR, "POPULAR PHRENOLOGIST," c/o British Phrenological Society, 63, Chancery Lane, London, W.C.

Correspondents are particularly requested to note that the different departments are separate, and will save delay by writing to each only on its own business.

### EDITORIAL EFFERVESCENCE.

In the election of officers of the British Phrenological Society this year, a larger number of voting papers were returned than at any previous election, yet there were still a great number of abstentions. It is, however, gratifying to record the increasing interest taken by the members in the welfare of the Society, and doubtless future contests for the various offices will rouse the latent enthusiasms of those privileged to participate.

The Council of the British Phrenological Society have arranged for a new departure. They have decided, by way of experiment, to have a social evening independently of their ordinary meetings; and should this prove acceptable to their members and others attending, such evenings may be held periodically, probably alternating with the usual monthly meetings. The gatherings will be purely informal. Conversation, head readings, exhibits of articles of interest, recitals and brief addresses are contemplated. There will be light refreshments provided, and a real pleasant time is hoped for. The price of admission will be sixpence and the hours from 7 till 10 p.m. Remember the date, TUESDAY, APRIL 22nd.

An item of interest to my readers is the coming Phrenological Congress, at Brighton, on April 24th. This is being organized by the executive of the Provincial Council, B.P.S., and is to take into consideration the matter of the propagation of Phrenology in the provinces. It is urged upon all who are interested to attend this first of what is hoped will be a long series of annual gatherings in the chief towns throughout the country. Will all my readers note the date and arrange to be in Brighton on that day?

Londoners, who desire to attend can take advantage of the Early Closing Excursion Train, which leaves London Bridge at 12.55 mid-day, arriving at Brighton about 2.30, and returning from Brighton about 8.30. The tickets for this excursion can be had by sending 2s. 6d. and an addressed, stamped envelope for reply to Mr. Restall, 64, Cheapside, London. The ticket will be sent by return of post. Or, if purchased on the day of the excursion, tickets may be had in the station-yard, outside the booking office, at London Bridge, price 3s. This excursion will permit of attendance at the Congress and Tea. For particulars of times, etc., see advertisement on another page.

The afternoon gathering is to be followed by a Social Tea, provided by the lady members of the Brighton Phrenological Association; and every effort will be made to ensure the comfort and pleasure of visitors. After tea, an opportunity will be afforded for visitors to have a stroll by the sea. Those whose business will permit them should stop for the great public meeting in the evening, when something special is anticipated.

On the following (Friday) evening Mr. Severn will deliver his popular lecture, "Celebrities I Have Phrenologically Examined"; so, for those who can remain, there will be a feast of good things. The local arrangements are being made by the committee of the Brighton Association. Mr. Severn, who is the Secretary of the Provincial Council, will be pleased to give every information to those who require it. Friends who attend this Congress and who desire to take advantage of their visit to Brighton by remaining a day or two in that beautiful town, should write to Mr. Severn, who will doubtless be able to secure them satisfactory accommodation. Mr. Severn's address is 68, West Street, Brighton.

Dr. Hollander's "Mutual Functions of the Brain" is still being noticed by the press of the country, and in the majority of instances favourably to the position taken by the author. A few papers, however, reproduce the arguments of a half-century ago, shewing that the reviewers rely on the long since exploded theories of Roget, Jeffrey, Lewes and others. When the reviews appear to be at an end, we shall deal with the chief objections to Phrenology which have been presented in them for the benefit of the reviewers and our readers.

Dr. Hollander is engaged upon another work, which will probably be published in September next. It is a Text Book of Phrenology, and, if it be what one may reasonably anticipate from this gentleman's ability and experience, it will fill a long and anxiously felt want. We hope and wait expectantly.

## OCCUPATIONS AND PROFESSIONS.—XXVIII.

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

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## THE TEACHER.—(Continued).

In my last article I dealt with the qualifications necessary to the general teacher, without reference to any particular class. The profession of teaching is, however, a very comprehensive one, ranging as it does from the university professor and college don down to the teacher of the smallest village school and the private governess. It includes masters of the great public schools, grammar schools, and colleges for the middle and upper classes, and head and assistant masters in elementary, board, and voluntary schools. It includes teachers of art, science, classics, music, physical deportment, and athletics; university and private tutors, coaches, etc.

The profession affords many advantages; and persons having a natural aptitude for it may qualify as elementary teachers at a comparatively small cost. The qualifying teacher, male or female, serves a term of apprenticeship of four or five years; during which period a salary of from £10 to £25 a year is allowed. If fortunate enough to obtain a scholarship during these years of apprenticeship the pupil goes almost

## FREE OF CHARGE

to a training college for two years. While there incidental expenses may amount to something like £20 per year; and when a Governmental certificate is acquired the pupil is qualified to occupy a good position as a head teacher in a small school, or an assistant teacher in a large one, with a commencing salary of about £80 a year. Many head teachers in large towns get from £250 to £400 a year. To go through the curriculum of a training college is a decided advantage, though there are means of obtaining the Government certificate without doing so, yet the prescribed course of examinations must be gone through.

Another advantage attached to the profession is, that whilst receiving a small salary for his services the pupil is obtaining a good education; and, if studiously inclined and persevering, he has chances of becoming a master in schools of a higher grade; or even rise above the level of his profession and qualify for the Church, or the legal, literary, scientific, or art professions, etc. Herbert Spencer, Professor Russel Wallace, and many others celebrated for their knowledge and learning started on their careers as pupil teachers.

## NO MATTER WHAT

the subjects taught may be, certain primary mental qualities are necessary to the successful teaching of the same. In the first place, there must be an active desire to acquire knowledge, and apt-ability in imparting it. It will thus be seen that clergymen, ministers, preachers, public speakers, writers, even musicians, artists and actors are teachers, for they convey or interpret, in verbal or written language, sounds, actions or symbols, knowledge of the arts and sciences in which they are particularly versed.

The first requisite in a teacher is that he must have knowledge; this he cannot have unless he has a good endowment of the intellectual organs. The next is that he must be able to impart knowledge. An individual may possess great knowledge and understanding, yet have poor capacity to convey or impart it. He is, as Lord Bacon termed it, a "full man," but not a "ready man." One of the chief faculties employed in teaching is Language; thus the teacher in whatever department needs to have large Language and to be untrammelled with

## TOO MUCH SECRETIVENESS

and Cautiousness. With this endowment, and the combination of mental qualities given in the previous article, his large Language will give freeness of verbal expression, the ability verbally to impart what he knows.

Though these primary qualities are requisite in all classes of teachers, other qualities are needed in different degrees of strength and activity favourable to the class of subjects taught. The artist may be deficient in verbal expression, but if he has large Language his pictures will be "speaking" likenesses. The same applies to writers, pantomimic actors, even to teachers of the deaf and dumb (many cases of which have come under my notice); each individual in these different professions will the better succeed in conveying their knowledge according as they are endowed with Language. An artist who understands Phrenology told me the other day that the degree of Language an artist had could be perceived at once in his pictures. Much of Lord Leighton's success, he said, as an artist, could be traced to his large Language which was manifested in his pictures.

## THE SCIENCE TEACHER,

in addition to the qualities already mentioned as necessary in the general teacher, needs to possess a large frontal and broad head; exceptionally large and broad in the regions of the perceptive. He should have very large Individuality, Form, Size, Weight, Order, Calculation, Constructiveness, Causality, Comparison, Human Nature, Acquisitiveness, Sublimity, and Firmness; and the motive-mental temperament that he may have good powers of endurance.

## THE ART TEACHER

needs to have well-developed perceptive—Form, Colour, Order, Comparison, Imitation, Ideality, Constructiveness, Sublimity, etc.

## THE CLASSICS TEACHER

should possess many of the same qualities as the artist, and larger reflectives, and Ideality, though he need not have such large perceptive. He should possess a more highly nervous temperament.

## THE MUSIC TEACHER

should have all the qualities of the general teacher, with larger reflectives, and large Time, Tune and Ideality.

## THE TEACHER OF THEOLOGY AND MORAL PHILOSOPHY

should possess a high moral and intellectual brain—large reflectives, Conscientiousness, Causality, Comparison, Human Nature, Ideality, Benevolence, Spirituality, Veneration, etc., and so with other kinds of teachers.

## THE PASSING OF TOLSTOY.

By G. H. J. DUTTON, F.B.P.S.

Some men, by their force of character and talent, command the admiration and respect of others outside their own circle. Their influence is world-wide and their genius imperishable. Such a man was Leo Tolstoy, who, as I write, is reported to be dying, and ere this appears in print may have passed beyond the veil.

It is something in these days to find a man who, whatever his other faults may be, has the courage of his convictions, and dares to speak and write what he thinks. It very often means martyrdom, self-sacrifice, loss of position, friends, and much that makes life worth living; but it has to be done. No man can afford to let the love of truth and the practice of what he conceives to be the truth be subordinate to other qualities, without missing the true aim of life, and suffering the loss of self-respect and those other virtues which are the essence of all true morality and real religion.

It is because Leo Tolstoy has made this his aim and practice that his "passing" seems to be

## AN ALMOST IRREPARABLE LOSS

to mankind. He made mistakes, and much of his teaching and conduct may seem to others impracticable and unwise; but that he was sincere, and was the means of doing a great amount of good, must be admitted by all thoughtful minds.

It is the province of the phrenologist to study human nature in all its phases, and to endeavour, as far as possible, to find out the connection between brain development and mental manifestation. This can be best done by the phrenologist and metaphysician who is best acquainted with the hereditary tendencies, life and conduct of the person he wishes to dissect; but much can be learned by the study of the writings and portraits of men of genius, and if we do this in the case of Tolstoy we may learn a few lessons that will be useful to us in our study of human nature.

The portraits of Tolstoy, especially those of late years, all present to us the figure of a man who was naturally

## A PROPHET AND A PESSIMIST.

His long and shaggy beard, the masculine eyebrows, the piercing eyes, the stern countenance, the broad nostrils, and high forehead with its special indentations all proclaim the man of fine intellectual qualities, unflinching courage, and devotion to what he believed to be the truth.

"But all these," says someone, "are only physiognomical traits; tell us what are the chief mental qualities from the phrenological standpoint." Fortunately, there are various kinds of portraits to judge from, and some of these have been taken in profile. His leading characteristics are Causality, Conscientiousness, Approbativeness, Benevolence, Cautiousness and Self-Esteem. There are other powers well developed, but these are the foundations on which the superstructure has been erected. The broad forehead gave him the desire to investigate. His Causality especially gave him the logical tendency, the ability to reason well from cause to effect. He had that attitude of mind which enabled him to consider carefully the pros and cons of a subject before coming to conclusions. Hence, though not infallible in his judgments,

## HE WAS NOT LIKELY TO ERR

in faith and morals so much as individuals with a different type of mind.

Then this was strengthened by his faculty which phrenologists call Conscientiousness. This gave him the love of justice, the desire to do what he believed to be right, the love of truth for its own sake, and the desire to live a virtuous life.

These two qualities (Causality and Conscientiousness), more than any other, gave tone and vigour to his mental and moral conceptions. He loved the truth and sought by every possible means to arrive at what he conceived to be the truth. If his standard of truth were not the standard for everybody, it was due more to the limitations of human knowledge and his love of seclusion than to any lack of devotion to his ideals. He taught, and endeavoured to practise, those virtues which he regarded as essential to the progress of the human race. With a wider experience of human affairs, he might have learned greater wisdom; but

## HE LIVED TO NOBLE PURPOSE,

and that is perhaps as much as can reasonably be expected from any human being.

Approbativeness gives the love of approval, the desire for the appreciation and respect of our fellow-men. It was not quite such a potent factor in the character of Tolstoy as those just mentioned; but it was not without considerable influence. In his early days he was very sensitive about his uncouth physiognomy; but, as he grew older, this feeling became subordinate to the higher powers. He did not conform to others' idea of truth because it was popular; but he upheld what he believed to be right, and then strove by his works and character to gain their approbation.

But this was not all. He tried to convince others of the truth because he believed it would be for their ultimate good. There was Benevolence or Altruism strikingly manifested in his mental make-up and character. Much of his work was of an unselfish nature. He copyrighted little or none of his writings, and gave away much of his material wealth.

He was (unlike the young ruler) prepared to sacrifice all his great possessions in order to follow

## THE CHRIST OF HIS IDEAL.

Cautiousness and Self-Esteem were also very prominent, and were the source of his strength and weakness. When these faculties are largely developed, especially when combined with those already described, they lead to morbid introspection and self-consciousness. Mental stocktaking is useful as a check against tendencies to vice, but, if persisted in, may lead to unhappiness and indifference to human existence. Tolstoy was morbidly sensitive as to his personal appearance, influence and religious convictions. The first was most potent in the days of his youth, the other two developed as he grew older.

He held that religious belief should always be controlled by man's reason, and strove with a morbid and extreme practicality to make his belief and practice coincide. Such characters are, unfortunately, too rare; and the world is poorer by the "passing" of this illustrious man.

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## LESSONS IN PHRENOLOGY.—LXXVI.

BY JAMES WEBB, F.B.P.S.

## PHRENOLOGY AND EDUCATION.

Authors of works on Education agree that children differ in capacity and disposition, and that this difference should be taken into account in their management; yet few of them seem to have the slightest notion how to discover these capacities, and, nevertheless, would be unwilling to admit that Phrenology could be of service in realizing this most desirable object.

They would have children taught according to their natural aptitude and capacity; but they always fail to point out how their readers are to judge of aptitude and capacity.

For example, James Currie, Principal of the Church of Scotland Training College, Edinburgh, in his *Common School Education*, says: "We must keep in view individual character. Pupils differ amongst themselves, not only in respect of their mental gifts, but also in the manner in which they apply these gifts. The teacher's object must be, not simply to call forth mere exhibitions of capacity for which nature has given special talent, but to educate the powers which are comparatively weak up to a state in which the whole mind may act harmoniously. At the same time education will never alter the complexion of the pupil's mind. Differences in this power and in that are as durable as they are inevitable." "The teacher should

## RECOGNIZE NATURE'S DIFFERENCES."

He goes on: "There are differences in moral character and capacity equally as in intellectual. From natural disposition or previous circumstances the teacher will find some comparatively weak in virtues to which others seem drawn by innate affinity or strongly-acquired habit." He also goes on to say that amongst a number of children "one is bold, another hesitating and timid; one is sanguine or forward, another shrinking; one is quick and almost violent, another patient and enduring. These various tempers can never be obliterated or made to pass into each other"; and "the sum of what has been said is, that the teacher should form to himself a distinct estimate of each pupil; so that the mental and moral character of each may be recognized by him as

## A DISTINCT REALITY,

made up of so many qualities, good and bad; and that when he has formed an estimate of tendencies and requirements, he should come to an equally clear understanding with himself as to the measures which he should adopt to meet them. He cannot otherwise have any reasonable prospect of confirming what is good in them, or of remedying what is bad; he must, in fact, work in the dark and by chance."

That is what this teacher of teachers has to say; and he is but a sample of lecturers on education who tell you what ought to be done, and leave you there. They do not tell us how to do it, because they cannot. Currie cannot carry out his own advice without the aid of Phrenology; and, as he does not mention this most valuable of all knowledge, I take it that he refuses its aid. Without its aid, I ask, Does the reader believe he can form a "distinct estimate" of his pupils? Certainly not; at any rate,

## NOT A RELIABLE ESTIMATE.

He says we shall find some children "comparatively weak in virtues." Yes, *very* "comparatively weak." He says some

"are almost violent." Yes, some are exceedingly "almost violent."

How hazy such expressions are! The fact is, some children are very gentle, some very violent, and the remainder are more or less violent. Some children are very frank, some are very sly; and these latter cannot be gauged except by the phrenologist. He has no difficulty in estimating a child's character in this particular. Currie says that we have no need to stimulate children's appetites; and he adds, "natural instinct secures that"—"the business of education is to regulate them." I suppose he means to "restrain" them. That depends on the children; for many children do require stimulation of appetites. The fact is, without a knowledge of Phrenology a teacher is in a great difficulty as to what to stimulate and what to restrain. Without a knowledge of Phrenology,

## PEOPLE DO NOT KNOW THEMSELVES,

much less do they know one another; and I think I am right in saying that still less do they know their children.

In *Short Cuts* of Saturday, 24th May, 1899, there is a question that illustrates what I have just said: "How can we expect to know our neighbour's character when he does not know it himself?"

Phrenology asserts that Temperament, Size of Brain, and the relative sizes of the convolutions of the brain, and Quality (which, like Temperament, depends largely on texture, health, education, etc.) go to make up (with the effects on him of his environment) the mental and moral characteristics of an individual.

The phrenologist takes in at a glance whether a person is active or lazy, changeable or persevering, conceited or humble, frank or sly, and much more. By the general disposition of the brain and the temperament, a person may see the more salient points of another person's character and proclivities. He sees where the bulk of the brain is located: whether it be

## LARGE IN THE MORAL REGION,

as in Sir W. Scott, Cardinal Manning, Rev. T. Binney, Professor Owen; whether in front of the ears, in the frontal brain, as in Professor Owen, Michael Angelo, Jeremy Bentham, Galileo, Wordsworth—marking intellect, thought, perception, science and art. Lord Chelmsford was placed at the head of an army. He had a small head—too small for his work. Palmer, the Rugeley poisoner, had a large head; but it was of poor quality and badly disposed. His selfishness, Sensuality, and cunning were very largely the result of his large animal development. His organs of Amativeness, Secretiveness, Destructiveness, Appetite or Alimentiveness, and Acquisitiveness were extremely large.

And just as children differ from each other, so is it necessary to treat them differently—e.g., a conceited child should be taught that others have rights as well as himself, whilst the humble boy should be taught the necessity of self-regard and assurance. Very generally the same advice is given to all alike, and with very unsatisfactory results.

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 THE PHRENOLOGY AND PSYCHOLOGY OF LITERATURE.
 

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Owing to pressure upon our space, the above monthly article has unavoidably been held over.

## PHRENOLOGICAL WORKERS.—No. IV.

**Charles Wesley Withinshaw,**

L.R.C.P., L.R.C.S., L.M. (Edin.),

*President of the British Phrenological Society Incorporated.*

BY J. MILLOTT SEVERN, F.B.P.S.

Never before in the history of the British Phrenological Society has the voting of its members been so vigorous as this year; and Dr. Withinshaw, whose services in connection with the Society cannot be too highly estimated, has obtained the largest number of votes ever accorded any of its previous presidents.

It is always interesting to know how individuals who have become devotees or leaders in any good cause were first drawn towards it. Those who were present at the last November Congress must have been struck with the account related by the Doctor himself of his first becoming interested in Phrenology. It was about the time when he was a lad of fifteen years of age that a gentleman, an M.P. and a local preacher, used to stay at his father's house when preaching in that district. This kindly old gentleman had a peculiar form of head—almost sugar-loafed in its appearance, so high was it in the regions of Veneration and Benevolence. Being naturally

## A GREAT OBSERVER,

the young student of human nature frequently wondered what this peculiar formation of head meant. He had an idea that it might have some relation to the man's character,



CHARLES WESLEY WITHINSHAW.

which in certain particulars was just as remarkable as the formation of his head. He obtained a volume of Fowler's phrenological works, which assisted him in elucidating what proved to be a pleasant task. He observed how very

kindly in disposition the old gentleman was—how gentle, humble, sympathetic, thoughtful, respectful, considerate; and how consistently he shewed the whole of these characteristics alike to servants, equals or superiors. When he knew Phrenology more thoroughly, he saw with delight how very exactly these qualities corresponded with the gentleman's high moral and intellectual developments, and his large Benevolence and Veneration. When, afterwards, Dr. Withinshaw's sister went to stay for a time at the gentleman's home, it was observed that here, as elsewhere, his conduct was just as consistent; there was no deviation in the manifestation of these

## BEAUTIFUL QUALITIES OF MIND.

This started him in the study of Phrenology, which, he is proud to state, has been immensely useful to him in his medical studies and practice.

Dr. Withinshaw may be counted a pioneer of practical scientific Phrenology. He has the courage and daring shewn by but very few, if any, of his professional brethren. He is an emphatic believer in Phrenology, and an earnest advocate and exponent of its principles. His exceptional opportunities as a student and teacher of brain anatomy have led him to this position; and, we are proud to state, that he openly practises Phrenology in connection with, and in addition to, his medical profession, being thus unique as a medical mentalist.

Dr. Withinshaw is a native of Cheshire, where he spent his earlier years. He received his medical education at the University Schools, Edinburgh, Glasgow, and the University College, London. In 1886, he became a Licentiate of the Royal College of Physicians, Edin., also a Licentiate of the Royal College of Surgeons, Edin., and L.M. (Licentiate in Midwifery). He passed his examinations

## WITH FIRST HONOURS,

having obtained 94 per cent. of the qualifying marks. He was twice medallist in practical anatomy at the medical schools, Edinburgh, and was appointed Demonstrator of Anatomy at the Royal College of Surgeons, Edinburgh. He is a member of the British Medical Association, and of the British Homœopathic Society. The breadth of his views may be recognized by his having adopted the practice of Homœopathy.

Phrenologically, the Doctor possesses a large head—the circumferential measurement being 23 inches; length, 7 7-10th inches; width, 6 4-10th inches. He has a head eminently suitable for his calling as a practical anatomist, demonstrator, science teacher, and practical physician. His predominant temperament is the nervous, which he possesses in a high degree; the fibrous is next in influence. The frontal lobes of his brain are powerfully developed, and broad in the regions of Constructiveness, Ideality, and the executive and perceptive organs. His domestic qualities are large, and he is

## VERY SENSITIVE AND CAUTIOUS.

Though endowed with much Self-Possession, Self-Esteem is one of his weakest organs. His superior scientific knowledge and experience gives him confidence in the particular subjects in which he is well-versed; yet he may frequently feel the need of more confidence. He is exceedingly cautious and prudent in all he does, and quite unassuming. He possesses great executive qualities of mind and untiring zeal in the causes he espouses. His large perceptive organs, Individuality, Form, Size, Colour, Locality, Order, and par-

ticularly Weight, combined with Constructiveness, Ideality, Sublimity, Causality, Comparison, etc. (he has large reflective, reasoning, and planning capacity), give him great skill and manipulative dexterity, exceptional scientific abilities, perceptive judgment, a cause-seeking mind, analytical and critical acumen, a natural bent towards scientific research,

#### THE STUDY OF NATURE,

and the study and practice of medicine; and he has withal a high sense of refinement, combined with an exceedingly practical type of mind. Language is large, yet may display itself more in his class-demonstrations, conversation, or writing than in public speaking; and he has marked musical tastes.

Dr. Withinshaw became a member of the B.P.S. in 1896, since which time he has been Council member and Vice-President, and has served faithfully on the various committees, and for over two years has been Chairman of the Examining Board! His articles on "The Anatomy of Man," which have appeared regularly in the POPULAR PHRENOLOGIST for over three years, are admittedly a most valuable and appreciative series. The introduction of his classes for B.P.S. students, in practical brain dissections, are an unique feature in the B.P.S. curriculum, and have done more to enlighten its students in scientific Phrenology and to assist in elevating its status than anything of the kind previously attempted, and is deserving of unlimited praise. The progress of the Society is assured with so able a gentleman in command.

## THE TRAINING OF CHILDREN.

### No. 1.—The Self-willed, Obstinate Child.

Let us commence with one of the most common, yet most misunderstood and mistrained, children—*viz.*, the strong-willed, obstinate child. Now, the root cause of obstinacy is excessive Firmness.

What, then, is this quality of the mind which is exhibited through the organ we call "Firmness"? It is simply the power of determination, perseverance, resolution—the ability to say "No" and stick to it, in contradistinction to a weak, vacillating, undecided type of mind, which is turned from its purpose and swayed about by every fresh influence.

Now, who would have a child display indecision, vacillation, weakness of will, and instability of purpose?

But, on the other hand, the opposite extreme of stubbornness, obstinacy, and a wilful frame of mind is equally objectionable, and shews not weakness, but an overgrown condition of the faculty of "Firmness."

How, then, shall we deal with a child of this description?

There is a general principle that faculties that are weak require to be very frequently called into action, in order that their growth may be encouraged, whilst

#### EXCESSIVE FACULTIES

should be left, as far as may be, severely alone, and the brain power directed along other channels, so that a happier balance of mentality may be the result.

We must then, first of all, be on our guard against all unnecessary rousing of the faculty of "Firmness," and seek to avoid a conflict of wills.

When the mother or teacher says, "You must," and the child does not wish to obey, his "Firmness" is at once

aroused, and he says, and says with the determination worthy of a better cause, "I won't."

Then comes about a mental "tug-of-war," a conflict of wills; and the battle is generally won by the stronger will, whether it be that of the adult or of the child.

I say generally, because here, as in all character studies, other factors must be taken into consideration. For instance, an appeal to his "Acquisitiveness" may be made by a threat of pocket-money to be taken away, and in any case the adult has always various punishments to offer as

#### PENALTIES FOR DISOBEDIENCE,

so that the child may see that it is to his advantage to give in, but only with a secret vow that he will be master as soon as he gets the chance. So that too often bad feelings are aroused, and the very attempt to check one fault becomes the source of many others.

Of course, obedience must be insisted upon, but in a kindly, gentle spirit; and the wishes or instructions of the adult should be reasonable, and given, not in the style of an exacting task-master, nor as a policeman might treat an ex-convict, but rather as one who *expected* obedience, and therefore did not require to take special pains to emphasize the point.

The quiet and gentle insistence upon a few plain, necessary regulations will, in the long run, gain a far greater amount of willing obedience than the raised tone of voice, the threatening attitude, and the continual "Don't" we so often hear.

Then, again, do not try to break a child's will; [this is worse than useless in the case we have before us, *viz.*: the child with excessive Firmness. Rather teach him to use his will to overcome his failings. Point out the value of a strong will when used to good purpose—how difficulties may be overcome and success attend his efforts when the will is directed by reason and subject to conscience.

Explain this instinct which prompts him ever to hold tenaciously to his purpose even after he sees himself to be in the wrong, and shew that at this stage the voice of conscience is heard saying that it is more noble to give in than to persevere in a wrong course.

Explain the foolishness of it, thus appealing to his reason, and the want of dignity it displays, thus rousing his manliness and Self-Esteem; suggest that it may even be an ignoble or sinful course, and by such means call into action his moral sentiments, and try to arouse an admiration for the heroes of conscience, those who used their will-power in courageous adherence to duty in face of enormous difficulty.

It is, I hope, hardly necessary to say that favourable opportunities must be seized for talks such as these, when the unruly child of yesterday is in a quiet and happier frame of mind; for at such times the intellect, being free from the cloudy effect of angry feelings, is in a more fit condition to receive and profit by gentle words of advice.

## A LUNATIC'S INTELLECT.

The daily press is responsible for a statement, that, at Budapest University, on December 5th, a lunatic inmate of the local asylum, accompanied by a keeper, presented himself for examination. He proved to be equal to all the tests, and when he was taken back to the asylum it was as the proud possessor of a professor's diploma which he had won. Phrenology sees no difficulty in a case of this sort. It clearly demonstrates that while a man may be insane in one or two faculties, the remainder may be perfect.

## GENIUS.—III.

BY F. FRAMJEE.

One of the ablest of modern thinkers, and a determined opponent of Phrenology, Sir William Hamilton, maintains that "to think is to condition, and to condition is to limit." We frankly confess that the problem of Genius, by the necessity of its very extensive nature, becomes unthinkable; we cannot assign definite boundary lines. Excellent retentiveness, coupled with diligent perseverance, education, agreeable conditions of life, talent of a high order, influence of opportunities, heredity, and other conditions applicable to individual cases, form essential prerequisites in the determination of Genius. Let us consider if a powerful memory and continuous mental application would foreshadow as a basis for reasoning.

Thomas Babington Macaulay was a wide reader, an assiduous writer, and painstaking in the minutest detail; a wrong number to a house, or incorrect spelling of the name of a street, in connection with a biographical essay, would evoke within him all the severity of a merciless critic. Yet there are conflicting opinions. His admirers praise him to the skies as a brilliant writer of the first order, and in point of style quite incomparable. In the art of

## EMBELLISHING A SKELETON EVENT,

and clothing it with all the grandeur of graphic description, he truly excelled; his memory was fabulously retentive, without which the stream of apt illustrations would have been a dead letter; space and time localizations aided the events, and his reflective traits were ever busy in following up contrasts and analogies; the forces of his intellect were always busy in portraying two sides of a picture—at times with the calm equanimity of a judge, but often in the spirit of an advocate as his bias leaned. His admirers are many and his critics few; nevertheless, irrespective of any claims to Genius by our biographer, even talent has been denied him on account of "excessive diffusiveness," "wanting in historic spirit," etc.

Let us turn to the problem of memory. Memory is the basis of intelligence, dependent more or less on sensation or perception. Speculations on these faculties are as old as the days of Phyrro and Parmenides, being revived by the Sophists and the

## SCEPTICS OF THE OLD SCHOOLS

of thought, and finally astonishing the world with settled convictions of Berkeley, Hume, and their followers.

Our ability to perceive an object in its various phases at a glance, and the impression left by it upon the mind to be vividly recalled, depends upon the organ developed, and is in proportion to its size. If the impression made upon the mind be weak and faded, the perceptive power is equally so. We term the impression *memory*; and in this sense an organ or group of organs are assumed to have their own memories. Researches on colour-blindness prove the fact how variably defective men are in their perception of colours. Mr Lewes informs us in his *Physiology of Common Life* that out of 1,154 cases in Edinburgh, one in every eighteen of these was more or less afflicted. One in every fifty-five confounded red with green; one in sixty confounded brown with green; and one in forty-six confounded blue with green. Dr. Wilson, on colour-blindness, assures us that women are less

frequently colour-blind than men. Here we have a distinct case in point relating to

## THE PERCEPTION OF COLOURS,

and its memory upon the power exercised; and what applies to colour applies also to other perceptive traits.

In the case of Macaulay, literary memory appears to have played the most important part. His mind was stored with facts, incidents, events, etc., with all the associated links of time and space conditions; hence, whenever an incident worth noticing, and with which he was making himself familiar there, was presented to his mind, it evoked a storage of likenesses in accordance with the law of similarity or unlikenesses with the law of difference, which spontaneously aided his powers of comparison. He must have had developed Continuity to hold that active state of mind in duration, not stationary, but in a continuous state of flux, with Ideality to embellish

## THE MENTAL PICTURE.

He surprised more the mediocre world which admired his style than the small world of deep thought and critical analysis. That Macaulay possessed talents of a high order cannot be denied, and they exercised a powerful influence on his reader; but we are not prepared to follow the statistical method employed by Mr. Galton in his *Hereditary Genius*, and measure the powers of a man by the degree of influence exercised on the community, in allowing popularity to be the sole criterion of Genius or talent. The world's admiration is like its persecution—as the poet says,

Like an inverted cone,  
Wanting its proper base to stand upon.

Failure is no evidence of the lack of Genius, but a proof that the external or objective conditions are not sufficiently enlightened to offer appropriate responses; hence the brilliant sparks of thought emitted by the man of Genius are soon extinguished in the surrounding smoke.

(To be continued.)

## Where and When to Learn Phrenology.

The instruction class in the Science and Art of Phrenology will commence on Monday, April 7th, at the office of the B.P.S., 63, Chancery Lane. Particulars will be sent to all whose names have been entered. Anyone desiring to take advantage of this unique opportunity should apply to the Secretary, B.P.S., at once, as there are only one or two vacancies left. No similar course will be held this year, and it will be a pity if any who are anxious to learn Phrenology should let this, the only opportunity, slip by. Do not hesitate, but apply at once.

## Success and Fitness.

If two men climb one ladder, did you ever see the weakest anywhere but at the foot? The surest sign of fitness is success. The weakest never wins but where there is handicapping. Nature left to herself will as beautifully apportion a man's work to his capacities as long ages ago she graduated the colours on the bird's breast.—*Olive Schreiner.*

**HOPE,**  
OR  
SAVED BY PHRENOLOGY.

The following is a true story of a dear friend of mine ; I will give it as nearly as possible as she gave it to me.

Ruth Northcote was sitting, one afternoon, very busy at crewel work, in her drawing-room, which was beautifully furnished. Everywhere around there was luxury ; but the face of my friend was not a happy one. Although she was very young there was a care-worn, anxious expression.

All through the house quietness reigned, but for the dear little canary, which now and again sang so sweetly, bringing a smile to her face, lighting it up and making her look for a moment quite a happy girl. My friend had been married a few years to a gentleman under Government in a good position. Drink and gambling, however, had crept into the home, marring its peace and wrecking the health and happiness of my dear friend—a true and noble woman, than whom none could be purer or nobler.

On the afternoon in question, she sat on, silently working at her task. Towards tea-time there was a peal at the bell and a loud knock. Starting up, and letting her work fall to the ground, she said, "It is him—his knock." Then a heavy step, and a tall, dark man entered, and, crossing to her, kissed her carelessly, saying hurriedly, "Glad to see you, Ruth, but cannot stay a minute ; I must return to the ship. I am in great difficulties ; let me have, at once, £——."

Ruth Northcote's face was a study from the time that the bell rang till now—first, an expression of surprise, then of pleasure, great anxiety next, and lastly, absolute sorrow.

As her husband bent to kiss her, she shuddered, for the drink was strong upon him.

She replied, "Reginald, I cannot ; I have not got it."

"I tell you, Ruth, I must have the money. I will have this sum from you. Quick, give it me. I must be going. They do not know I have left the ship."

"O Reginald, do not make my life harder than it is ; I cannot bear much more."

Her voice was broken with grief as she sank into a chair.

"I know I am a brute in constantly coming to you about my debts ; but, Ruth, just this once, let me have this sum, and I promise to turn over a new leaf."

"Reginald, I cannot. I have not that amount in the house, not even in the bank. I have been drawing and drawing from my account to pay debt after debt of yours, and there is now very little left."

Reginald Northcote's face was grave for a minute. He then said, "Ruth, it is imperative for me to have this money. I will tell you why."

Glancing around, to make sure no one was near, he spoke low.

She started, "O Reginald, what will become of us if you do not overcome these two vices ?

"Listen this once. I will raise the money somehow. I cannot let you have it before three days, from now. I will bring it myself to you. This disgrace must be overcome, or it will ruin us, and kill me ; for I feel very often I cannot bear much more. Now go, at once, back to the ship, or they will miss you."

Reginald Northcote bent to kiss his wife. She drew back.

"Do not kiss me. Go, I beseech you ; any moment they may miss you."

"Thank you, dear Ruth. Good-bye."

She stood quite still, listening to her husband's footsteps. Then the front door banged. The cab which had been waiting for him turned down the road ; the sound grew fainter and fainter, until it quite died away. Then there passed over Ruth Northcote a terrible feeling of despair and utter loneliness.

That word loneliness : does it express all it means, all one feels ? I think not. It was extreme loneliness and grief—not that kind of loneliness and grief which brings tears, but that which brings darkness and despair. In very truth, she was alone in her severe trials. Hers was a proud nature, and she had borne bravely and silently her husband's sins for years. From her husband's relatives and her own everything was kept. He was spared at whatever cost to herself—not because of love, but for duty.

As her husband left the house, Ruth buried her head in the cushions of the chair, and murmured, "O God, I cannot bear it—I cannot bear the trouble. Take my thought away, take my life—let me die. I cannot live any longer. This life of drink and gambling, year by year, is fearful. My money is gone. If he does not change, what will become of us ? Sooner or later all will be known, and the disgrace would be dreadful."

She laid among the cushions quite still. There was no bird to sing to her now ; he had crept to his corner and had gone to sleep, or, who can tell, he might have roused her from her fit of despair.

She roused herself at last and touched the bell. The maid entered.

"Mary, please bring the lights, some strong tea and biscuits."

After taking a cup, she hurriedly dressed and went out. We will follow her. She walked quickly through the rain and mist. It was a chilly evening, but Ruth did not feel it, so great was her pain.

At last she stopped and entered a chemist's shop. There were several people waiting to be served. The chemist, knowing Mrs. Northcote, wished to serve her directly she had entered ; but she replied, "I can wait."

After the last one had been served, she stated that she wanted a large bottle of laudanum. Mr. Hartley, the chemist, said "The size of the bottle of laudanum you require now is much larger than usual, Mrs. Northcote."

"Yes, it is, Mr. Hartley ; but it will save me coming so often for it. You know Dr. Rogers ordered this for my nerves."

"Yes, true ; but you have never asked for such a large quantity before."

"It is all right, Mr. Hartley. There is nothing to be afraid of."

With the bottle of laudanum in her pocket, Ruth left the shop. It was well the chemist did not see the set, dark expression of Mrs. Northcote's face as she passed down the street. Few realize to what a degree the mind can become warped and disordered, even within a brief time, by trouble and the violation of the laws of health.

The dangers of despair are many.

On and on walked Ruth, through road after road, and street after street, stunned with grief, not knowing whither she went. At last, she turned into a wide road which was brightly lighted. She seemed to wake up from her stupor, and before her one shop window attracted her attention. It

was the window of a phrenologist. There were diagrams of different heads, written notices, and letters full of satisfaction and gratefulness as to their delineations of character—some of these letters by very noted people indeed. On the left hand side as you entered there was a board, and on it was written, "A lecture will be given here to-night, at eight o'clock, on 'The Faculty of Hope.'"

Ruth Northcote's eyes were riveted upon the board. "Hope"! she repeated. "Oh, how I wish there was some hope for me"! A pleasant voice near her said, "May I give you a seat?"

Looking around, she saw a young gentleman with a pleasing face. She said, "Yes," very low; and he conducted her to a chair near the platform.

Let me try and describe this small hall which Ruth grew to love ever after, and where her face was often seen after this night in question.

On each side of the platform stood a very beautiful carved oak cabinet, with glass doors.

On the shelves, neatly arranged inside, were skulls, interesting books, also many curios, relating more or less to the science of Phrenology.

On the right was a piano. In the centre of the platform stood the reading-desk. On the corner of the mantelpiece stood a lovely bowl of flowers, beautifully arranged, and very sweet was the perfume which came to Ruth. On the walls hung portraits of celebrated men and women; and on the shelves above the portraits were different skulls, of all sizes and shapes.

The chairs were covered with red, which gave this interesting hall of study a cheerful look.

It was just a few minutes to eight o'clock, and people began to enter in twos and threes, the hall being soon filled.

Ruth Northcote dared not look up, so great was her gloom, so severe her pain. She was afraid that if she looked up the people might read on her face what was passing in her mind. So she kept her head bent over a book she held, though not a word was she reading. She was longing and hoping that the lecture on "Hope" might comfort her.

At the back of the platform a door opened, and a lady and gentleman entered.

There was a little music first; and then the lecture commenced. With head still bent, Ruth heard every word, as that kind, pleasant voice continued, defining so ably and beautifully the faculty of Hope.

The words brought peace and comfort to her. At last she looked up, and saw a face full of intelligence and kindness: human love was written there, truth and sincerity.

In defining Hope, the phrenologist said it was a duty for persons to try and cultivate larger Hope, if they had it small. It helped us over many a thorny path, and made life much sweeter and brighter, not only for ourselves, but for others. To be hopeful was to be brave, to bear with fortitude great troubles and trials if they came in our way.

The phrenologist fully explained how important it was to have our faculties evenly balanced. Discord and want of harmony of mental action would often explain much that appeared to be wrong with the body. Over-active Cautiousness would restrain circulation and chill the blood; whilst large Hope and a cheerful disposition, a well-balanced mind and healthfulness generally went together. Much more might be written of that lecture which Ruth Northcote heard and never forgot, but space will not permit.

Why is Phrenology not followed more, not better understood?

Is it because it speaks too plainly the truth? Some people do not like the truth. Or, is it because people are too careless, too superficial?

The lecture being over, Ruth passed out, but not without a warm shake of the hand from the lady on the platform. Again in the street, Ruth hurried for home, brighter and happier. The rain and mist had cleared; the stars shone brightly, nodding their heads, as if they would bid her be happy also. The world did not seem so dark a place. Tears fell fast; but they were tears of gratitude—gratitude which came from a true, generous nature.

A prayer went up from her in gratefulness to Him who guides every life, and who had shewn her mercy that night.

Taking the bottle of laudanum from her pocket, she stooped, and, placing it on the ground, put her foot on it, making a firm resolve that, whatever trouble came to her in the future, she would be brave and hope for the best.

Three years have passed. A ship is homeward-bound from India, with the husband of Ruth Northcote on board, very ill.

The ship has arrived, and loved ones meet—husbands and wives, mothers and sons, brothers and sisters.

Two months later, Ruth Northcote is alone: her husband has passed beyond sin and pain.

I shall never forget the first time I saw my friend in mourning—so pale and fragile she looked, but with an expression so brave and true.

Year after year went by, Ruth still working and working, steadily and patiently, until seven years have passed. The last of her husband's debts is paid—but, at what cost?

Her health is broken; she is leaving England. May God, in his mercy, bring her back to us well and happy.

My friend often, in speaking of that lecture, said she owed her life and happiness to it.

R. A. C.

## THE NEW POSTAGE STAMPS.

The new postage stamps, bearing the King's head, can scarcely be considered a pleasing or satisfactory design. From a phrenological standpoint it is positively repulsive and vulgar; and had those responsible for its issue the merest rudimentary knowledge of Phrenology, it could never have appeared in its present form. King Edward the VII. is certainly known to possess a highly social, friendly, warm-hearted, genial, and adaptable nature, and therefore would necessarily have a well-developed base to the brain. But the distance backwards and forwards from the *Medullary Centre* in this design, which must certainly be an exaggeration, would indicate but average intellect, and an almost uncontrollable animality, base sensuality, selfishness, passion, instability, and altogether a low, brutal, animal nature, with scarcely a redeeming quality. Surely a designer who has some knowledge of Phrenology should have been employed. If this were a true portrait, it would be impossible for the spiritual-minded and refined of his subjects to revere their King. Designers and artists who ignore Phrenology are apt to be sadly out of their reckoning. What will intelligent people, of this and other countries, and the rising generations, knowing Phrenology, think of it?

J. M. S.

## ANATOMY AND PHYSIOLOGY OF MAN.

BY DR. WITHINSHAW, F.B.P.S.,

*Late Demonstrator of Anatomy, Royal College of Surgeons, Edinburgh.*

## THE SUPPORTING TISSUES.

## MUSCLE.—(Continued.)

COMPOSITION OF MUSCLE.—Living muscle contains the following constituents:—

	Proteids {	Myosinogen.
		Albumen.
		Glycogen, somewhat like starch.
Salts {		Phosphates and chlorides of potassium.
		Chlorides and phosphates of sodium and other metals.
		Water, in large amount—about 75 per cent.

CHEMICAL REACTION OF MUSCLE.—Living muscle, like the blood and other tissues of the body, is alkaline, due to the presence of alkaline salts, but dead muscle is acid in reaction. The acidity of dead muscle is due to the formation of sarcolactic acid, which somewhat resembles the acid which is formed in milk when it turns sour.

MUSCLE A SOURCE OF ENERGY.—Like all living tissues, muscle is constantly taking oxygen from the blood, and its complex substances are continually breaking down into simple substances, the chief one of the latter being carbonic acid. This breaking-down process in muscles is the source of energy in the form of heat, and in this way muscles are constantly giving out heat. When a muscle contracts, the breaking-down process is much more active, the amount of carbonic acid given off is greatly increased, and consequently a greater amount of energy is produced. Of this energy some is used up in performing the work which the muscle does, while the rest of it is given out as heat. From this it is evident that the amount of heat which a muscle produces is in proportion to the activity and vigour of its contractions.

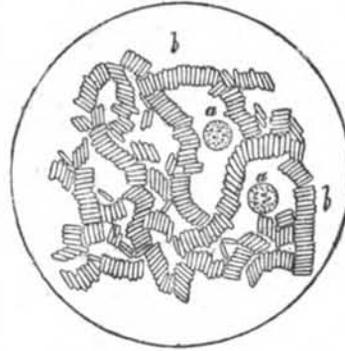
RELATION OF MUSCLES TO NERVOUS SYSTEM.—The nerves which supply the muscles enter them between the bundles of fibres, and, dividing into their finest branches, end by sending a single nerve fibre to each individual muscle fibre. The *nervous impulses* which result in the contraction of the muscles and movements of the body do not originate in the nerves themselves, but have their origin in the brain or in the spinal cord. The nerves which supply muscles and lead to their contraction are called *motor nerves*. When the nervous impulses are "shut off" from the brain or spinal cord, as in sleep, the muscles do not contract, but remain in a relaxed and powerless condition.

## THE BLOOD.

THE CONSTITUENTS OF THE BLOOD.—Blood is a liquid with a large number of minute solid bodies floating in it, called *corpuscles*. The corpuscles are of two kinds—the red and the white. The red corpuscles are much the more numerous, there being about three hundred times as many red corpuscles as white corpuscles. The colour of the blood is due to the red corpuscles. The liquid part of the blood, the *plasma*, is chiefly water with a number of substances in

solution. When the corpuscles are separated from the plasma, the latter is seen to be almost colourless, having only a pale yellow tint.

THE RED CORPUSCLES.—When examined with the microscope, the red corpuscles appear of a reddish-yellow colour, each cell being round and flat like a coin, but thicker near the edge than in the centre, so that each side is slightly concave.



DESCRIPTION OF DIAGRAM:—a, white corpuscles, nucleus not seen, b, red corpuscles, seen on edge and run together into rows.

The size of the red corpuscles is very uniform, being 1-3200th of an inch in diameter and about a quarter of that in thickness. They are so numerous that a cubic millimetre of blood contains five million red corpuscles. They are so soft and elastic as to be able to pass through spaces smaller than their

usual diameter, and afterwards resume their ordinary proportions. They consist of a fine, spongy structure, the *stroma*, which holds in its meshes the colouring matter to which their redness is due—i.e., the *oxyhæmoglobin*. The oxyhæmoglobin can be dissolved out of the corpuscles, when the stroma is left as a colourless framework.

THE WHITE CORPUSCLES.—Instead of being of a uniform size, like the red corpuscles, the white corpuscles are very variable, but on the average are larger than the red. They also differ from the red as to number, being very scanty. Another marked distinction is that their shape is not only very variable, but they are constantly changing their shape as long as they are alive. They change their shape by protruding part of their substance in one direction, and then drawing up the rest of the cell to the protruded portion; by this means they can change, not only their shape, but also their position. This kind of movement is well seen in a simple organism called an *Amœba*, met with in stagnant water, and is therefore called *amœboid movement*. The cell-substance of a white corpuscle is called *protoplasmic*, having a granular or cloudy appearance, and consists chiefly of proteids, united with water and salts. By means of reagents, and when highly magnified, a rounded or irregularly-shaped body may be detected, of a darker appearance than the rest of the cell, which is called the *nucleus*. The white corpuscles in all animals have a nucleus. The red corpuscles of birds, reptiles, and fishes have a large oval nucleus, but those of man and mammals have no nucleus.



## Success Attained.

"I heard ye were on shtrike," said Mike to his friend Pat.  
 "I was that," answered Pat.  
 "A shtrike for what, Pat?"  
 "For shorter hours, Mike."  
 "An' did ye get them?"  
 "Sure we did, Mike. It's not workin' at all I am now."

## REPORTS OF MEETINGS.

### BRITISH PHRENOLOGICAL SOCIETY INCORPORATED.

#### ANNUAL MEETING.

The annual business meeting of this Society was held at 63, Chancery Lane, on Tuesday, March 4th. Dr. Hollander presided.

The SECRETARY read the notice convening the meeting and the minutes of the previous meeting, after which two new members were proposed and elected.

Messrs. BRUNNING and BUCK were appointed scrutineers for examining the ballot-papers.

The SECRETARY was then called upon by the president to read his report of the Society's work for the past year, from which the following is extracted :—

#### EXTRACTS FROM REPORT.

Your Council have great satisfaction in herewith presenting their report of the Society's operations during the past year, being the sixteenth since its institution and the third of its incorporation. As in previous years, your Council have sought opportunities for propagating Phrenology, and at the same time advancing the Society's interests, and are pleased to be able to record a good measure of success.

*Annual Meeting, 1901.*—The elections at this meeting resulted in the selection of Dr. Bernard Hollander for the Presidency and of Mrs. Hollinrake, Miss Ewen, and Messrs. Woodcock, Proctor and King for the Council.

*Ordinary Meetings* have been held on the first Tuesday in each month (except August, September, and November) when lectures were delivered by the President (Dr. Hollander) and Messrs. G. E. O'Dell, J. Webb, H. C. Donovan, and C. P. Stanley. Messrs. Cox and Withinshaw also assisted with addresses at the October meeting.

*Council Meetings.*—Ten Council meetings have been held, at which the attendance has been good, testifying to the great interest taken in the work of the Society.

*Fellows' Scientific Meetings.*—Three of these have been held, at which matters of scientific interest were considered. In addition, recommendations to the Council of nominees for the Fellowship were submitted.

*Election of Fellows.*—During the year the following gentlemen have been elected to Fellowship : Messrs. D. E. Samuel, J. F. Hubert, and E. B. Wedmore.

*Council Scientific Meetings.*—Seven meetings have been held, at which some interesting cases of abnormal and special developments have been submitted for examination, the results being satisfactory to both members and subjects. The attendances have been good.

*Members' Scientific Meetings.*—Eight of these special meetings have been held, presided over by Council members, and have proved attractive to new members and those who have but little knowledge of the subject of Phrenology.

"*Mental Functions of the Brain.*"—During his term of office the President of the Society (Dr. Hollander) has published a work under this title, the object being to excite the attention of medical men to the subject. The work has

been favourably received by the leading papers, and will doubtless aid the spread of phrenological doctrine.

"*The Popular Phrenologist.*"—This journal still renders its assistance to the Society. Mr. Severn has arranged to co-operate with the editor for its continuance. The meetings of the Society are reported monthly ; and the paper is sent to members free as published.

*The Examining Board.*—One examination only has been held by the Board, when the only candidate who proved successful was Mr. J. Millott Severn, who qualified for the full certificate of the Society. The present members of the Board are : Chairman, Dr. Withinshaw, L.M., Edin. ; Hon. Secretary, G. Cox, Esq., F.B.P.S. ; Dr. B. Hollander, F.B.P.S. ; J. Webb, Esq., F.B.P.S. ; A. Hubert, Esq., F.B.P.S. ; and J. I. Morrell, Esq., F.B.P.S.

*Auditors.*—Mr. Dillon, appointed by the Council, and Mr. Courtenay, by the members, were auditors for the accounts for 1901.

*Lectures by Members.*—These have been delivered before other institutions with marked success. Among those who contribute to this department of work are : Dr. Withinshaw, Miss Higgs, and Messrs. Webb, S. E. O'Dell, G. E. O'Dell, Cox, Severn, Burton, and J. F. Hubert.

*Annual Congress.*—This was held on November 9th, 1901, at Exeter Hall. A larger number of representative phrenologists attended than at any previous similar gathering. The great public meeting which followed was an undoubted success.

*Limit of Operations.*—The Council regret having been unable to take advantage of many opportunities for doing useful work owing to lack of the necessary means, and urge upon the members a more generous interpretation of their duty in respect of financial assistance, and suggest that those whose means permit should increase their subscriptions or give donations, and that all should aim at an increased membership.

*The Provincial Council.*—This branch of the Society's operations bids fair to become one of its most useful features. It has arranged for a congress to be held at Brighton during next month. The Rev. F. W. Wilkinson is Chairman of this Council, and Mr. J. M. Severn the Hon. Secretary.

*Phrenological Literary Union.*—Under the able direction of Mr. J. F. Hubert, its secretary, this branch of the Society's work has done good work in defending Phrenology in the press against the attacks of its opponents. The work of the Union is of exceptional value.

*Brain Dissections.*—In the early part of the year Dr. Withinshaw continued his valuable dissections with much success, and has again freely placed his services at the disposal of the Council to conduct a series of similar demonstrations.

*Educational Classes in Phrenology.*—The Council have arranged for the holding of classes for teaching the science and art of Phrenology, and to prepare candidates for their full certificate examination.

*Free Delineations.*—The Council have considered favourably a scheme for issuing letters of recommendation (similar to those of hospitals), entitling the holder to free advice on phrenological lines. This scheme is specially designed to enable persons of means to benefit their poorer fellows by becoming donors to the Society, thus securing these letters for distribution to suitable recipients who need phrenological aid in the matter of education, employment, etc.

## LIST OF FELLOWS

OF THE BRITISH PHRENOLOGICAL SOCIETY INCORPORATED.

NAME OF FELLOW.	RESIDENCE.	DATE OF ELECTION.
Coates, James ...	... Ardbeg ...	October 17, 1899.
Hubert, Alfred, ...	... Harpenden ...	" " "
Webb, James ...	... Leyton ...	" " "
Cox, George ...	... London ...	" " "
Smith, Alfred J. ...	... London ...	" " "
Hollander, B. (Dr.) ...	... London ...	" " "
Allen, John ...	... St. Anne's-on-Sea ...	" " "
Morrell, James I. ...	... West Ham ...	" " "
Proctor, Henry ...	... Liverpool ...	" " "
Dutton, G. H. J. ...	... Skegness ...	" " "
Westmoreland, Edward ...	... Carlisle ...	" " "
Hall, Richard ...	... London ...	" " "
Durham, Edmund ...	... London ...	" " "
Fletcher, R. (Rev.) ...	... " ...	" " "
Severn, J. Millott ...	... Brighton ...	" " "
Timson, Thomas ...	... Leicester ...	" " "
O'Dell, Stackpool E. ...	... Richmond ...	" " "
Blackford, James P. ...	... Kingston ...	" " "
Burton, Charles ...	... Birmingham ...	" " "
Carr, Evelyn V. (Miss) ...	... Putney ...	" " "
Jenkins, Ed. W. (Rev.) ...	... Blackhill ...	" " "
Johnson, Gervais ...	... Dublin ...	" " "
Freeman, George (Rev.) ...	... London ...	" " "
Angold, T. B. (Rev.) ...	... Knighton ...	Nov. 21, "
Withinshaw, C. W. ...	... London ...	Dec. 19, "
(L.M. Edin.) ...	...	" " "
Warren, Frederic R. ...	... London ...	Jan. 16, 1900
Samuel, Dennis E. ...	... London ...	Jan. 15, 1901
Hubert, J. Frank ...	... London ...	" " "
Wilkinson, F. W. (Rev.) ...	... London ...	" " "
Wedmore, E. Basil ...	... Rugby ...	Oct. 22, "

The TREASURER read a statement of the finances of the Society, a copy of which will be sent to the members in due course.

The LIBRARIAN said that the Library has, under supervision, been efficiently served during the past year by Miss Lillian Day, the lady in charge, and one hundred and twenty-three books have been lent, twelve of the number being posted to country members at the Society's expense. Dr. Hollander's work, entitled *The Mental Functions of the Brain*, is the most notable and important addition to the Library made during the past twelve months; but the Council's thanks are due to Miss M. Ewen and Mr. C. Morgan for books recently given. The revised Library catalogue, lately issued after careful preparation, comprises numerous works not previously before the members. The Council, therefore, hope and expect that the usefulness of the Library will immediately increase. The Hon. Librarian desires to announce that he would gladly welcome more frequent gifts to the Library of books on Phrenology and kindred subjects; also that he would willingly undertake to lay out in the purchase of any such books—selected, if desired by the donors, with the approval of the Council—any donations in money sent to him for the purpose.

At this stage of the proceedings, Mr. WEBB was requested to read a head; after which Mr. HUBERT, who had been absent during the reading, was also asked to delineate the same character. The result was very satisfactory, the two readings agreeing well.

The PRESIDENT then announced the result of the election of officers for the coming year, which was as follows:—

*President.*—Dr. Withinshaw, 43 votes, elected.

J. M. Severn, Esq., 22 votes.

*Secretary.*—F. R. Warren, Esq., unanimous.

*Treasurer.*—Geo. Cox, Esq., unanimous.

*Librarian.*—C. Morgan, Esq., 33 votes, elected.

W. W. Padfield, Esq., 20 votes.

*Council.*—Miss E. Higgs, 52 votes, elected.

J. B. Eland, Esq., 45 votes, elected.

G. E. O'Dell, Esq., 44 votes, elected.

W. W. Padfield, Esq., 30 votes, elected.

G. H. J. Dutton, Esq., 22 votes, elected.

Miss E. Ling, 21 votes, not elected.

H. Gilhespie, Esq., 20 votes, not elected.

Miss Poulton, 19 votes, not elected.

T. Timson, Esq., 13 votes, not elected.

P. Doomen, Esq., 10 votes, not elected.

E. Buck, Esq., 8 votes, not elected.

E. Gardner, Esq., 8 votes, not elected.

G. Johnson, Esq., 6 votes, not elected.

E. N. Brock, Esq., 3 votes, not elected.

The PRESIDENT then invited the new President (Dr. Withinshaw) to the chair.

Dr. WITHINSHAW, in taking the Presidential position, thanked the members for the honour they had bestowed upon him, and said he would do his best to merit the trust which had been reposed in him. He would move that the thanks of the Society be tendered to Dr. Hollander for his valuable services as president during the past year.

Mr. A. HUBERT seconded this; and it was unanimously carried.

Dr. HOLLANDER briefly acknowledged the vote.

REV. GEO. FREEMAN proposed, and Mr. J. B. ELAND seconded, a vote of thanks to Mr. Warren for his valuable services as Secretary during the past year, carried out in the face of much trouble and personal sorrow and inconvenience. This was carried unanimously, as were also votes to Messrs. Cox, as Treasurer; Morgan, as Librarian; Miss Day, and the Council generally.

A resolution was submitted from Mr. C. Burton, of Birmingham; but, no one being willing to second it, it was referred to the Council for them to deal with.

A letter was read from Mr. J. F. Hubert, resigning the secretaryship of the Literary Union. A vote of thanks to Mr. Hubert for past services was passed, and a hope expressed that he would be found engaging himself in some other branch of the Society's work, as they could not afford to lose the services of so able a member.

On the motion of Mr. WEBB, seconded by Mr. Cox, it was resolved that Miss Day deal with the matter of press cuttings in the future.

Mr. BRUNNING proposed that persons should be permitted to attend a few only of the technical and dissection class meetings, at a fee to be arranged. The matter was referred to the Council.

In conclusion, Dr. Withinshaw announced that at the general meeting in April he would deal with a case recently reported in the *Lancet*; and he invited all to be present on that occasion. The meeting then closed.

\* \* \*

**BRIGHTON AND HOVE PHRENOLOGICAL ASSOCIATION.**—At the usual fortnightly meeting of the above Association, February 7th, Mr. J. Millott Severn (President) lectured on "How to Read Character by the Shape and Size of the Head, taking into account temperament, quality of organization, etc." The lecturer dealt with the main divisions of the head, the different groups of organs, and the influence of the various states of their activity and development in the formation of character. The lecturer afterwards publicly delineated the character of a lady member.

On February 21st, Miss E. Higgs, F.F.I., London, lectured on the "The Science, Art, and Philosophy of Phrenology." The lecturer dealt with the subject in a very lucid, comprehensive and interesting manner, and held the audience in rapt attention from the commencement. She clearly demonstrated that Phrenology was at once a science, an art, and a philosophy, and further explained its immense utility for character-reading. At the close, she read the head of a lady member. The lecture and delineation were much appreciated.

On March 7th, Mr. Severn lectured on "Faculties which Appear to be Antagonistic or to have Similar Manifestations." The subject afforded a wide and interesting field of study, and was one which students wishing to give accurate delineations should study closely. Self-Esteem and Approbation, Cautiousness and Secretiveness, Benevolence and Friendship, Combativeness and Destructiveness, Approbation and Agreeableness, etc., in their various degrees of activity seemed to produce similar manifestations, but each organ had a distinctive function to perform and not one of them could do the work of another. It was necessary to know the distinctive characteristics of each and how they acted in combination before any attempt at accuracy of delineation could be made. The lecture was followed attentively.

**BRIGHTON.**—On February 22nd, by special request, Mr. Severn gave a lecture on "The Fundamental Principles of Phrenology" before a small gathering of friends, bent on the study of social, ethical, and philosophical problems, and anxious to know something of the claims of Phrenology (at the residence of Mrs. Annie Thurston, Shanklin Road). The lecturer dealt with Phrenology, its discovery, past and present positions, and its principles and claims. Questions were asked and satisfactorily replied to, and a very profitable evening was spent.

On February 27th, Mr. G. Horace Ford, a member of the Brighton Phrenological Association, lectured on "Phrenology and Religion" at the Ebenezer Chapel, Richmond Street. The president of the Young People's Social Hour occupied the chair. The manner in which the lecturer dealt with his subject came as a surprise to his hearers, many of whom went away with clearer ideas of the functions of the brain. Mr. Ford's lecture was highly appreciated, and he was asked to give another lecture at an early date.

On March 3rd, Mr. J. M. Severn gave his popular lecture, entitled "Celebrities I Have Examined," at the Y.M.C.A., Old Steine, under the auspices of the Clarion Fellowship Society. In the absence of Councillor McClean through indisposition, ex-Councillor Evans took the chair. The lecture-hall was crowded to excess, standing-room was at a premium, and very many were unable to obtain admittance. At the close of the lecture, which was prolonged an extra half hour by request, Mr. Severn publicly examined the head of the chairman, to the immense satisfaction and amusement of the audience. Reporters from several local newspapers were present, and excellent reports of the lecture were given.

**LEYTON PHRENOLOGICAL SOCIETY.**—In order to celebrate the completion of seven years' work of this Society, there was a concert and social at the Leyton Town Hall on Friday evening. The attendance was large, including a considerable sprinkling of the members of the Leyton Council, the School Board, local clergy, and others. The chief steward was Mr. J. C. Chapman, and the general arrangements were under the direction of Mr. C. P. Stanley. The past President (Mr. E. H. Kerwin) gave a hearty welcome to the large company. The concert programme was carried

out exceedingly well. First came Miss Lemaire with her well-known mandoline and guitar band playing with excellent effect a selection from "Maritana." Mr. Alexander Tucker sang with taste and expression "Out of the Deep," and this was followed by "Mother's Joy," by Madame Edith Hands. Mr. D. T. Elliott gave some clever delineations of character, and shewed much matured judgment and accurate knowledge. The "Collegiate Gleemen" were rapturously encored for their splendid rendering of the quartette, "Lovely Night." An address was delivered by Dr. Hollander on "The Physiology and Anatomy of the Brain." Special interest was taken in this address, as it is well known that the Doctor is an eminent brain specialist. He explained the chief characteristics of different classes of men—the observant, the meditative, the moral, the affectionate, etc.—specifying the different brain areas concerned with the various functions referred to. He also shewed the reasons why medical men had given so little attention to brain function, and expressed his pleasure at the knowledge that there was a body of men in Leyton sufficiently interested to form a society to study this important branch of science. He complimented the Leyton Society on the good work it had already done, and assured his hearers that the tide of misrepresentations was fast ebbing, and that before long it would flow with greater rapidity towards the direction of scientific truth.

**BRISTOL.**—On Sunday, February 23rd, a lecture was delivered, before a large audience, by Mr. Lavis on "A Review of Dr. Hollander's Book on the Functions of the Brain." The lecturer used the blackboard to illustrate his remarks. He stated that the author confined himself to the mental operations of the brain, and he failed to see how a phrenologist could be other than a materialist. He referred to the experiments of Dr. Ferrier as having only motor results. The lecturer sketched a head on the blackboard shewing what he considered were the phrenological positions of certain organs with the object of conflicting the locations with those of modern physiologists. Some time ago he had accompanied their president to the consulting room of a phrenologist, where the reverend gentleman's criminal proclivities were said to be strong, which seemed a gross piece of stupidity. At the conclusion of the lecture discussion was invited; and Mr. J. J. Wheale combated the arguments and statements which had been advanced. He said that Dr. Hollander's object in producing the book was, as stated in the preface, to support Dr. Gall's system of Phrenology. In dealing with brain function, he included the whole mentality: the social and selfish propensities, moral sentiments, etc., as well as the purely intellectual. With reference to the phrenologist being a materialist, he simply accepts the brain as the organ of the mind, without attempting to determine the nature of the mind itself; hence has no necessary connection with materialism. Drawing attention to the lecturer's blackboard diagram, Mr. Wheale pointed out the ignorance of the subject as displayed there. The organs of Music, Inhabitiveness, and Language were wrongly located. Further, the organ of Inhabitiveness was not dealt with in Dr. Hollander's book; how, he asked, came the lecturer to include it in his criticism? With regard to the delineation of the President, the speaker said that no man was infallible, and presuming the phrenologist was wrong it was no proof that Phrenology was untrue. He considered the lecturer had not touched the spirit of the book. They had been asked to accept, as a competent criticism, the lecture of a man who was ignorant of Phrenology. It was the play of "Hamlet" without Hamlet.

Mr Wheale's remarks seemed to be keenly appreciated by the audience. Questions were submitted to the lecturer by the Chairman, and persons from the audience, which were replied to with more or less satisfactory results.

## ANSWERS TO CORRESPONDENTS.

CONDUCTED BY JAMES WEBB, F.B.P.S.

LEARNER (*Dover*).—Dr. Christison, in his *Brain and Mind* (1899), records the case of a bricklayer whose brain is said to have weighed 67 oz. "who could neither read nor write, but was fond of politics and not very sober. He had a good memory, and a well-proportioned brain weighing 2077 gm." This case is recorded by Dr. Bastian in his *The Brain*. He says of him that "he had left his native village and changed his name on account of some poaching troubles; that he was not very sober, had a good memory, and was fond of politics. He could neither read nor write." "Whatever his potentialities might have been, therefore, it is evident that his actual acquirements were not great." Now, this man died in 1849. Do Dr. Bastian and Dr. Morris (whom he quotes from) know that in the rural districts, and in the towns too, at that time, very few peasants could read or write? Do they know whether the animal passions greatly preponderated over the sentiments and intellect? They ought to know that men given to poaching and insobriety have large Destructiveness, Combativeness and Alimentiveness. In the early part of the last century village schools were rare, and where they did exist in England were taught by cripples and children generally. I have by me reports of such schools; and it is surprising to read of the condition they were in at that time. But what little he did learn he remembered. His large brain was in evidence in his "good memory."

### "The Mental Functions of the Brain."

(To the Editor of the POPULAR PHRENOLOGIST.)

SIR,—The reviewer of my book, "The Mental Functions of the Brain," in the January number of the POPULAR PHRENOLOGIST brings two accusations against me, which have no foundations in fact.

Firstly, he says with reference to "Melancholia": "*No credit is given to Gall in this connection*," whereas the *Lancet* more correctly quotes me, that *this localization "has been foreshadowed by Gall."*

Those who object to the term "foreshadowed" I would remind that Gall gave plenty of cases of "Cautiousness"; but while he admitted "Melancholia" to have the same seat, he had not supported his statement with a single case, compared to the pathological evidence he gave in lesions of the cerebellum and the "speech-centre."

The second charge is that I only distinguish two classes of phrenologists: "medical men and quacks." This is also incorrect, as is evident from the quotation in the *Pall Mall Gazette*: "Dr. Hollander declares, as the result of his observations of both professional and amateur phrenologists, that 'while the want of education and culture of some of them is really deplorable, the more serious of them read character so correctly as to astonish any unprejudiced mind!'"

Considering that we charge the opponents of Phrenology with misrepresenting our statements, or dealing with them carelessly, phrenological critics ought to set the example of fairness.

The book was written unaided by anyone, and in its publication no one else had any share. I could not please both the "Fellow of the Royal Society" and the phrenologist at "Tweedledum-on-Sea." Judging by thirty extraordinarily long and laudatory reviews in leading papers which can be quoted without omitting a single word, against five unfair ones, which are written on the basis that "Phrenology is dead beyond any possibility of revival," the success is great, greater than anyone would have ever dreamed of achieving with a book on Phrenology.—I am, Sir, yours faithfully,

BERNARD HOLLANDER, M.D.

March 7th, 1902.

## JOTTINGS FROM MY NOTE BOOK.

BY OUR CANDID CRITIC.

In a notice of *Phrenology and Palmistry* which appeared in the February P.P., I thought our reviewer was somewhat severe on the writer of that pamphlet. I hold no brief for palmistry; but it is just as well that we should treat honest adherents of that cult or creed with due consideration and sweet reasonableness. The reviewer describes Palmistry as a "wild-cat theory," "an exploded and discredited theory." Is he quite sure that the facts warrant such a contention? I abhor and denounce all attempts at fortune-telling with the intention to deceive; but are there no honest exponents of palmistry, and is the system itself purely hypothetical without a substratum of fact?

\* \*

**A Charitable Argument.** Some years ago I heard an address by the then President of the Anthropological Section of the British Association, Professor Munro. This gentleman pointed out the close relationship between the nerves of the brain and the nerves of the hand. If that be so, may there not, after all, be something in palmistry?

\* \*

**Knowledge should Precede Assertion.** A distinguished scientist once said in relation to two other subjects: "I am not a materialist, and I will certainly have nothing to do with the effete mythology of spiritualism"; but, with all respect to Professor Huxley, the declaration was a mistake and unscientific. We have no right to assert positively unless we have investigated; and then we should still keep an open mind.

\* \*

**Oil and Water do not Mix.** It is, however, only fair to add that the questions put to Mr. Burton by the reviewer are terse and very much to the point. In making these comments, it must not be supposed that I approve of the mixing of the two subjects, Phrenology and palmistry. It appears to me that such a union is not desirable. In the best interests of our beloved science, we must "forbid the banns"; and we regret exceedingly that phrenologists should tack occult subjects on to their phrenological practice. Phrenology is a science of mind and character reading only. Palmists are only consulted for the purpose of ascertaining, if possible, as to the future, which, to our thinking, is wisely hid from the great majority.

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The Congress of the Provincial Council, B.P.S., will be held in Brighton, on April 24th and 25th, 1902.

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## FORTHCOMING MEETINGS.

LONDON.—BRITISH PHRENOLOGICAL SOCIETY, 63, Chancery Lane, W.C.—Tuesdays, at 7.45 p.m. FREE.

April 1.—Presidential Address for 1902, Dr. WITHINSHAW.  
April 22.—Social Evening.—Tickets, to include Refreshments, price 6d. each of the Hon. Sec. Commence at 7 o'clock.

FOWLER PHRENOLOGICAL INSTITUTE, 4 and 5, Imperial Buildings, Ludgate Circus, E.C.—Wednesdays, at 7.30. FREE.

April 2.—Lecture by J. B. ELAND, Esq.  
" 16.—Lecture by Miss S. DEXTER.

BIRMINGHAM.—BIRMINGHAM PHRENOLOGICAL SOCIETY, Edward Street Chapel Schools, Parade. Every Tuesday, at 8 p.m.

KESWICK PHRENOLOGICAL SOCIETY, Birmingham Coffee House, Snow Hill.—Wednesdays, at 8 p.m.

BRIGHTON.—BRIGHTON AND HOVE PHRENOLOGICAL ASSOCIATION, North Road Lecture Hall.—Alternate Fridays, at 8 p.m. FREE.

April 4.—Lecture by Mr. J. MILLOTT SEVERN.  
" 24.—Phrenological Congress.

LEICESTER.—LEICESTER PHRENOLOGICAL SOCIETY, Phrenological Institute, Museum Square, New Walk. Meetings every Thursday at 8 p.m.

LEYTON.—LEYTON PHRENOLOGICAL SOCIETY, Congregational Lecture Hall, Grange Park Road. Fridays at 8 p.m. Admission FREE.

April 11.—"Conscience," by Mr. J. WEBB, F.B.P.S.  
" 25.—"Phrenology and Education," by Mr. C. P. STANLEY.

## PHRENOLOGICAL CONGRESS.

The Provincial Council of the British Phrenological Society Incorporated have arranged to hold their First Annual Congress at the

**NORTH ROAD LECTURE HALL, BRIGHTON,  
On THURSDAY, APRIL 24th, 1902.**

Representatives and Friends will meet for the Business of the Congress at 2.30 p.m. The Chair will be taken by the Chairman of the Provincial Council,

REV. F. W. WILKINSON, F.B.P.S.

*It is hoped that a large number of Provincial Workers will attend.*

### A PUBLIC TEA

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Will be held in the evening at 7.30, when the following gentlemen will address the meeting: DR. WITHINSHAW (President of the Incorporated Phrenological Society), G. COX, Esq., F.B.P.S., REV. GEO. FREEMAN, F.B.P.S., J. MILLOTT SEVERN, Esq., F.B.P.S., JAS. WEBB, Esq., F.B.P.S., REV. F. W. WILKINSON, and others.

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VOL. VII. No. 77.

MAY, 1902.

ONE PENNY.

## THE POPULAR PHRENOLOGIST.

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All Advertisements must reach the Hon. Manager as above, on or before the 12th of the month before it is required to appear; and if proofs are required, two days earlier.

All matter for the Literary Columns must be sent to the EDITOR, "POPULAR PHRENOLOGIST," c/o British Phrenological Society, 63, Chancery Lane, London, W.C.

Correspondents are particularly requested to note that the different departments are separate, and will save delay by writing to each only on its own business.

### EDITORIAL EFFERVESCENCE.

To increase the membership of the British Phrenological Society, its new President (Dr. Withinshaw) has suggested that every member shall promise to introduce at least one other member before the commencement of the next Session. This, he observes, will have the result of doubling the membership. I presume we can accept that as axiomatic, and I hope that the members of the Society will cordially endorse the suggestion, and by carrying it into practice realize the President's great wish. It is so easy to do, if you make up your minds to do it.

One thing is certain, there must be thousands of readers of the P. P. and others who are interested in Phrenology who are not members of any society. To you I appeal to at once unite yourselves with some society or institute. The British Phrenological Society Incorporated is the largest and most representative of all, and takes the highest possible ground in relation to Phrenology. Will my readers one and all resolve to join this Society? The Hon. Secretary will gladly furnish full information and membership application forms to all inquirers. See back page of cover for further particulars.

I was pleased to see that the Press took notice of Dr. Withinshaw's presidential address to the B. P. S., the *Daily Chronicle* and the *Manchester Guardian* giving very favourable notices. There will doubtless be more of this recognition in the future than there has been. Phrenology is surely but certainly winning its way among the cultured and learned classes; and as its claims are recognized by these classes, the newspapers, which after all but reflect the general intelligence (or lack of it), will provide their readers with the mental pabulum they demand.

Our President once again. It is a delightful duty to have to record labour, honestly, freely, and faithfully performed. The series of Demonstrations of the Anatomy of the Human Brain, which Dr. Withinshaw has just concluded, forms a fitting climax to his labours in that direction; and the friends whose privilege it has been to attend this course took the opportunity on the last evening to shew by resolution their grateful thanks for the services he has rendered. Generous service demands generous recognition, and I gladly accord it to our self-sacrificing President.

The Provincial Phrenological Congress at Brighton will be taking place while the P. P. is at press; hence we cannot report its proceedings this month. Everything, however, as I write, seems to point to a successful gathering. The Provincial Council Secretary, Mr. J. Millott Severn, has been working hard to secure the co-operation of provincial workers, and at the same time to arouse local interest in the proceedings. I hope in our next number to have to record a great success for our provincial co-workers.

At the Council meeting in April the Rev. S. Gilbey, of New South Wales, was elected a Fellow of the British Phrenological Society. Mr. Gilbey is an old and a most consistent phrenological worker, who has won esteem and recognition in the great Southern continent. For many years he has been a member of the B. P. S. and the Association, of which he was one of the certificate holders. I trust that with his new honour he will feel that he has a new commission to press forward with still greater zeal and earnestness the claims of our science, the noblest in the hierarchy of the sciences.

Mr. A. Hubert, whose office at 23, Oxford Street, W., is well known as a centre of phrenological efforts, has arranged to be at the Crystal Palace for three weeks from April 21st, between the hours of 5 and 8 p.m. This is an unusual experience for this popular resort, and may be counted something like a triumph for Mr. Hubert, as the management hitherto (from my personal knowledge) has refused the introduction of Phrenology into the Palace. There have been rare occasions when a practitioner has been found there for a day, but that has been when the Palace has been let in its entirety for some specific purpose.

May I suggest to the readers of the P. P. that they should very carefully scan the list of advertisements in this journal, and if they are wanting any commodities dealt with by our advertisers, they will do themselves and us service by placing their orders with those who support their journal? Our advertisers are always willing to meet their customers' requirements. Try them.

## OCCUPATIONS AND PROFESSIONS.—XXIX.

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

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## THE SALESMAN.

"Talking about salesmen," said a gentleman to me the other day, "there is no doubt that to be an expert salesman an individual needs special abilities. It matters little what goods he has to sell, whether manufacturers' stock, fancy goods, provisions, art subjects, or fish, much the same sort of ability has to be employed in their sale. I have been successful," he went on to say, "as a salesman in several different kinds of business. When in the boot trade I worked with a man so expert as a salesman that he seemed to have reduced the whole system of selling goods to the perfection of a science. The lessons I learned from him have been invaluable, and have no doubt contributed much to my success as a business man. I am not going to say," continued the gentleman, "that my fellow-salesman did not resort to what some folk would call trickery; but to me his

## SYSTEM SEEMED HONEST ENOUGH,

when you consider the sort of people you have to deal with—some are served with little difficulty or trouble, and they walk away satisfied, having procured the thing they want; others make it a point to give the salesman all the trouble possible. My friend must have been a student of character; for he eyed customers directly they entered the shop, and seemed to conclude at once how they should best be served. A lady would come in and ask for a particular class of boot; this was brought to her, and when tried on proved to be a good fit such as another customer, less crotchety, would have gone away pleased with. This customer would try on half the boots in the shop unless tactfully managed. 'You take a fours size, madam,' says our tactful salesman. 'Thank you; then this is the kind of boot; allow me to try it on.

## THAT IS A PERFECT FIT, MADAM.'

'No, it is not,' says the lady. 'It pinches me here' (pointing to a particular part of her foot). 'Ah, that is just what I was afraid of,' says the salesman. 'You see, madam, you take a four and a half size, and I am afraid I have not that size in stock; however, I will see.' In a moment or two the salesman returns with the same boots in a different box. 'I have a pair here, madam, exactly like the last, and just what you have been used to purchase here. They are in a fives box; and though they look very small fives, I am afraid they will be too large for you. There' (putting them on), 'they are large for you here' (pointing to the part where previously they had been said to pinch). 'Oh, no, they are not large at all,' says the lady; 'they fit perfectly. I would like this pair.' The sale is effected, and the lady goes away satisfied; thinking, no doubt, that she is a better judge in these matters than the experienced salesman."

Salesmen and saleswomen need to have patience, resourceful intelligence, and tact. It is not necessary that the salesman should have a large head; if he has, he is likely, after

## A FEW YEARS' EXPERIENCE,

to enter into business on his own account, or take up a position as business manager.

Phrenologically, the salesman should possess rather large perceptives, combined with a fair degree of Constructiveness, Ideality, Acquisitiveness, and large Comparison to give him quickness of perception, alertness, a practical turn of mind, and judgment of the relative values of the goods he sells. Language should be large so that he may have freeness of expression—ability to explain the nature of his goods, their value and advantage over similar goods which may already be in the market. He should possess sufficient Secretiveness and Cautiousness to give him prudence, self-control and discretion. Yet Secretiveness should not be large so as to hamper or restrain verbal expression. Hope should be fairly prominently developed, combined with a good degree of Adaptability, that he may be hopeful, enthusiastic, persuasive, adaptable, and able to enthuse his customers with a spirit of hope and speculation. Firmness, Conscientiousness, and the executive organs should be large that he may be trustworthy,

## PERSEVERING AND PUSHFUL.

Concentrativeness only moderately developed will enable him to turn his attention rapidly from the sale of one to another class of goods as occasion requires, and to different customers. If Concentration were large he would be prolix and apt to become confused at the time when his best opportunities should be taken advantage of. Locality, Order, Individuality, and Eventuality should be well-marked qualities to enable him to remember the places and positions of the whole of his stock and to place his hands quickly on anything required.

Large Human Nature is an exceedingly useful quality for the salesman to possess, as it will give him the ability to judge of other's characters. It will give him an intuitive discernment of character and motives, and that sort of tact which is necessary in dealing with strangers. Large Human Nature, combined with well-developed perceptives and Comparison, will likewise give him the capacity to be interested in the study of character.

It would be an advantage to salesmen if they studied Phrenology; they would make fewer mistakes in judging of their customers' requirements. The time given to

## THE STUDY OF PHRENOLOGY

would be saved many times over. A glance at their customers' heads would assist much in acquiring a tolerably correct idea of the class of goods which would best suit their tastes. An individual with large Acquisitiveness will soon clear out unless there is some chance of making a bargain. A person with small Acquisitiveness does not trouble so much about the cost. One with large Ideality and small Self-Esteem wants to have the neatest, most modest, and the best. Add to this large Approbativeness, Cautiousness, and small Hope, and you have the undecided, hesitant, fastidious individual. One with large Acquisitiveness and Constructiveness wants the most useful and substantial; one with large Sublimity and Approbativeness and Self-Esteem the biggest check and the loudest and most showy design. It would not take a sharp salesman long to learn enough of Phrenology to enable him to tell all this about his customers; and how very useful the knowledge would be. What a lot of things and stuffs it would save him reaching down and shewing, and which have to be replaced when the customers are gone. In many other ways, too, how interesting and useful a knowledge of Phrenology would be to him.

## PERSONALS.

Mr. J. S. BRUNNING has been lecturing every Thursday evening during the month of March at the Great Assembly Hall, Mile End Road, E. The meetings have been large and most successful, from 800 to 1,000 persons being present at each meeting. On each occasion the chair was taken by E. H. Kerwin, Esq., ex-President of the Leyton Phrenological Society. Mr. Brunning, at the close of each lecture, gave delineations of character, and one gentleman publicly expressed his surprise at the correctness of Mr. Brunning's reading and said he could not henceforth be a disbeliever in Phrenology.

Mr. R. W. BROWN has been touring Bedfordshire and Hertfordshire, delivering lectures and giving examinations. A series of lectures were delivered in Luton with good moral results, many intelligent persons being deeply impressed. A lady president at one of them gave some remarkable testimony to the value of Phrenology from instances within her own personal experience and in connection with her own family. Others have also given good support to the doctrines of Phrenology. Mr. Brown has had fairly good audiences, and has been able to do good service to the cause by his attractive lectures. He is now touring Yorkshire and Lancashire, and P. P. readers in those counties should give him their presence at his meetings.

REV. E. W. JENKINS still keeps alight his phrenological torch. He is naturally interested in the progress of religious movements, and takes a good share of labour in connection with its social side. At a recent bazaar, he lectured on "Phrenology and Success in Business," and gave a large number of delineations of character, thus producing the threefold result of advancing Phrenology, benefiting his subjects and realizing something considerable for the funds of the organization under whose auspices the bazaar was held.

### Rules for Old Age.

Dr. Richardson's "Rules for Old Age" are as follows:—When old age has really commenced, its march towards final decay is best delayed by attention to those rules of conservation by which life is sustained with the least friction and the least waste. The prime rules for this purpose are: To subsist on light but nutritious diet, with milk as the standard food, but varied according to season. To take food, in moderate quantity, four times in the day, including a light meal before going to bed. To clothe warmly but lightly, so that the body may, in all seasons, maintain its equal temperature. To keep the body in fair exercise, and the mind active and cheerful. To maintain an interest in what is going on in the world, and to take part in reasonable labours and pleasures, as though old age was not present. To take plenty of sleep during sleeping hours. To spend nine hours in bed at least, and to take care during cold weather that the temperature of the bedroom is maintained at 60 degs. Fahr. To avoid passion, excitement and luxury.

## Influence of Odours Upon the Voice.

It is well known to singers that perfumes influence the voice. The violet is regarded by artists as the flower which especially causes hoarseness. The rose, on the contrary, is regarded as inoffensive. The subject is studied by M. Joal in a *brochure* recently published. He does not believe that the emanations of the violet prevent free vibrations of the vocal chords, and thinks that if this flower has any injurious effect upon the voice the rose and other flowers must have the same action. There is, in fact, nothing fixed or regular in the influence exerted by the perfume of flowers. It is a matter of individual susceptibility. Some are affected by the lilac; others by the mimosa. Others, again, are in no manner affected by flowers, musk, amber, civet, or the various toilet preparations, but experience obstruction of the nose, hoarseness and oppression from the odours of oils, gasses, burnt horn, and the emanations from tanneries and breweries.

### A Radical Suggestion.

Many people will remember the storm of indignation the Medical Officer of Health for Birkenhead, Dr. Marsden, drew down upon his devoted head when he suggested that certain infants should be destroyed immediately after birth. His contention was that ill-formed, imperfect mites, who must all their lives be a burden to their parents and to the state, should not be allowed to live. It certainly seems repulsive. Dr. W. D. McKim has published a book, advocating the painless extinction in a lethal chamber of all idiots, defective and objectionable people. This is sweeping, indeed, and would make an appreciable diminution in the population. Who would distinguish between the objectionable and the unobjectionable?

### A Collection of Brains.

The Paris Faculty of Medicine has a collection of two thousand two hundred brains, carefully prepared and catalogued by Dr. Luys, the chief medical officer of the Salpêtrière and Charité Hospitals. This collection is unparalleled in Europe. It presents valuable samples of lesions of human brains from the commonest diseases to the most characteristic lesions of madness, all of which will form an admirable foundation for the study of mental pathology. Dr. Luys has also collected a number of brains relating to idiocy and deafness, to blindness and amputations, all of which shew special atrophic lesions. This collection is the result of thirty years of painstaking investigations, and is declared by the most eminent among French experts to be an invaluable basis for the advancement of neurologic studies.

## GENIUS.—IV.

BY F. FRAMJEE.

Owing to pressure upon our space, the above monthly article has unavoidably been held over.

## JOTTINGS FROM MY NOTE BOOK.

BY OUR CANDID CRITIC.

### Parliament and Education.

The new Education Bill introduced by the leader of the House of Commons a few weeks ago has given rise to considerable controversy. Some condemn the permissive or optional clauses of the bill, others do not like the idea of giving rate-aid to voluntary schools, and some hold that "the one authority" proposed to be appointed by Mr. Balfour is only nominal, not actual.

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**What is Needed.** With these and other details of the measure, phrenologists, as such, are not greatly concerned. What we should like to see promoted is an education fitted to the capacity and development of every child. At present, except where the schoolmaster is interested in Phrenology, little regard is paid to the innate and natural qualifications of the children.

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### A Sensi Curriculum.

In Germany, Japan, and other countries, primary, secondary, technical, and scientific education have reached a much higher standard than our own. In England, considerable attention is given to many subjects, but on the whole we get too much theory and too little practicality. The term education is not covered by book learning only. It embraces physical, mental and moral training, a knowledge of heredity, physiology, Phrenology, and kindred subjects. It means teaching children how they may best help themselves.

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### Why Teaching Often Falls.

Children are not like sponges, capable of absorbing all that is written on the slate. Our educational authority at present seems to act as though children were all constituted alike. As a rule, every child in a school is expected to go through the same course of studies, irrespective of its capacity for understanding the same. That this is a mistake will, I think, be readily admitted by all inquiring minds. If a child is crammed with knowledge for which it has neither taste nor ability, it scatters its force, weakens its power of application and gives it mental indigestion.

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### Children's Special Powers.

An all-round education may suit a child of all-round capabilities; but some children are naturally specialists, and should be trained accordingly. No child, for instance, will make much headway with drawing and painting, unless he has a good degree of the faculties of Form, Size, Colour, Ideality, and Sublimity. Then why teach him these subjects if these powers are deficient? George Combe, our phrenological philosopher, once stated that he had considerable difficulty in mastering the multiplication table. This may seem strange, considering his talents in other directions, but it confirms the statement that some men are specialists.

### A Good

#### Foundation.

We shall never get a superstructure that is perfect or good until we get a right foundation. The object of all education should be to render each child capable of earning its own living, and in order that it may be thus trained, it is essential that those responsible for its development should have some knowledge of its natural tendencies and brain power.

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### Makes a Useful Building.

Some human "buildings" are only fitted to receive the solid granite of reading, writing, and arithmetic (referring for the moment to book learning only), their mental storehouse is limited to these three rooms, but others are so refined and organically constituted as to enable them to acquire such drawing-room accomplishments as music, art, etc., while others are more fitted for science and technical instruction. The important thing is to find out what each child is best adapted for, and this knowledge a thorough study of Phrenology will supply. In the interests of true education, it therefore seems desirable that every teacher should be acquainted with phrenological teaching, and we believe the time is not far distant when the Government will insist on a proper course of study of metaphysics.

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### The Foundation of Empire.

We boast about our world-wide empire and sing "Britons, hold your own," but let us remember that "force is no remedy." The nation that is likely, in the near future, to be most progressive is the one that has the best system of education—that is, an education most likely to be effective, one that is most adapted to natural endowments and potentialities. The subject is an exhaustive one, and can only be dealt with very inadequately in these notes, but it is important that phrenologists should bear these things in mind and urge them whenever and wherever opportunity presents itself.

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### Sense versus Sentiment.

Marriage, politics, amusements, and religion are often a matter of sentiment, and in all these things there is little or no intellectual perception of what ought to be. This sounds pessimistic and gloomy, and so it is; but is it not better to make ourselves acquainted with the facts? It is only when we face the problem and are acquainted with the real position of things that we can hope for improvement.

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### Our Social Side.

The Council of the British Phrenological Society have acted wisely in arranging for a "social evening" occasionally. There are quite a number of YOUNG men and women connected with us, and it is right that they, as well as the older members, should be looked after. The social faculties need educating as well as the moral and intellectual, and it is far better that this should be done under the auspices of a society like ours than they should be drawn elsewhere where the environment may not be so wholesome. Further, even old folks may become morbidly introspective and intellectually Icelandic without social intercourse and cheerful conversation.

Phrenologists especially should know the value of a happy disposition, and there is little doubt that the latest move of our Council is a step in the right direction.

## PHRENOLOGICAL CHARACTER SKETCH.

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

## MADAM ANTOINETTE STERLING.

Whoever is acquainted with Madam Antoinette Sterling must have been struck with her very womanly character. Her presence at once gives one the impression that she possesses, in no ordinary degree, all those admirable qualities of mind which constitute true womanhood—the chief of which are practical intelligence, thoughtfulness, intuition, cautiousness, prudence, sensitiveness, humility, sympathy, social affection, domesticity, friendship, constancy, sense of refinement, and last, but not least, religious sincerity and high moral integrity. The foregoing may be regarded as a brief summary of Madam Antoinette Sterling's character and disposition, and these characteristics are beautifully indicated phrenologically in the formation of her head and temperamental developments.

Madame Sterling possesses a striking personality, distinctly womanly. The whole of her moral, intellectual and domestic qualities are strongly represented. Her ancestry comprised a mixture of nationalities which is somewhat unique. She is, by birth, an American; descended from the Scotch, Irish, English, American. Her complexion, eyes and hair are dark. The vital-motive temperaments predominate, are conjoined to a well-developed



MADAM ANTOINETTE STERLING.

mental temperament. The circumferential measurement of her head is  $22\frac{1}{2}$  inches; length,  $7\frac{1}{2}$  inches; width at Cautiousness,  $6\frac{1}{8}$  inches. At Acquisitiveness it is less wide by fully half an inch, shewing that Cautiousness is considerably more active and powerful than Acquisitiveness. The general contour of her head shews the middle line from Individuality in front upwards and over Human Nature and the moral organs to be very distinct.

## HER HEAD IS HIGH,

especially at Conscientiousness and Firmness, and excepting at Cautiousness and the executive organs, is somewhat narrow; and long, both in the frontal and occipital regions of the brain.

Time and Tune are well-developed organs (especially Time), though Tune is not so large as we find it in the best instrumental musicians and composers. The ability to become a distinguished vocalist, however, is not altogether dependent on the organ of Tune, yet there must be a good

development of this organ to give an appreciation of music and the harmony of sounds. Besides possessing a voice capable of a high degree of training, gifted vocalists and musicians need to have what is oftentimes termed "the soul of music in their natures"—that is mental susceptibility, poetry, sentiment, sympathy, feeling, as well as the more practical qualities necessary for acquiring the technique of music and singing. Madam Sterling has

## POETRY IN HER NATURE,

which is given expression to in her singing. "I would rather not sing," she says, "than have my songs robbed of their poetry by unsympathetic accompanists. Take the poetry out of the song, and singing loses its chief charm."

In her religious following, Madam Sterling is a Quakeress; and, phrenologically, she may be taken as a representative type of this religious sect. It will be observed that her head is very high in the regions of the moral and religious organs. Religious devotion, sincerity, sense of justice, adherence to principle, moral integrity, veneration, respect, benevolence, sympathy, honesty and truth are indelibly portrayed in her countenance, and are as distinctly indicated in the high development of her moral organs.

The reasoning and reflective organs being large, combined with a strong moral development, disposes her to be very thoughtful, reflective, sympathetic, philosophic in her ideas, and considerate. She is matronly in disposition, homely,

## LOVING AND LOVABLE,

and by her thoughtfulness and judgment is excellently adapted to give counsel and advice. Her opinions will frequently be sought, and her counsel respected. Like George Eliot, she must have been an "old-fashioned" child, possessing a wondrous love of nature and humanity.

Her great intuition, too, makes her not only a good character reader, but gives her an intense love and interest in nature and the study of character and motives. She experiences strong presentiments of the future, and is seldom deceived when she follows her first impressions.

Though firm and reliable in character and conduct, she is never obtrusive. She must often have felt the disadvantage of possessing small Self-Esteem, which in her is productive of a lack of self-confidence.

Her large perceptive give her a practical bent of mind, and disposes her to be interested in travelling. Yet she possesses great home affections—love of home, of children and friends. Friendship with her is

## A SACRED VIRTUE.

It is one of her strongest mental qualities. Though very adaptable in disposition, there is a tendency to shew diffidence when first coming into contact with strangers, but once she makes friends her attachments are strong and lasting. Her rather large Approbativeness, combined with Cautiousness and a susceptible organization, makes her extremely sensitive—too much so; and she is exceeding Cautious, which may often make her more anxious and hesitant than is necessary.

Altogether, Madam Sterling possesses a distinctive organization. Hers is not a character which manifests itself in an impulsive exhibition of marvellous powers, but her strong moral qualities, sincerity, depth of thought and practical understanding, combined with strong magnetic attraction and her exceptional vocal gifts, command the good wishes and esteem of the most thoughtful and intelligent of her fellows whatever their rank or station in life may be.

## THE PHRENOLOGY AND PSYCHOLOGY OF LITERATURE.

No. 3.—“THE ETERNAL CITY.”—HALL CAINE.

BY W. GEO. WHEELER, L.P.I.,  
*Author of "Phrenological Helps," etc., etc.*

The author of the powerful literary production known as *The Eternal City* has described, with fine power and consummate mental grasp, the social, political, and religious forces of a great country. He has given a realistic and masterly view of vast masses of humanity, in such a manner as to arouse our noblest thought and develop our truest sympathies. He desires to apply the exalted ethics of the divine prophet of the East in connection with the government of a nation, making such the fundamental basis of its every law.

The principal events of the story take place at Rome; and its most powerful character is one Baron Bonelli, first minister of the Italian Government. Bonelli is an uncrowned and almost despotic king, ruling with a rod of iron a down-trodden and distressed people. His mighty intellect and indomitable will, his commanding personality and force-giving characteristics, his pride and vast ambition proclaimed his greatness. He must of his own will secure glory and fame at the expense of millions: a man without sympathy for the common people, without a touch of gentler divinity, without compassion for the hungry or the mighty misery of his fellow-countrymen—

### A GIANT WITH A DORMANT SOUL.

Bonelli's appearance is peculiarly interesting. He is described as “a tall, spare man, with an intellectual head, features cut clear and hard like granite, glittering eyes under overhanging brows, iron-grey hair cropped short over a high forehead.”

How different to Bonelli is his great political opponent, David Rossi. The latter has a soul on fire with love and devotion to a suffering and oppressed people. His moral forces are marshalled within himself to advance the general good. His heart bleeds over the dormant lives and broken frames of humanity—“a god, though in the germ,” with a mind almost untarnished by the dark materialism and selfish ambition of his remarkable rival. Such men as Rossi are the saviours of the people. His character has a deep psychological interest.

Rossi has good features, a distinguished bearing, and prominent dark eyes. They are wonderful eyes, full of pathos and power—sad, penetrating, sympathetic, and imaginative. He has

### AN “INTELLECTUAL FACE,”

and a “lofty forehead.” With an extraordinary knowledge of human nature, he reads character intuitively. He has a sweet and mobile mouth, and a marvellously effective voice.

Roma, the one striking woman character of the story, is a relative of Baron Bonelli. She at first plots to ruin Rossi; but, coming to know him and understand somewhat his character and mission, she falls in love with him instead. The story of her many mental battles is told throughout with exquisite skill. Her character is many-sided; but she is prompted always by a strong conscientiousness. The effort to sacrifice everything for her husband is a wonderful representation of a woman's devoted love.

Roma has “a lovely face,” and “a graceful and beautiful

head.” She has a “golden complexion,” glossy black hair, violet eyes, and a charming figure. With excellent intentions, she has certainly some of

### THE WEAKNESSES OF HER SEX,

of which unfortunately advantage is taken by the shrewd and scheming Prime Minister. She unconsciously becomes his tool.

With regard to the lesser characters, one alone, Dr. Roselli, need be mentioned. He is, in his own way, a reformer, teacher, philanthropist, and medical practitioner. He is described as “an elderly man, with a noble forehead.”

The story has a sad and painful ending for each of the leading characters; but not before the “republic of man” has been brought about, in some measure at least based upon those ethical teachings which the Prophet of Nazareth laboured to propound.

To all who appreciate the thoughts and ideas of an intellectual story-writer at his best, *The Eternal City* may be studied with pleasure and profit. It is, however, not so much a phrenological study as a masterly treatise on questions of political and social interest.

## NOTICES OF PUBLICATIONS.

THE PHRENOLOGICAL JOURNAL (New York and London).—The April number contains a “Phrenograph” of Edwin Markham, the poet, whose “Man with the Hoe” caused a great sensation when first published. The delineation is by Miss Fowler, and is written in her usual clever manner. Other interesting articles are: “How to Study the Mind” and “Under the Public Eye.” The Journal should be read by all interested in Phrenology.

HUMAN NATURE (San Francisco) is up to its usual level, and contains some excellent articles. “Lend me your Ear,” by the Editor (Allen Haddock), is a clever exposition of the character reader's standpoint regarding the talent for Music; “Misdirected Energy,” “Birth and Environment,” “Cause and Effect” are all good articles. Mr. F. Framjee, one of our own contributors, has a valuable chapter on “Can Character be a Systematic Study?” The Editor continues his attractive series on “Our European Trip.”

HUMAN FACULTY (Chicago).—This magazine is, if anything, better than ever. Its style is so novel, its matter so varied, yet so ultra Phrenological, its mental odour so pungent, that it strikes the attention and commands the consideration of all into whose hands it falls. It must be read to be appreciated. The chief contributor to the April issue is V. G. Lundquist, and a remarkably able man he proves himself to be—an excellent coadjutor to the clever Editor.

MIND (New York) still is “The leading exponent of the New Thought.” The April issue of this magazine is full of matter for the thinker on lines spiritual and psychical. “The Will in relation to Health,” “Dominion and Power,” “Truth—Potential and Dynamic,” and “Hindrances to World-Betterment” are all valuable reading matter, and “Our Conception of God” presents a certain fascination for lovers of the abstruse.

SUGGESTION (Chicago) deals with the physical side of life, and critically investigates all occult phenomena. The April number contains a well-illustrated article on Physical Culture. A recorded case of cure by Suggestion is well worth the price of the journal. Other valuable contributions make up an excellent number.

## LESSONS IN PHRENOLOGY.—LXXVII.

By JAMES WEBB, F.B.P.S.

In the *POPULAR PHRENOLOGIST* for last month it was pointed out that children differ from each other so widely that so-called educationists have been compelled to acknowledge the necessity of treating them in accordance with their natural dispositions and talents. It was also explained that without the aid of Phrenology it is impossible to discover any method that can meet the difficulty.

It is to the brain that we must go to discover these differences; for all our faculties, their strength or weakness, their activity or inactivity, depend for their manifestation on the development and health of this organ. And by development, not only is the size of the brain, as a whole, taken into account, but also that of each of its parts—for the relative size of its many parts accounts for the modifications so generally found in human nature, even in persons belonging to the same families, taught by the same teachers, and under the same conditions.

Now, if this be so, not only is a good education of the utmost value to the general mental development of a child, but particularly is it so in the training of individual faculties—restraint and modification of some, cultivation and encouragement of others.

It is the same in regard to the general health of the body. When weak, the limbs, heart, or other organs require special care and treatment. The large-chested wrestler, he with strong bone and well-knit and powerful muscles, with bones like ivory for hardness and like steel for elasticity, muscles as firm as the tyres of a motor car, and as tenacious as the cable of a steam tug, no more requires the same physical education as do the weaklings of the consumption hospitals than an arrogant and clever boy requires the same mental and moral education as does his more humble and self-sacrificing, though less clever, companion.

It will be observed that I have spoken of the education of talent and character, without differentiating between them. They require to be taught simultaneously, co-ordinated, and in accordance with their relative importance in each child. The notorious Dr. Neill, who came to the scaffold a few years ago in London, had an excellent medical education. What was the extent of the education of his moral faculties?

There is no absolute standard for all. To expect all to improve alike is to expect the impossible.

Hence, to couple two boys, like two dogs in the same leash, like two oxen in the same yoke, or two horses in the same team, and to expect similar work and similar results is to retard the right exercise and cultivation of both.

Some children have a steady growth of all the varied parts of the brain, almost in an equal degree; others, more precocious in one or more subjects, develop certain parts of the brain more rapidly than others. The ways of nature are sometimes easy to find out, but more often very difficult. Yet the phrenologist has in his hand the divining rod that, compared with the dreamings of the bookish psychologist, is as the rod of Moses compared with the divinations of "the wise men and the sorcerers" of Egypt.

The phrenologist knows that a chief element in the training up of a child "in his way" is the prevention of the manifestation of evil propensities by strengthening the weaker

moral faculties. The stronger any one faculty becomes, the relatively more weak are the others. Hence, whilst cultivating the intellectual faculties in a boy deficient in intellect, a wise teacher, at the same time, will be cultivating the moral sentiments in another boy in whom these sentiments are weak. From this the reader will be able to infer at what value the practical teacher acquainted with Phrenology will put upon the emulation in schools where place-taking and competitions form an important part of school discipline. He knows them to be as mischievous as unnatural, and as pernicious as popular. He knows they beget selfishness and hatred in some, envy and discouragement in others, and uncharitableness in all.

Children, therefore, should never be pitted against each other. The clever boy can always snatch the prize from his less-gifted, though equally-deserving, classmate. After doing so he feels proud of his achievement, and becomes conceited and arrogant; whilst, on the other hand, his less fortunate competitor becomes discouraged and despondent. Hence, a prize gained in competition with another may not only do harm to him who fails, but to him also who succeeds. The successful boy is so often puffed up that he is ready to exploit his best friends as his pride will allow him, whilst the unsuccessful boy comes to believe that he has lost the approval of those he loves, and whom he is greatly pained to grieve.

How necessary it is, then, that both boys and girls should be protected from the evil results that failure to approach the ideal set up for them by their parents and teachers so often bring upon them.

Instead of comparing a boy's work with that of his companion, is it not wiser to compare it with his own? Surely it is more creditable to beat one's own record than that of another! Both may have been equally honest and industrious. Each has had special difficulties and discouragements probably, and one of them may have had obstacles to overcome that were unknown to everyone else—and possibly unknown to himself.

That people differ in capacity to a degree very often greater than is generally understood is emphasized in the parable of the Talents: that they differ as greatly in the kind of talents that they do possess, is as plainly taught in the parable of the Sower. To expect either boy or man possessed of one talent to compete with a person possessed of ten, is to look for seed on stony ground bearing a crop equal to that sown on good ground, to expect to gather grapes from thorns, and figs from thistles.

Rivalry and competitions on such unequal terms are not only unreasonable, but ethically vicious.

From what has just been said it is clear that there is great force in the precept: "Train up a child in the way he should go." We are not told to train our children in the way *we* should prefer them to go, much less in the way *they* would prefer to go, but in the way *they ought* to go.

Unfortunately, the personal method, to train them as parents and teachers require them to go, is the only method commonly adopted. It is the easier method, as it is easier to swim with the stream than against it.

We must train them as *they should go*, therefore. The reading "in the way he should go" is translated in the margin "in his way"—that is, in the best way for him. That way can only be selected by the possession of a clear idea of "his" requirements; and it is a sad confession to make in the twentieth century that so little is known about the only true mental science so essential to this object.

## THE TRAINING OF CHILDREN.

By ESTHER HIGGS, F.F.P.I.

### No. 11.—The Selfish Child.

In studying the wonderful economy of life we find that the instinct of self-preservation, implanted in man's nature from the earliest ages, has been a necessary factor in all progress. But, like every other primitive faculty of the mind, this instinct requires guidance and control, or it may have the very opposite effect to the one for which it was evidently intended. Indeed, at the present day, the folly of selfishness seems to be the paramount quality of character which the machinery of twentieth-century civilization is most fitted to cultivate. The fear of poverty, induced by conditions of life under the competitive system, has the effect of quickening into activity the selfish propensities of one's nature, particularly Acquisitiveness, Combativeness, and Destructiveness, so that amongst successful business men we naturally look for side-heads broad at the base.

A due proportion of breadth in this region is not to be despised, as it indicates energy, force, industry and aggressiveness. But where this is combined with a low forehead and a slanting off at that part of the head where the organ of Benevolence is situated, then we see that energy has degenerated into cruelty, industry into greed, and self-protection into disregard of

#### THE RIGHTS OF OTHERS.

Finding these tendencies in the child, either by observation of the contour of his head, or by noticing his greedy, selfish habits, how shall we set about the task of curing this "character-disease" whilst it is yet in the early stages and before it becomes a chronic complaint?

We must first gain the child's confidence, and then secure his co-operation; for in diseases of character, though much may be done through the influence of environment alone, and in various ways unknown to the child, yet, after all, it is he who must conquer himself, and our part is, by sympathy, kindly suggestion, and patient help, to make the work easier to him. Thus, I repeat, we must first gain his confidence and then secure his co-operation. However wise our counsel, it will be worse than useless if we have not gained the affection and respect of the child we are endeavouring to advise. Children are quick to detect insincerity; therefore, unless we can shew a genuine interest not only in their moral welfare, about which they at present care very little, but also in their games, their playmates, and school-fellows, and all

#### THE ROUND OF JOYS

and sorrows which to them compose "the world"—unless we take the trouble to look at life sometimes from their point of view, and can shew real interest in their concerns, they will regard us maybe as moral philosophers, but certainly not as chums. And we must come down from our pedestal and be the children's chum and confidant if we would be of real service to them in the great work of character-building. Now, having obtained the child's con-

fidence, we must next secure his co-operation. And for this purpose a talk upon character would be a good beginning. Discuss some of the leading powers of the mind, and, if thought advisable, illustrate with diagrams, and in simple language explain the wonderful principles of Phrenology. After a time, when the points you have specially emphasized have been duly grasped, shew him a mirror and let him read his own character therein. Then explain how it is that knowledge brings responsibility, and that it has now become his duty to curb the instinct of selfishness and to ennoble his life by the cultivation of the worthier sentiment of benevolence. Children are fond of stories, so picture to his imagination the loveless and unsatisfying life of one who has deliberately chosen a career of selfishness, as contrasted with the joy of those whose lives are filled with loving thoughtfulness for others and who find their supreme delight in ministering to another's welfare.

#### POINT OUT THE FACT

that the selfish individual, whether man, woman, or child, loses far more than is gained by securing a temporary advantage at the expense of a quality of mind which is of far greater and more enduring worth.

All selfish souls, whate'er they feign,  
Have still a slavish lot;  
They boast of liberty in vain,  
Of love and feel it not.

Do not label the child "selfish," and, if possible, avoid correcting him before others; for, if he thinks himself branded, the chances are that he will be still more inclined to live according to his reputation. But by influence and example take every opportunity of training him in habits of kindly thoughtfulness and consideration for others. Send him upon errands of mercy, and take him to visit the poor or infirm; never let him hear you speak slightly or critically of another, but try to gain his interest in schemes of various kinds for benefiting or helping those in need; and in his conduct towards his playmates shew him that duty compels respect for the rights of others, whilst it is our privilege to act generously towards them. Let him once experience the glow of magnanimity and the joy of chivalry, and depend upon it he will wish to repeat the experiment. Have patience with the child: do not expect too much, but, keeping the end ever in view, persevere.

ECLECTIC SOCIETY, EDINBURGH.—On March 19th Mr. Baird lectured on Phrenology to the members of this Society, and considerable discussion ensued. A medical gentlemen present, whilst recognizing the great regional divisions of Phrenology, made several assertions of a nature shewing a lack of information on some important points. Chief amongst these was the error of attributing to phrenologists an organ of Language in the eye-ball! He pointed out very correctly that the centre was placed in the brain in Broca's convolution. Mr. Keith-Murray commented on his statements, and emphasized the fact of Language being discovered by Gall in the same area years before Broca. The members present shewed a marked interest, and a strong leaning as a whole towards the great principles of Phrenology. One or two in speaking shewed considerable weakness in their acquaintance with the subject. Allusion to Ferrier's experiments caused considerable interest.

## PHRENOLOGICAL WORKERS.—No. V.

MR. J. T. WALTON CLINTON, A.F.P.I.

Phrenology is at the present time passing through a very crucial stage. Adopting means almost as subtle as nature herself, the thinking public are analysing its claims, and once satisfied that it is what it professes to be—a system of mental philosophy superior to every other system extant—it will be accepted without question. Its helpful guidance will be eagerly sought after; and in the near future intelligent and capable phrenological practitioners will be greatly in demand. Considerable practical experience obliges me to say that I know of no class of professional men who are more respected than earnest, capable, intelligent phrenologists. Though fewer perhaps than they were, phrenologists are certainly now of a higher status; and it is indeed gratifying to see a younger generation of intelligent individuals qualifying for the practice of Phrenology.

At the last B.P.S. Congress, held at the Exeter Hall, London, one speaker especially attracted my notice. It was Mr. Walton Clinton, of Birmingham. His open, honest countenance bespoke an earnest intelligent mind; and his penetrative intellect, conjoined to

A HIGH MORAL BRAIN,

an undoubted capacity to work in the interests of the cause he so earnestly advocated.

Mr Clinton was born at Brierly Hill, near Dudley, February 8th, 1875. His first book on Phrenology was read



PROF. J. T. WALTON CLINTON.

during his schooldays, when only twelve years of age. From this period his phrenological training commenced. All his life he has been surrounded by religious influences, and from eighteen years of age has been actively engaged in church work as lay preacher and temperance lecturer, and in the conducting of meetings, reading of papers, etc. He has served on the circuit plan as an appointed preacher for three years;

has been church representative to many councils, including the Birmingham Free Church Council; during which time he was strongly urged by the circuit minister to enter the

ministry. He commenced his business career in a printer's office as reader's boy, finally getting into the works and learning a branch of the trade. His first public lecture on Phrenology was given at the Methodist Church, Small Heath, Birmingham, in October, 1896, in aid of the Sunday School funds, and was attended by a good audience.

In July, 1900, he became a member and student of the Fowler Phrenological Institute, and in due course was, by examination, awarded the Certificate of Merit and Associateship of the Institute. His most active phrenological work in Birmingham has been during the last five years, where, since 1889, he has worked steadily and incessantly. He has now a good practice in one of the main thoroughfares of that notably busy city. To facilitate his phrenological studies, he attended the science classes held at the Birmingham and Midland Institute, taking Physiology and Hygiene as his two chief subjects.

At the close of a course of lectures in Birmingham in 1900, delivered by Professor Keswick, a phrenological society was formed by him, Mr. Clinton being

ELECTED ITS FIRST PRESIDENT.

The society is still making good progress. Mr. Clinton has now settled as a phrenological practitioner, teacher, and publisher.

Phrenologically, Mr. Clinton possesses some distinctive mental characteristics—well-developed perceptive and reflective powers, a high moral brain and active executive qualities. His head is slightly above the average, being  $22\frac{1}{8}$  inches in circumference. Human Nature, Comparison, Causality, Individuality, Form, Size, Locality, Eventuality, Language, Ideality, Benevolence and Conscientiousness, all essential to the phrenologist, are in him well-marked qualities. He is mentally alert, critical, cause-seeking, exceedingly intuitive, observant, penetrative, ambitious, refined in tastes, sympathetic, conscientious and reliable. Frank in his manner, sincere, firm, persevering, enthusiastic, and actively progressive—a phrenologist to his very fingertips—the kind of man Phrenology needs, and one of whom, I venture to say, we shall yet have just reason to be proud. There is, I feel sure, a great future for him in the field of Phrenology.

J. M. S.

COMBE PHRENOLOGICAL SOCIETY, EDINBURGH.—At the usual meeting the organ of Secretiveness was dealt with. The movement of the eyes and eyelids expressive of cunning when the brain area of this organ is stimulated was cited as the latest physiological evidence in favour of the correctness of this localization.

HOWTH (IRELAND).—At a meeting convened for the purpose, Mr. Gervais Johnson recently lectured on "The People We Meet, and what we may learn from them." The chair was occupied by the vicar of the parish, Rev. R. S. Kerr, M.A., and the hall was well filled. The lecture, which was illustrated with lantern slides of various types of people, lasted nearly two hours, and proved very attractive and instructive, being listened to with profound attention. A vote of thanks was accorded the lecturer, the mover remarking that he was delighted and astounded at what he had heard. He had simply anticipated an entertainment, but had been amazed to find that Phrenology opened up such a wide field for inquiry and research.

## THE PREFRONTAL REGION OF THE BRAIN.

### PHRENOLOGY CORROBORATED BY RECENT MEDICINE AND SURGERY.

By DR. WITHINSHAW, PRESIDENT, B.P.S.

Let me, in the first place, try to define what is meant by the prefrontal region of the brain. In attempting this, I am going beyond the text-books; for, although anatomists and physiologists frequently use the term prefrontal, I have not met with its definition. I define the prefrontal region of the brain as the portion of the frontal lobe in front of a vertical line passing through the point of division of the fissure of Sylvius on the external surface of the hemisphere. On the skull it corresponds roughly to the frontal bone, but it does not extend so far backwards as the upper part of this bone does, the posterior boundary being a vertical line drawn upwards from the anterior inferior-angle of the parietal bone. On the head the prefrontal region corresponds, usually, to the forehead; or, to be more precise, to the frontal area anterior to a vertical line passing through a point midway between the ear and the outer margin of the orbit.

Understanding what we mean by the prefrontal region of the brain anatomically, let us inquire what is known of its physiology or function. To do this properly, I think we must make a passing reference to the history of the physiology of the entire brain. Descartes said that

#### THE SEAT OF THE SOUL

was the pineal-gland, that minute body which is deeply placed near the centre of the brain. Soemmering said that the only medium possible for the combining of all those sensations and impressions necessary for the manifestations of the soul must be a fluid one, therefore the seat of the soul is the fluid in the ventricles of the brain. Others, very eminent in their day, in their fanciful speculations as to the seat of the mind, located it in various other parts of the body, till it eventually became the general opinion that the entire brain was the organ for the manifestations of the mind, and that in each and all of its operations the brain acted as a whole.

Then there appeared on the scene a majestic figure, a master-mind, a genius—the illustrious and immortal Gall. But, in paying a tribute to the memory of our worthy founder, let us not be unmindful of the noble part taken in the development of Phrenology by that giant in philosophy and intellect, Spurzheim—lest we forget that he was the first to make

#### PHRENOLOGY A PRACTICAL SCIENCE,

applicable to the estimation of the affections, talents and moral qualities of man, in other words, to the delineation of human character. After years of patient toil and penetrating research, not only in the human field of inquiry, but covering the whole domain of the animal kingdom, Dr. Gall propounded the doctrine that in the exercise of its functions the brain does not act as a whole, but that each distinct function is performed by a distinct portion of the brain, and that therefore the brain may be considered an aggregation of organs, each having a special function. He relied chiefly on observing the differences in the form and make-up of the brains of animals, and noted their relationship to the pro-

pensities, instincts and intelligence of those animals; and, above all, observed in man the connection between the proportionate development of his brain, as indicated by the form and dimensions of his cranium, and the manifestations of the various faculties of his mind.

And what functions did Gall assign to this prefrontal region of the brain? As you are well aware, he located in this area of the brain the organs of

#### THE INTELLECTUAL FACULTIES.

But, before proceeding further in our investigation of the functions of the prefrontal region of the brain, let us stop to inquire whether Gall's methods were sound. Was he correct in supposing that the proportionate development of the brain can be estimated by the form and dimensions of the cranium? Do anatomists admit this—that is, anatomists who have not allowed their judgment to be warped by phrenological notions? Well, one authority is as good as a hundred, and ours shall be no less than the late professor of anatomy of the University of Cambridge—Sir George Murray Humphry. On this point he says, in his monumental work, "The Human Skeleton":—"The skull is moulded upon the brain and grows in accordance with it. It is subservient to the brain, and there can be no question that the size and general shape of the brain can be estimated with tolerable accuracy by the size and general shape of the skull; and, further, that we may form a pretty correct notion of the relative proportions of the cerebral lobes by observing the proportions of the corresponding parts of the skull." Surely that is very striking testimony in favour of the phrenological method of research—studying the proportionate development of the brain by the shape and

#### DIMENSIONS OF THE SKULL.

But I fancy some of the more critical of you will be thinking, "Yes, that's all very good, but you said the *late* professor of anatomy in the University of Cambridge. Can't you refer us to a living anatomist of eminence for an opinion on this most important point?" Yes, I think I can, and he shall be none other than the present occupant of the chair of anatomy in that orthodox University, Professor Macalister. In reference to the relationship between skull and brain, his words are these:—"Brain-shape determines skull-shape, and is the mould on which the skull is developed."

Now, knowing that we have firm grounds for our belief in the shape of the skull being a safe-guide to the estimation of the development of the brain, is there any condition that phrenologists, without being experts in anatomy or physiology (even the man in the street), can observe, with a view to ascertaining the truth of our doctrine that the prefrontal region of the brain is concerned in intellectual manifestations? Yes, surely we have it in that remarkable phenomenon, the idiot's skull; for, although idiocy in general is due to disease of the brain, and may occur in a subject having a brain-size even above the normal, yet there is a type of brain that is so deficient in this prefrontal region as to always indicate an

#### IDIOTIC CONDITION OF MIND,

the corresponding want in the skull being marked by a low and contracted forehead. This variety of skull belongs to the class of idiots called microcephalic, *i.e.*, small-headed. And on examining the microcephalic skull we find that, though the cranium is small and contracted in all its dimensions, it is most markedly so in the fore-part, the frontal

bone being low, narrow and receding. This coincides with the mental defects of the idiot; for, although the feelings and propensities may be strong, in intellect idiots remain children all their lives; and, with respect to the intellect, the reflective part is much more defective than the perceptive, for the idiot does not reason at all.

How exactly this confirms the phrenological view as to the functions of the prefrontal region of the brain, the forehead, especially the upper part, being strikingly deficient, and the intellect, especially the reflective kind, being deplorably feeble!

Now, let us pass on to inquire whether the investigations of brain-specialists of more recent times confirm the discoveries of Gall a century ago as to the functions of this region of the brain. The first, in our time, to make any discovery in the localization of function in the brain was a physician of Paris, named Broca, who, in 1861, after investigating cases of brain-disease, following the fatal cases to

#### THE POST-MORTEM ROOM,

shewed that the function of producing spoken language is intimately associated with the integrity of the posterior part of the inferior frontal convolution of the left hemisphere of the brain. Surely this was only a confirmation of Gall's localization of "verbal memory and spoken language," not only in the same convolution (inferior frontal), but also in the same portion (posterior) of this convolution.

But the active mind of some of my critics will suggest, "Yes, that's very good up to a certain point; but what about that *left* hemisphere of the brain, whereas Gall made no such distinction? On such an intricate point as this I will not presume to pass judgment, but will give you the opinion of one of the most eminent living authorities on nervous affections, Sir William Gowers. These are his very words on this point: "The left hemisphere has by no means a monopoly of speech function. The right hemisphere contains structures of similar position and similar connections. These structures can supplement those in the left hemisphere. Loss of speech due to permanent destruction of the speech region in the left hemisphere has been recovered from; and that this recovery was due to the supplemental action of the corresponding region of the right hemisphere is proved by the fact that in some of these cases speech has been again lost when a fresh lesion has occurred in this part of the right hemisphere." What

#### CLEAR, CONVINCING TESTIMONY

to the phrenological localization of the faculty of speech in both hemispheres!

Following the same lines (clinical) as Broca, but independently, one of the greatest nerve specialists in this country, Hughlings Jackson, from a study of cases of partial epilepsy affecting only certain groups of muscles, and following lesion of certain circumscribed areas of the brain in man, also came to the conclusion, in 1868, that particular areas of the brain have distinct functions.

The laboratory experts come in the last of all in the determination of the localization of function in the brain, being about three-quarters of a century later than Gall, and also years after the physicians Broca and Hughlings Jackson.

Two German observers, Fritsch and Hitzig, in 1870, first published their experiments on the dog's brain, which clearly shewed that the cortex of the brain could be electrically excited, and that the result, as manifested by muscular movement in different parts, varied according to the special motor

areas of the brain stimulated. These experiments were verified and amplified by those of Ferrier in 1873 upon

#### THE BRAIN OF THE DOG,

monkey and many other animals, and his results have been confirmed by many other observers. The results of stimulating the prefrontal region of the brain are practically *nil*, and so it has been termed by these men one of the "latent" or "silent" areas of the cortex.

Let us see what the result was when they destroyed this portion of the brain. I will give you the result in Dr. Ferrier's own words: "Destruction of the frontal lobes in monkeys causes the aspect of uninterest and stupidity, the absence of that active curiosity which is naturally manifested by monkeys, and the mental degradation which seems to depend on the loss of the faculty of attention and all it implies in the sphere of intellectual operations." I think you will endorse my opinion that this result strongly substantiates the phrenological dictum that the prefrontal region of the brain is the seat of those centres or organs which

#### MANIFEST INTELLECTUAL POWER.

But as a final confirmation of our doctrines, let us examine the effects of experiments on the living human brain. I hope I have not seriously shocked you by referring to experiments on the human brain, for, although undoubtedly such experiments are constantly being performed, who is the experimentalist? Not man, but disease. Let us see what happens to the individual in whom disease or injury attacks this region of the brain. Its direct effect is shewn by a lack of intelligence and a marked deficiency of intellectual power; while, as an indirect result, the passions are apt to run riot, through the withdrawal of the inhibitory or checking power of this region of the brain, and the religious faculties are prone to go to extremes through being deprived of the light and guidance of intelligence and reason.

Therefore, whether we test the phrenology of this prefrontal region of the brain by the light of experimental investigation or by the ravages of disease, the result is the same, entirely corroborative. But, as a final proof, let us pass from the general to the particular, from the abstract to the concrete, and examine, with the eye and

#### BRAIN OF A PHRENOLOGIST,

a case of tumour affecting this region of the brain in man, and see whether it lends support to the phrenological doctrine that this brain area is not only intellectual in function, but that it is subdivided into special centres or organs.

The case I have to present to you was reported in the *Lancet* of February 8th last, and is that of a man who was afflicted with a tumour located in the prefrontal region of the left hemisphere of his brain. The tumour consisted of a firm nodular mass, rather like a tomato in shape. It measured two inches long, by one and a half inches broad, and one and a quarter in thickness. The situation of the tumour was behind the frontal pole, immediately beneath the grey layer. Therefore, as it grew, it would press the cortical covering of the brain in this region against the firm skull, squeeze out the blood, and so annihilate the function of the centres in this area. The phrenological centres involved in this case were Causality (as the central one), with Comparison on its inner side and Wit on its outer, and below Eventuality, Locality and Time. Now let us review the history of the case, and see whether there were any

symptoms indicating an impairment of the functions of the organs. In doing so I shall, as far as practical with making it brief, use the words of the medical men who reported the case.

The man was forty-seven years of age, and had enjoyed good health till last May, about which time he began to suffer from pain in

#### THE LEFT FRONTAL REGION,

where it subsequently remained localized. He continued at his work till about the middle of September, when he became depressed, refused to leave his bed, and would not speak to his wife. His memory became affected, so that he would forget in a few minutes what he had been saying. He became emotional, and would begin to weep at the sight of his friends—as his wife expressed it, “he became kind of soft.” (What interesting evidence of the inhibitory action of the intellect over the emotions!) It was also a source of annoyance to his friends that he seemed to lose all sense of decency and shame. (Surely a point in favour of the refining influence of the intellect over the propensities.) At times he appeared not to be aware where he was, and when in his own house he would say to his wife, “Let us get away from here.” During the night, especially, he seemed to lose his bearings, and did not know where he was. (What about our organ of Locality?)

All of the patient's symptoms gradually got worse, and in October he was sent to Leith Hospital. While there he developed some very interesting symptoms. His responses to questions were correctly expressed, but he could not sustain his attention for any length of time. As regards the affection of his memory, it appeared to be not so much

#### A BLOTTING OUT OF HIS PAST

impressions as a want of power of associating memories, of comparing and contrasting them. Lack of judgment, therefore, was a marked feature of his mental condition. There was no aphasia. He could name objects at sight quite well. He had no difficulty in recalling words or names, but he answered questions in such a way as to indicate that he took no interest in what he was saying. When asked his name he gave it all right, but when asked his age, he said “Sixteen.” He was then asked if he was a hundred, and he answered, “Yes, more than a hundred.” When asked where he lived, he gave the name of a street he lived in a few years previously. On being asked if he lived in S— Street (where he really did live), he said, “Yes.” When asked, “Where are you living now?” he said “Here.”

Shortly after this the patient became so dangerously ill with symptoms of stupor, difficulty in swallowing, and embarrassed breathing, that the only chance of saving his life was by operation. This was performed in the Leith Hospital, on October 15th, by Dr. Miles, the surgeon. He trephined the skull in the region of the left frontal eminence, and the tumour was removed without any hæmorrhage. The day following the operation the patient was so far recovered as to know he was in hospital, recognize his wife, and answer questions. On the 21st, *i.e.*,

#### SIX DAYS AFTER OPERATION,

he remembered events that had happened some time after his admission to hospital, but not those immediately preceding. He did not remember coming to hospital. He was able to be up on November 12th (less than a month after the operation), and had continued well up to the time

the case was reported. He was shewn at a meeting of the Edinburgh Medico-Chirurgical Society last December.

I think you will agree with me that the physician and surgeon into whose hands the patient was so fortunate to fall deserve the highest praise for bringing so serious a case to such a triumphant issue. And I also consider we ought to feel grateful to those gentlemen for reporting a case which affords such strong corroborative evidence of the truth of the phrenological teaching as to the functions of this region of the brain.

In conclusion, I think our survey of the physiology and pathology of this prefrontal region of the brain enables us to assert—

1. That Gall was the first to discover that the prefrontal area of the brain is the seat of the organs of the intellectual faculties.
2. That the investigations of experimentalists of more recent times tend to confirm Gall's localization.
3. That the effects of injury or disease of this region of the brain corroborate the phrenological doctrine that this area is not only the seat of the intellect, but that it is composed of a number of organs or centres, each having a special function.

## REPORTS OF MEETINGS.

### BRITISH PHRENOLOGICAL SOCIETY INCORPORATED.

The ordinary meeting of this society was held at 63, Chancery Lane, on April 1st, to hear the presidential address. Owing to the Easter holiday the attendance was small.

The SECRETARY read the minutes of the previous meeting, which were adopted.

As the lecture was to be delivered by Dr. Withinshaw, he temporarily vacated the chair, to which Mr. Cox was invited.

Dr. WITHINSHAW, on rising, said his first duty was to thank them for having elected him to such an important position in the society, and he did so in no conventional way, for he was deeply sensible of the great honour they had done him. In electing him to be their President he trusted he was right in concluding that he could rely upon their loyal support when trying to do his best according to his ability to further the welfare of their society and of Phrenology. How could they in the most practical way help the society? He thought they would agree with him that one of the best ways would be by increasing the membership, as by such increase not only would there be a moral gain but a decided and continuous financial advantage. Their worthy Treasurer would tell them how their work and progress were hindered through lack of funds. He would suggest a means by which they could double their membership during the present session if the members would only unite with him to make it practicable. He believed it was within the capacity of every member to introduce one new member before the end of July, and he asked them to pledge themselves to do this. He would like to know of what kind of stuff their enthusiasm for Phrenology was made of. Dr. Withinshaw then read his paper on “The Prefrontal Region of the Brain,” the text of which appears on another page of this issue as a special article.

A brief discussion followed the paper, the lecturer replying to several questions put by Messrs. COX and WARREN Miss HIGGS, and others.

A vote of thanks to the President was unanimously agreed to, and suitably replied to by Dr. WITHINSHAW.

Mr OVERALL suggested that religious matters should not be introduced into the Society's proceedings or discussions.

The PRESIDENT deprecated the introduction of any sectarian views or dogma in the Society's debates.

Mr. COX was requested to read the head of a person in the audience, which he did with his usual attractiveness and skill.

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**LEYTON PHRENOLOGICAL SOCIETY.**—The ordinary meeting of the above Society was held in March, the Rev. H. Moulson (the new President) in the chair.—The usual meeting was held on the 11th April, when Mr. Webb read a paper on "Conscience." The President (Rev. H. Moulson) took the chair. After a short practical lesson by Mr. Webb, the Chairman called on him to read his paper.

The lecturer gave a *résumé* of the opinions of lexicographers and theologians.

Dr. Johnson thought the "faculty" of conscience enabled us to "judge of the goodness or wickedness of ourselves." Adam Smith believed it to be "reason," "the inhabitant of the breast, the judge and arbiter of our conduct." Dr. Temple, the Archbishop of Canterbury, said that "the highest of our faculties is that of conscience—the divine power of distinguishing right from wrong." Dr. Mitchell, Moderator of the Established Church of Scotland, asserted at Aberdeen on the 3rd November, 1901, that conscience was "the eye of the soul," that its special function "was the admission of divine light, the perception of knowledge, the perception of good, and the distinction between right and wrong."

Rev. J. H. Jowett, M.A., said: "Conscience is the supreme counsellor and commander in my life, and as such demands the obedience of every faculty and capacity of my being." Thought must be directed according to conscience. "Appetites must be restrained

#### ACCORDING TO CONSCIENCE."

The President of the Wesleyan Methodist Connexion (Rev. W. T. Davison, M.A.), said: "Conscience is the faculty or organ of moral judgment," and that "it judges intuitively of the moral worth of a man's own actions." He dealt with nearly a score of different consciences, one of which, the "hesitating conscience," was, he says, "in many cases rather a disease of the will than of the conscience."

From these quotations it was readily seen that there was considerable uncertainty among thinkers as to what conscience really was.

Dr. Davison thought it was an organ or faculty, and, when hesitating, a disease either of the will or of itself. An organ could not be a faculty, neither could a faculty, be it either will or conscience, be diseased. An organ performed the functions of a faculty so that the two terms were not synonymous. An organ may be diseased, but not a faculty; the brain may be diseased, but not the mind.

Dr. George Harris, in *The Nature of Man*, says: "There is no ground to conclude that the conscience is an independent, innate faculty such as has been imagined." He was of opinion that Reason was "the leading element in

#### THE CONSTITUTION OF CONSCIENCE."

What was the real meaning that we ought to attach to this word conscience? It would help us perhaps if we looked at its meaning in the French language—Knowledge. This was certainly the meaning it ought to have in our language, in which case much that was very misleading and faulty in thought would be avoided. Dryden used it correctly in—

The sweetest cordial we receive at last  
Is conscience of our virtuous actions past.

So did John the Evangelist:—"They being convicted by their own conscience went out one by one."

Conscience, then, was not a faculty much less an organ. It could not judge, it did not inhabit the breast, and it did not distinguish right from wrong. Indeed, different people had very different perceptions of what was right and wrong, and the same persons were constantly changing their perceptions in this particular.

#### WHAT DID PHRENOLOGY SAY

on this subject? It said that in the post-parietal area on each side of Firmness there was an organ of *Conscientiousness* that (according to the degree of its development) inclined a person to follow out what he knew, or, which is the same thing, so far as this matter is concerned, what he believed he knew to be his duty.

Guided by his knowledge or conscience, his large *Conscientiousness* led Paul to breathe out threatenings and slaughter against the Christians; and this same *Conscientiousness* afterwards led him to know nothing among men but Christ crucified.

Indeed, *Conscientiousness* without knowledge was blind, having neither facts nor principles (that is conscience) to guide it.

At the conclusion of the lecture an animated discussion, led by the Chairman, was entered into, in which considerable knowledge of the subject was displayed. It seemed to be generally admitted that though Mr. Webb had not fully elucidated the subject, he had thrown considerable light on it, and that there was room for greater precision and accuracy on the part of those who write on the subject.

The usual votes of thanks concluded the meeting.

\* \*

**GRESHAM.**—The Co-operative Women's Guild, at their weekly meeting on Wednesday, April 9th, were ably entertained by Mr. T. Roe Orgill, who lectured on "Heads and Faces, and how to read them." The lecturer illustrated his remarks with diagrams. At the close of the lecture, he gave practical delineations of the heads of two persons chosen from the audience, who expressed their satisfaction of the correctness of his delineations. A vote of thanks was heartily accorded Mr. Orgill for the able way in which he had interested and instructed the audience.

\* \*

**BRIGHTON.**—On April 10th, Mr. G. Horace Ford lectured to the members of the Young People's Social Hour at Richmond Street Chapel on "Phrenology and Its Bearing on Spiritual Life." The president of the society was in the chair. The lecture was so attractive that Mr. Ford was kept expounding his phrenological truths for an hour beyond the ordinary time of closing. In the course of his

concluding remarks, the Chairman expressed the prevailing sentiment that the lecturer had cleared away many misapprehensions. It was clear that Phrenology was not fortune-telling, and he thought it quite possible that the innate qualities of the mind were discernible in the formation of the head. Questions were asked and satisfactorily replied to. The lecture was illustrated with portraits and casts. Their was a good audience.—On April 16th, at Mrs. Thurston's residence, Shankling Road, special arrangements had been made for Mr. J. Millott Severn to deliver a lecture upon "George Eliot: Her Life and Character." The lecture dealt chiefly with her literary labours, but included many items of phrenological interest. Few novelists, the lecturer said, had shewn such keen discriminating judgment in delineating and depicting character as George Eliot, and it was interesting to know that in her earlier years she had taken lessons in Phrenology at the house of her friends, Mr. and Mrs. Charles Bray, at Coventry. She had a great development of Human Nature, giving her a great natural capacity for the study of character and motives, and doubtless her phrenological knowledge had been used by her to advantage.



**BRIGHTON AND HOVE PHRENOLOGICAL ASSOCIATION.**—The suggestion having been made to the President of the above Association that he should give a demonstration shewing the differences discernible, phrenologically, by the casual observer between "Good Heads and Bad Ones," Mr Severn made this the subject of his lecture at the usual fortnightly meeting, March 21st. To illustrate these differences the lecturer made use of the casts of one or two notable murderers and imbeciles, and compared them with those of Dr. Gall and Mr George Combe. It is needless to say that the differences were very apparent, and decidedly demonstrative of the truth of Phrenology. The subject was dealt with in a manner which made it extremely interesting and practical, so much so that the instruction could also be applied advantageously to characters less extreme in their developments. Speaking of criminal heads, the lecturer took a humane view. He said that characters so depraved demanded our pity—our consideration and sympathy rather than ridicule, severity, or censure, and that the time had arrived when the public should be safeguarded from, and suitable provision should be made by the state authorities for the care and detention of, these unfortunate human beings, as in the case of idiots and persons of weak and insane minds. The audience expressed their high appreciation of the lecture.

On April 4th Mr. Severn took for his lecture "Combinations of the Mental Organs." In this, the lecturer said, much of the art of delineating character consisted. It was quite an easy matter, he said, for an individual but little versed in the subject to discern whether organs were large or small in their development and to give a simple definition of them as manifested in these states, but to define the finer shadings exhibited in combinations less extreme in their manifestations needed the skill and experience of an artist in phrenological science. Proceeding, the lecturer dealt with the combinations of mental organs and temperamental conditions productive of genius and ability in art subjects, music, literature, invention and various sorts of business. At the close questions were asked and satisfactorily replied to, and hearty thanks accorded the lecturer.

## ANSWERS TO CORRESPONDENTS.

CONDUCTED BY JAMES WEBB, F.B.P.S.

W. H. PARKER (37, *Streathfield Street, E.*)—It is difficult to dogmatize on the influence of *draughts* on the brain growth of successful players. The following organs would be developed in something like the order given: Individuality, Eventuality, Order, Locality, Number, Constructiveness, Concentrativeness, Acquisitiveness, Comparison, Causality, Form, Secretiveness, Caution, Destructiveness. The first seven are essential organs to successful playing. Form, Secretiveness and Caution would probably be better developed by practice in chess playing.

HENRY PARR (*Oadley, Leicester*).—(1, 2) Henry Spiller, the author of the article on Gall, in *Ethics* of March 8th, 1902, has very little knowledge of Phrenology. Mr. Elliott knows him personally, and says he is interested in the subject. (3) The Psychologists have no society to my knowledge corresponding to the B.P.S. (a) In regard to this question, that those who look inwardly for information about their own talents and dispositions can only arrive at a very limited knowledge of the nature of mental conditions you are quite correct. (b) Mr. Spiller, as you rightly judge, is wrong in saying that "self-observation" is the "only justifiable course" to adopt in mental study. Self-observation, as you seem to notice, cannot teach us much about "genius," "idiocy," lunacy, etc. (c) Psychologists deal with mind manifestation rather than with mind itself. (d) I cannot tell you what Mr. Spiller "imagines" about brain localizations: the phrenologist does not imagine, he observes and tests. (e) Mr. Spiller on judgment, memory is so far at sea, that I question if he could tell us what he means by his "matched" remarks. (f) You want me to say what he means by "unconnected" talents. Mr. Spiller's thoughts are very unconnected. (g) Each faculty has its attention. Attention itself is not a faculty. (h) Psychology cannot prove what mind is. (i) His connection of Palmistry with Phrenology is irrational. (j) Phrenology does not microscopically mark out the dividing lines between the organs. (k) He puts himself out of court here, for his own memory is not equally good on all subjects. He ought to know it. (l) Our inclinations are the resultant of our mental faculties. Actions are the ultimate outcome of those inclinations.—I leave the other questions till next month.

REV. E. E.—Your reference Bible and the Revised Version will clear up your difficulty. "Train up a child in the way he should go," is translated in the margin of your Bible, "Train up a child in his way." The margin of the Revised Version has "according to his way." If this interpretation be correct, it is evident that the teacher and parent should pay some regard to the bent of the child's mind. The sacred truths of religion must be taught in accordance with his natural capacity and tendency. And you will see that this view of the command is compatible with the phrenological doctrine that each child should be taught, even to the pursuit he desires to follow, in accordance with his capacity and inclinations.

NEMO.—(1) Large Conscientiousness does not guarantee unflinching honesty of conduct. A man with large Conscientiousness, after doing or saying what is wrong, is far more certain to feel remorse than, under like circumstances, a person would who had feebleness of Conscientiousness. (2) I cannot explain to you "the origin of existence." Existence involves infinity. Man is a finite being, and his ideas are limited to time and space.

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May 7.—Annual Meeting.

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May 6.—Lecture by Mr. J. E. CHAMBERS.

" 13.—"Language," by Mr. S. GRIMMETT.

" 20.—Whit-Tuesday—No Meeting.

" 27.—Lecture by Mr. E. PARISH.

KESWICK PHRENOLOGICAL SOCIETY, Birmingham Coffee House, Snow Hill.—Wednesdays, at 8 p.m.

May 7.—Lecture by Mr. JONES.

" 14.—Lecture by Mr. C. BURTON, F.B.P.S.

" 21.—No Meeting.

" 28.—Lecture by Mr. J. T. WALTON CLINTON, A.F.I.

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VOL. VII. No. 78.

JUNE, 1902.

ONE PENNY.

## THE POPULAR PHRENOLOGIST.

JUNE, 1902.

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Correspondents are particularly requested to note that the different departments are separate, and will save delay by writing to each only on its own business.

### EDITORIAL EFFERVESCENCE.

The Provincial Congress, a report of the proceedings of which appears in this issue, was an unqualified success. The Provincial Council must feel encouraged to push the work for the accomplishment of which its members were elected. If Brighton affords a criterion of the interest felt in the subject in provincial towns generally, then their work should be easy and pleasurable. I am certainly of opinion that Phrenology, if rightly presented by competent advocates, would win for itself a large place of attention from the thoughtful and intelligent classes everywhere, and it is the work of the Provincial Council to awaken this interest throughout the country.

In all the towns where this journal penetrates, there must be at least one person interested in Phrenology, and that is the person who buys and reads it. Now, dear reader, do you think it possible to secure an audience in your town to listen to a lecture on Phrenology? Could you not arrange for such if the Council supplied the lecturer? There are many clubs, literary, debating, and other societies which I feel sure would be pleased to arrange for one of their evenings to be devoted to this subject if it were only suggested to them. Will you therefore please do your best to make the suggestion, and place them in possession of the name and address of the Secretary, B.P.S.?

Do not think the suggestion is unreasonable. The secretaries of these societies are always willing to book lectures a long way ahead, and you will not be a whit too early for next autumn's programme. There are in addition to those I have named other institutions, such as Y.M.C.A.'s., Improvement Societies, Guilds, Temperance Societies, Temples and other lodges, etc., at all of which Phrenology would

be a welcome visitor. It is yours to help forward our work by urging upon these the desirability of listening for at least one evening to phrenological truth.

A contemporary, "Illustrated Bits," early in May published a satirical article on Phrenology by A. G., in which, of course, the chief endeavour is to raise a smile on the faces of his readers. He succeeded. I read his article and smiled. But it is just possible the points which made my smile were not those written with that intent. My risibility was excited by the air of superiority towards Phrenology affected by the writer, a condition which ignorance assumes when it desires to pose as knowledge. The whole skit is based upon the assumption that the head is covered with "bumps," a sufficient indication of the writer's lack of acquaintance with even the most elementary principles of Phrenology.

A. G. says he does not know how the people become converts to Phrenology. Well, let me enlighten him. THEY STUDY THE SUBJECT, and I have yet to hear of the man who, having mastered the subject as taught by Dr. Gall—and as a consequence has been able to apply the knowledge so gained—has not been a convert, and, not only so, but a consistent and persistent advocate of it thenceforward. But even the Royal College of Physicians, A. G., would be incompetent to pronounce upon the genuineness of Phrenology unless its members had studied the subject, which very few of them appear to have done.

For A. G. (like so many other people) thinks that because a man has passed an examination in medical science he is therefore qualified to pronounce an authoritative opinion upon the accuracy, or otherwise, of Phrenology. No greater fallacy exists. How can a man be an authority on a subject of which he knows nothing, or next to nothing? Should we look to a geologist for an opinion on a mathematical theory? or to an astronomer for a definite decision on a botanical subject? Nothing of the kind. And by parity of reasoning the man who can pronounce on the correctness of Phrenology is the man who has knowledge of it, and none other.

Owing to the pressure on our space due to the reports of meetings being longer than usual, I have had to omit one or two regular features, which will be resumed in our next number. I will take this opportunity of asking the readers of our journal to urge upon their friends the value of their favourite paper, and to secure them as subscribers. The information given month by month is invaluable, and as the years roll on the P.P. is accumulating a vast store of knowledge which the phrenologists of the future will find indispensable. If you wish your friends to be up-to-date phrenologically, you must see they read the P.P.

## OCCUPATIONS AND PROFESSIONS.—XXX.

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

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## THE MARKET GARDENER.

Fourteen years ago a man came to my consulting-rooms to know his mental capacities. He was short, broadly built, and possessed a large head. The reflective and domestic organs, also Cautiousness, Approbativeness, Constructiveness, and Ideality were especially large. The moral organs were well developed, and the perceptive fairly so; but he was greatly lacking in Self-Esteem, and had only a moderate amount of Hope. Under favourable circumstances, with advantages of education, training and encouragement, an individual so liberally endowed mentally could have succeeded in highly intellectual pursuits, but he was simply a working man—a gardener, minus educational advantages, excepting such as he had picked up during winter evenings. The only conditions up to this time which had seemed to thrive with him was a fairly large and increasing family; and he had never been taught or expected to do anything beyond gardening. Here is a manifestation of small Self-Esteem and great honesty of purpose conjoined to large domestic organs, which pinned him down, locally, to the environment of a small town. Still, if individuals are endowed with superior intelligence or genius, these qualities are bound, soon or late, to be manifested either in supreme dissatisfaction of their enforced conditions, or in breaking through the bonds which have hindered their progress while determinedly they pursue, manifest and achieve in accordance with

## THE NATURAL BENT OF THEIR MINDS.

Our gardener friend had an inward feeling that he ought to be doing something better; and that some knowledge of himself on phrenological principles would assist him. His earnings up to that time had only been sixteen shillings per week in winter and nineteen shillings during the summer months when working longer than the regular hours; thus he had had no opportunities of saving. But his particular formation of head gave him an ingenious mind, mechanical, inventive, contriving, planning, and some business organizing capacities. This I pointed out to him, and under the circumstances—seeing that it would have been almost impossible, and impracticable, too, for him now to alter the whole course of his life by entering and qualifying for a new profession—I advised him to start business on his own account in market gardening, in a small way at first, and gradually work up to a better position. He ought to be able to build hot-houses and, if necessary, contrive new and economic plans or apparatus for heating and ventilating same. Why not go in for tomato growing, I suggested. He went away full of thoughtfulness, thankfulness, and grateful expressions. The next time I visited the town, a year or two after, I had the pleasure of receiving from him a bag of beautiful tomatos of his own special cultivation, and was invited to his home and garden to see the first range of hot-houses he had

## BUILT FROM HIS OWN PLANS.

Six years after, when again visiting the town, he paid me

another visit. He was now a thriving and prosperous business-man, supplying the London Covent Garden Market with his produces. The premises I occupied in the main business thoroughfare of the town were advertised for sale. Besides paying me a friendly visit he desired to look through the establishment. He was wanting a central local business-place, and proposed buying these premises—all this in a few years when once put on the right track. He owed, he said, a great deal to Phrenology.

Though successful in this particular department of the gardening business, this man's head could scarcely be said to be typical of what a gardener's should be. He could have been equally successful, in fact more so, had he been educated for a more congenial profession. There is credit due to him for making the best of an unpropitious start in life.

The various departments of gardening ranging from the ordinary labourer in kitchen, market, or flower gardening to the cultivator of choice fruits, vegetables, and exotic flowers or plants, need, accordingly, differences of mental abilities.

## THE GARDENER

occupied in the rudimentary departments of the work needs to have a strong, durable constitution. The fibrous or osseous temperament should predominate over the mental or nervous. If the latter predominates the individual would be liable to headache when stooping to weed, plant, etc. His head should be of average size or a little larger. He should possess, to say the least, a good average intelligence. Not much Acquisitiveness, but well-developed Firmness and executive organs, also a strong domestic brain. He should not be deficient in either Constructiveness or the perceptive organs, especially Colour and Order. And well-developed reflective organs and Ideality will give him a thoughtful, reflective mind and an interest in studying the affinities of nature as manifested in the growth of trees and plants, and the coming and going of the seasons.

## THE KITCHEN GARDENER,

produce grower, fruit farmer and market gardener, as already shewn, needs to have, in addition to the ordinary qualities of a gardener, a larger head—larger perceptive, Constructiveness, Acquisitiveness, and well-developed planning and organizing organs, so that he may possess practical or scientific knowledge relative to the different qualities of soils, to pruning, grafting, planting, climate, etc., together with business abilities, that he may be abreast of the times in providing markets or business-houses with the earliest and best produces at competitive prices.

## THE LANDSCAPE GARDENER,

horticulturist, and park and estate gardener each needs to have a healthy, wiry constitution, and a good head. These, in the pursuit of their professions, are the artists and scientists in gardening; and they must have the mental qualities which give artistic and scientific skill well developed. Among other subjects they must have some knowledge of botany and of Latin, so as to know each tree and plant by its Latin name. They must be good designers, and possess large organs of Colour, Order, Form, Size, Locality, Constructiveness, Ideality and Comparison, to give them good judgment of proportion, locality, order, perspective, and taste in the arrangement and designing of flower-beds, the blending of colours, and the grouping of trees and shrubbery, so as to produce a desired and pleasing effect, etc.

## GENIUS. — IV.

BY F. FRAMJEE.

## THE INFLUENCE OF EDUCATION.

It is essential for the purpose of a careful investigation to consider educational and surrounding influences. All existences are conditional. We cannot conceive anything outside all conditions. Some condition is necessary. The growth and the development of an existence depends much upon conditions of a favourable nature. Genius likewise has surrounding influences to contend with. Some writers seem to suppose that Genius will shew itself under all conditions. We may just as well suppose that the best seed will thrive in any soil regardless of other influences. Others attach great importance to the influence of education, and consider that the sum total of our character is formed "for us" and not "by us." We are not prepared to accept either extreme. It is enough to know that two forces are at work, the inner and the outer; the inner is the individual self, the outer is the modifying and conditional influence. If the inner forces are strong enough to take advantage of these conditions when favourable, or to overcome resistances when unfavourable, some conception of what is termed talent or Genius is conceivable.

Dr. Hirsch in his *Genius and Degeneration* maintains that "born criminals, it is said, in spite of the best education, are

## DESTINED TO BECOME CRIMINALS.

All this I hold to be absolutely false. But the contrary opinion, which makes the character a product of education alone, and the whole mental life to depend upon nothing but the experiences of the individual concerned, is a downright absurdity." The learned Doctor in relation to "born criminals" underrates the inner forces, and overlooks the fact that the propensity to steal or commit wrongs not sanctioned by law or society has its Genius as well as poetry or music. If there be hereditary predispositions to particular modes of thought, feeling, or action, their manifestation is a matter of logical inference in tracing causes.

Lucas, a very patient investigator into the phenomena of Heredity, cites cases to prove the existence of tendencies to commit particular kinds of crimes, as distinguished from crimes in general; for instance, one may be predisposed to crimes of violence, whilst indifferent to crimes against property; we frequently notice how artists are predisposed in their calling—some towards the painting of animals, others enchanted with landscapes, a third with portraits and so on. Gall cites cases of crimes where motive, necessity, and influence were absent. The fact of justifying Kleptomania, that the person who steals has no motive for stealing, and

## THE ACT IS AUTOMATIC,

involuntary, and unconscious, is a tacit admission that "born criminals," in spite of the most affluent circumstances, are destined to remain so, until their breed is altered.

Mozart was full of life in tender years, but a strict father keenly watched the education and influences to which he was subject. Mr. Lewes says of Goethe: "Seldom has a boy exhibited such completeness of human faculties. The multiplied activity of his life is prefigured in the varied tendencies of his childhood. We see him as an orderly,

somewhat formal, inquisitive, reasoning, deliberative child, a precocious learner, an omnivorous reader, and a vigorous logician who thinks for himself—so independent that at six years of age he doubts the beneficence of the Creator: at seven doubts the competence and justice of the world's judgment. He is inventive, poetical, proud, loving, volatile, with a mind open to all influences, swayed by every gust, and yet while thus swayed as to the direction of his activity, master over himself." Yes, Dr. Hirsch says that Goethe in his sixth year heard of the great earthquake at Lisbon, in which perished sixty thousand souls. Religious doubts arose in his mind, and his faith was shattered.

In Goethe's case discipline under a strict father and tender maternal influence in guiding the emotions assisted

## THE NATURAL GIFT OF GENIUS.

When we are told that Genius is degeneration or insanity, we are shuddered and shocked—nay, when calmly assured that it is a scientific fact, by a special investigator like Lombroso, that "Reptiles have more ribs than we have; quadrupeds and apes possess more muscles than we do, and an entire organ (the tail) which we lack. It has been in losing these advantages that we have gained our intellectual superiority. When this is seen, the repugnance to the theory of Genius as degeneration at once disappears. Just as giants pay a heavy ransom for their stature in sterility and relative muscular and mental weakness, so the giants of thought expiate their intellectual force in degeneration and psychoses. It is thus that the signs of degeneration are found more frequently in men of Genius than even in the insane."

Whatever may be the conclusions of specialists, Phrenology assists us to know that disproportionate development of particular cerebral structure would in mental exercise create a disturbance of the inward balance; it gives additional proof that the developed size of one portion of the brain is a measure of power over the rest.

(To be continued).

## Business Men and Phrenology.

Business men are awaking to the advantages of consulting Phrenology in the choice of employes as managers, foremen, shop assistants, etc. One firm, in particular, employing over five hundred assistants, clerks and managers throughout the kingdom, engages the services of a Fellow of the B.P.S. in the Midlands to select suitable candidates for the vacancies which occur. Other firms in Leicester, Nottingham, Derby, Bristol, Birmingham, Brighton, etc., do the same, thus proving the practical value of Phrenology in commercial life.

A report has gone the round of the Midland Press that a director of one of the largest engineering firms in Liverpool stated: "We never engage an employe in our establishment without previously consulting a qualified phrenologist, and much of our success is due to the selection of the right man for the right place."

T. T.

*Cassell's Saturday Journal* is responsible for the statement that President Loubet never forgets a face. He is a great student of physiognomy, and has openly expressed his belief in Phrenology.

## JOTTINGS FROM MY NOTE BOOK.

BY OUR CANDID CRITIC.

**Woman to the Front.** Although the new Education Bill seems to make no provision for women on committees, we find phrenologists more reasonable and more up-to-date. The parent society, for instance, has several lady members on its Council, and a recent poll placed a lady, Miss Higgs, at the head. This is good, and in harmony with the spirit of the times. But the Brighton and Hove Phrenological Society ventures to go one better. Its Council, exclusive of the President, Treasurer, and Secretary, consists of six ladies and gentlemen, and of these six, FIVE are ladies.

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**They Are All This—Sometimes.** Now, while it may be right and proper to give women equal facilities with men, can we afford to give five-sixths of the management to the fair sex? Women are loving, sympathetic, intuitive, tactful, diplomatic, positive, and much besides; but are they philosophical, reasonable, and broad in their views? We can only answer—Sometimes.

\* \*

**Are Women Reasonable?** Women, like all other human beings, are reasonable or unreasonable, according to their particular type of development; and this may be modified to some extent by the external influences prevalent at the time. We cannot, therefore, draw a hard and fast line and say, All men are reasonable and all women are unreasonable, but we may say without fear of contradiction that women, as a class, are less influenced by the reasoning faculties than men, and are therefore, generally speaking, not quite so competent to deal with subjects requiring mature thought and consideration. This may seem to ladies a somewhat harsh judgment, and it does appear to the writer rather ungentle, but the facts seem to warrant the contention, and a "candid" critic must state what he believes to be true.

\* \*

**Well Deserved Commendation.** The first Provincial Congress, held at Brighton on the 24th ult., seems to have been quite a success, but that is hardly to be wondered at with such an excellent Secretary. A good chairman and an efficient secretary are the mainstay and moving spirits of any organization, and in this particular instance our Brighton friends were well served. It was rather a compliment to the parent society to find that the "Provincials" had organized on similar lines to the Chancery Lane Council. "An afternoon Congress, reports from phrenological societies, resolutions, and other business" was the first part; speeches and character delineations took place in the evening. In the interval there was a tea, as in London, with the addition of a "humorous recitation." The latter was an innovation, but by no means an unwelcome one. The circulars and tickets announcing the event were also on London lines. All this is not intended as a reflection. The fact is, the parent society has invariably done things so well that to depart from the "good example" might prove detrimental.

**How the Press Treated Us.** But to return to the meetings. First, let me say that the Congress must do an immense amount of good to our cause. Five newspapers, to our certain knowledge, gave reports of the proceedings, *viz.*: "The Brighton Herald," "The Brighton Gazette," "Brighton and Hove Society," "Sussex Evening Times," and "The Hove Gazette."

\* \*

**With Kindness and Humour.** This in itself is no small matter, because everyone in these days recognizes that the Press is an important factor in the dissemination of knowledge. It is true that all the references were not exactly complimentary, one paper remarking "that the Lecture Hall was hung round like a Bluebeard chamber, with scores of heads," but even this critic adds, "most of them executed with much skill," which speaks well for the "executioner." One or two of the references were somewhat amusing. Said one: "The proceedings of the Phrenological Congress were very headifying." Another says: "The Rev. F. W. Wilkinson, of Ipswich, described the situation when he said it was a good omen that this, the first congress, should be held at Brighton, on a bright day, and with ever prospect of being "a bright 'un." Other interesting references were, "The meetings passed off with much success," "Mr. Cox gave a well-expressed defence of Phrenology," "The audience displayed the keenest interest in the proceedings," "The three professors displayed a capacity for fluent speaking and humorous observation that made the examinations highly entertaining," "The congress is certainly unique," "There were present several medical men both from Hove and Brighton."

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**What of the Next?** By-the-way, the circular describes the event as the "First Provincial ANNUAL Congress." We like that, but see no trace of arrangements for the next meeting-place. As many of the provincial members are Midlanders, we should suggest either Birmingham, Nottingham, Leicester, or Skegness. The latter would not be a bad place if it was held in the summer time, the railway fares being reasonable from all parts.

\* \*

**The Value of Present Efforts.** The work done by the British Phrenological Society and its offshoot, the Provincial Council, is practical and useful, because it calls public attention to the subject and arouses outside interest; but there is still much to be done before Phrenology is fully recognized as a science. These public and semi-private gatherings have a similar relation to Phrenology as the Blue Ribbon movement of R. T. Booth had to the Temperance cause. They attract outsiders, and get them to take the phrenological pledge, so to speak; but we want them to go beyond that.

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Montalembert's constant recommendation was to do all one undertook with enthusiasm. "Without it," he said, "your life will be a blank, and success will never attend it. Enthusiasm is the one secret of success. It blinds us to the criticisms of the world, which so often damp our very earliest efforts; it makes us alive to one single object—that which we are working at—and fills us not with the desire only but with the resolve of doing well whatever is occupying our attention."

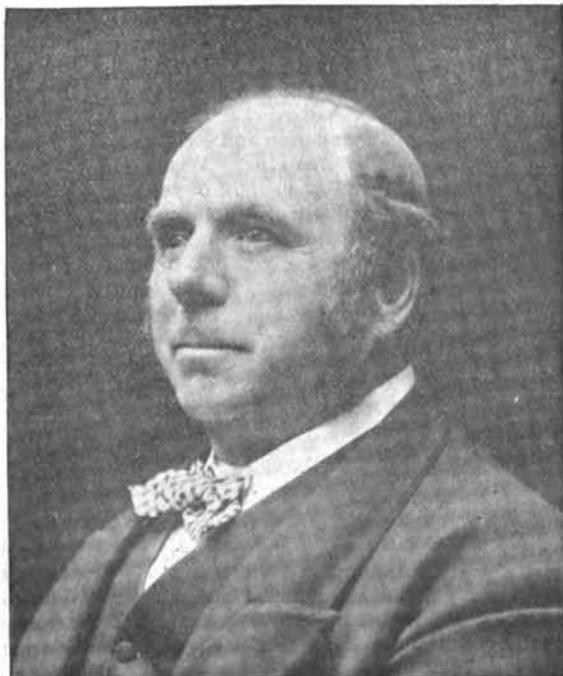
## PHRENOLOGICAL CHARACTER SKETCH.

BY J. MILLOTT SEVERN, F.B.P.S.

## SIR ROBERT S. BALL, LL.D., F.R.S., F.R.A.S.,

*Professor of Astronomy at Cambridge University; late Astronomer-Royal of Ireland; Author of the "Story of the Heavens," "Star Land," etc.*

One needs to have a comprehensive mind to appreciate a tithe of what is comprised in so admittedly vast a science as that of Astronomy. Without wilfully casting any doubt on theories advanced by astronomers, I am bound to state that in every department of learning there is much taught in the name of science which has no claim to such appellation; and even in regard to astronomical science, with its powerful and magnificent telescopic and distance-measuring apparatus, the immensity of such a vast system being beyond ordinary



Photograph by [H. S. Mendelssohn, Pembroke Crescent, W.]  
SIR ROBERT S. BALL.

comprehension, leaves occasional room for questioning. Sir John Herschel in his *Outlines of Astronomy* candidly admits that "Its study to each individual student is a continual process of rectification and correction, of abandoning one point of view for another higher and better." When we hear recognized

ASTRONOMERS TALKING GLIBLY OF BILLIONS, we are apt to scan the astronomer's mental developments to observe in what degrees such organs as Sublimity and Hope may influence his calculations. Once a subject is called science men become awed, and fear to criticize. When this fear-point or faith-point, call it which we may, is reached, the scientific investigator is generally allowed to pursue his course uninterrupted, and without contradiction.

All great astronomers have possessed powerful intellects; and they have need of such, seeing that the science they pursue is of such great magnitude. Herschel and Proctor each possessed large heads; and Sir Robert Ball, who is recognized as the most popular living lecturer and writer on Astronomy, is no exception to the rule. His head (circumferential measurement) is nearly 24 inches, and he has a powerful base to his brain. He is more of an observer and demonstrator than philosopher, though he is well endowed with the reflective and reasoning powers. Comparison is especially large, which gives him great aptness in comparing differences, in analytical and critical investigations. This organ combined with Causality, Individuality, and Human Nature acts as a great factor in discovery and scientific investigations; and further, combined with

SIR ROBERT'S LARGE MIRTHFULNESS, it also gives him a keen sense of humour, and a ready wit. Though his head shews marked mental powers in various directions, yet the great strength of his intellect lies in his large perceptives. He is a keen and close observer of things and of their uses, application and adaptation. Size, Weight, Order and Locality are very large. He possesses exceptional judgment of size, proportions, magnitudes, space, equilibrium, of system, arrangement, locality, position. His large Calculation conjoined to Sublimity enables him to deal astoundingly with figures and mental calculations. His very large Language (considering that he is not over-cautious or largely secretive) enables him to give free expression to his ideas and knowledge of things both in speaking and writing. He is never hesitant, nor at a loss for words to express his meaning, which adds to

## HIS SUCCESS AS A LECTURER.

He possesses a great fact-gathering mind, and on the whole a fairly retentive memory. His large Constructiveness, Weight, Comparison, Order and Calculation give him an interest in intricate machinery, and he should manifest marked mechanical dexterity. He is endowed with a good degree of Firmness, also Concentrative power; can be very persevering and determined in the pursuit of what interests him, yet he is no way prolix. Is likely to shew fondness for change, variety and novelty, though quite scientific in methods of investigation. He is very sensitive. Has large Approbativeness, and is ambitious, aspiring, confident; somewhat restless in disposition, practical and progressive. He is endowed with large Friendship, and strong social affections. Is friendly, adaptable, social in disposition and very warm-hearted. The large base to his brain gives him a strong hold on life—great physical vigour, power of endurance, energy and force of character. He possesses the capacity to overcome difficulties and obstacles by sheer determination. He thoroughly enjoys life and feels himself

## MENTALLY AND PHYSICALLY A MAN.

Almost the highest points in his mental developments are in the regions of Sublimity, Ideality and Hope. These organs, in their great power, exercise considerable influence in his mental manifestations. He is a lover of beauty and perfection, and will aim to beautify and extend whatever he engages himself in. He is exceedingly hopeful, enthusiastic, enterprising, speculative. He takes lofty and extended views. The stupendously grand, sublime, boundless, and infinite are all comprehensible to him.

All astronomers need to have large Sublimity and Hope to give them comprehension of the vast planetary systems which comprise the universe; but if these organs play too active a part, there is a liability of hopefulness, enthusiasm and sublime imaginings superseding facts.

## THE PHRENOLOGY AND PSYCHOLOGY OF LITERATURE.

BY W. GEO. WHEELER, L.P.I.,  
*Author of "Phrenological Helps," etc., etc.*

No. 5.—"BEN-HUR."—LEW WALLACE.

"Ben-Hur" is a story of considerable phrenological and psychological interest; in character and environment it is peculiarly Eastern, its artistic side being most elaborate and paramount. In the dazzling and realistic picture of a magnificent Orientalism, one cannot at first fully realize the absorbing force of a cleverly drawn production. The attempts to portray the old-time tragic scene of divine manhood is reproduced in familiar language, and the reading of it certainly does not lessen our love or admiration for the mystic prophet of Nazareth. The book has a decided literary merit, its colourings are the work of an artistic mind.

Ben-Hur is the son of a princely merchant. He is possessed of many graces, as well as strength of character. Through an accident, by which Valerius Gratus, Procurator of Judea, is wounded, Ben-Hur is accused of assassination, and dragged away without trial to serve as a galley-slave. The story of the Jewish youth in all his misery, half-naked and afoot, robbed of palace-home and ennobling environment, is brightened by

### A GLEAM OF RADIANT SUNSHINE.

At Nazareth, the decurion and his company halt at the well where Ben-Hur falls to the ground stupefied and exhausted. He is parched with thirst and bound. The onlookers fear to give him aid. At the much-needed moment a beautiful boy approaches, who, with sweet compassionate tenderness, alleviates his suffering, giving him to drink, and offering silent sympathy by a holy glance and magnetic touch. This is none other than the coming prophet of Nazareth.

Ben-Hur works for years as a slave, but, eventually saving his master's life, is liberated, and becomes his heir. He afterwards discovers his mother and sister, who, diseased and outcast by the scourge of leprosy, are healed by the Nazarine. Ben-Hur's character, although noble, is in some measure marred by a passionate desire for revenge.

Phrenologically, several characters must be specially mentioned. That of Simonides, merchant of Antioch, is drawn with indubitable skill. This man, by his own inborn greatness, by the vigorous use of his masterly mind, rises from a common servant to a position of immense power and influence. His knowledge of human character is wonderful. He must have had great acquisitiveness and benevolence, for not alone could he amass a fortune in a remarkably short period, but for the sake of love and honour sacrifice it again. He is described as having

### "A LARGE HEAD, ROYALLY PROPORTIONED—

the ideal head of a statesman and conqueror—a head broad of base, and dome-like in point.

Ben-Hur is mentally and physically well balanced, has much refinement and tone of mind, with all the beauty and strength of his race. He is tall and sinewy, a brave, soldierly man, with clear black eyes and noble demeanour. He has "a shapely head, balanced on a neck broad at the base, but of exceeding pliancy and grace." His head is, however, "low and broad in the front." Now, one who would spend his wealth and risk his life in a philanthropic cause, as did

Ben-Hur, could scarcely possess a development of cranium at the same time "low and broad" in the frontal region. True, he lived in some measure for revenge, yet did he possess genuine sympathy, pity at times akin to the divine. It may be doubted if any truly great mind would possess a formation of head such as here described.

Hillel, the Babylonian, is pictured at a venerable age, his body shrunken and stooping, his eyes dim with a long century of life.

### HIS "HEAD WAS A SPLENDID DOME,"

and he had "a broad, full spherical skull." This harmonizes with his character as a great scholar and religious teacher. Psychologically, the power of mind by which the mother of Ben-Hur is enabled through years of torture to retain her mental balance and purity of soul is remarkable. With her daughter entombed in a leprous cell, in the Tower of Antonia, without means of culture, essentials for health, or possibility of employment, she yet does not despair. Hope illuminates her mind. With a charming pride of nationality, splendid intelligence, and a beautiful life, snatched from a palace of artistic splendour, robbed of all that makes life sweet and fragrant, her soul rises above a horrible and demoralizing environment. Her body and that of her beloved child's encased in a loathsome disease, yet does she not forget God. It is a grand representation of the power of mind over body, the victory of the immaterial over the material. An immortal mind that a hell of degradation and torture could not crush.

The same is true of Ben-Hur. A galley-slave, for three years at the oars, denied every right of youth and manhood, he nevertheless retains his native nobility of character. In spite of incessant and unrequited toil, his features lose not their charm, and his spirit remains unbroken. The triumph of the mind over a base environment, over a cruel and brutal system is one of the most remarkable psychological studies presented in "Ben-Hur."



### An Absent-Minded Professor.

The prize medal for absent-mindedness during lectures must be awarded to a German professor named Johannes Ames, who formerly lived in Vienna. One of his pupils had a list of his remarkable sayings, among them the following: "Julius Cæsar, disguised as a slave, swam naked across the Tiber." "Alexander the Great was born in the absence of his parents." "The Swiss are a mountainous nation." "In Scotland the climate does not begin till October." "Hogs were invented in Asia Minor." "Thus arose a general war on page 94." "The third Tunic war would have been out much sooner had it commenced a little earlier." "Covered with countless wounds, Cæsar fell dead near the statue of Pompey; with one hand he drew his toga across his face, while with the other he called for help."



A one-talent man who decides upon a definite object accomplishes more than the ten-talent man who scatters his energies and never knows exactly what he will do. The weakest living creature, by concentrating his powers upon one thing, can accomplish something; the strongest, by dispersing his over many, may fail to accomplish anything.

## ANATOMY AND PHYSIOLOGY OF MAN.

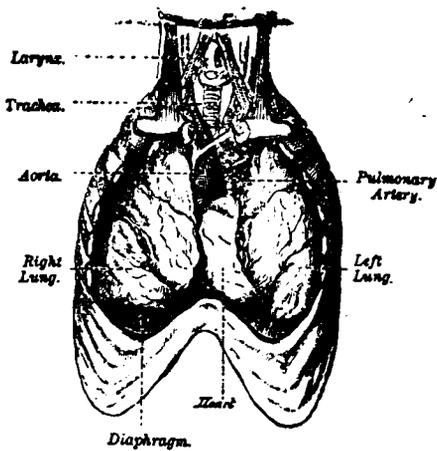
BY DR. WITHINSHAW, PRESIDENT, B.P.S.,

*Late Demonstrator of Anatomy, Royal College of Surgeons, Edinburgh.*

## THE BLOOD.

**CLOTTING OF THE BLOOD.**—Freshly drawn blood is perfectly fluid, but after standing for a few minutes it becomes "thick" or viscid; still later, the whole of it sets into a firm jelly-like mass, or clot. In about an hour's time a few drops of a yellowish fluid, the *serum*, ooze out from the clot. The clot gradually shrinks, and at the same time the serum is squeezed out of it, until at length there is a considerable amount of serum with a red clot lying in it.

When examined microscopically the serum is found to contain neither red nor white corpuscles.



If a portion of the clot be so examined there will be seen crowds of red corpuscles and some white ones, with a close meshwork of fine threads binding them together. The meshwork is made up of fine fibrils, which are composed of a soft, colourless, elastic substance, called *fibrin*.

The process which leads to the separation of a fluid, serum, and the formation of a clot consisting of fibrin and the red and white corpuscles, is known as the clotting of the blood. The fluid part of the blood, free from corpuscles, the plasma, is itself capable of clotting, for it is the plasma which forms the fibrin.

**THE COMPOSITION OF SERUM.**—Serum is a yellowish alkaline fluid. Its chief constituents are water, proteids and salts. There are two proteids present in serum, called *albumin and globulin*.

The albumin of serum is very like, although not quite the same as, the albumin (white) of egg. Globulin differs from albumin in that, while albumin is soluble in pure, distilled water, globulin is only soluble in water containing certain salts, which are present in serum.

**THE COMPOSITION OF PLASMA.**—In addition to the proteids, albumin and globulin, plasma contains a third, which is called *fibrinogen*. Fibrinogen closely resembles the globulin of serum, but differs from it in being coagulated at a lower temperature. It solidifies at 132deg. Fahrenheit (56deg. Centigrade), while globulin and albumin do not "set" till the temperature reaches about 167deg. F. (75deg. C.).

There is still another factor in the coagulation or clotting of the blood called *fibrin ferment*. It is derived from the colourless corpuscles, and a very little of it makes the fibrinogen able to turn into fibrin.

**THE SALTS OF THE BLOOD.**—The chief salts of the blood are carbonates, chlorides, and phosphates of sodium and potassium. There are also present, in smaller quantity, salts of calcium and magnesium. The salts of the blood are present in small proportion, less than one per cent. The alkaline property of the blood is due to the presence in it of these salts.

**THE FUNCTION AND CIRCULATION OF THE BLOOD.**—The blood supplies to the tissues of the body all the nourishment they require, and conveys from them the waste products which result from their activity. The tissues derive from the blood not only the material necessary for the building up of their own substance, but also the oxygen needful for their life; and they throw off into the blood carbonic acid with the other waste substances. In order to convey to the tissues a proper supply of nourishment, the blood must circulate through the digestive organs, from which it is replenished; it must also pass through the lungs to get oxygen from the air; and in order to carry off the waste substances, it must pass through the organs whose function is to get rid of these. From this it will be seen how necessary is the circulation of the blood.

The nourishment and oxygen which the tissues require is constantly passing from the blood through the delicate walls of the most minute blood-vessels, the capillaries, and in a similar way the waste substances which the tissues form pass through the walls into the blood stream.

## THE CIRCULATORY SYSTEM.

**COMPONENT PARTS.**—The circulatory or vascular system is composed of the following parts:—1, the *heart*, a central pump; 2, the *arteries*, which carry blood away from the heart; 3, the *veins*, which return the blood to the heart; 4, the *capillaries*, a fine network of vessels, intervening between, and continuous with, the arteries and veins; 5, the lymphatic vessels.

## THE HEART.

**THE PERICARDIUM.**—The heart is completely invested by a serous membrane forming a closed bag—the pericardium. The cavity of this bag, in health, contains just enough fluid to lubricate the surfaces, and so enable them to glide smoothly over each other during the movements of the heart. The pericardium, like the dura mater and other investing membranes, consists of two layers, one internal, serous and lubricating, and the other, external and fibrous. The external or parietal layer is attached below to the diaphragm, while the upper end, becoming narrower, is connected with the roots of the large blood-vessels near the heart, blending with their outer coats.

## A Sixth Sense.

The actual possibility of a sixth sense in human beings was advanced with great plausibility by Dr. Javal at the recent meeting of the Academy of Medicine, Paris.

Dr. Javal is blind, and in the course of his speech he denied vigorously that Nature compensates blindness by increased sensibility of touch and hearing. Rather he considered that when a person was blind an extra development takes place of the sixth sense, which is latent in all persons. This sense, which has been called the sense of obstacles, acts by the perception of certain warm and indefinite vibrations. The seat of the sense is believed to be placed in the forehead.

## LESSONS IN PHRENOLOGY.—LXXVIII.

BY JAMES WEBB, F.B.P.S.

## PHRENOLOGY AND EDUCATION.—(Continued.)

In our last lesson I pointed out that Phrenology warns us against such stimulants as rivalry and place-taking, and that each child should be dealt with according to himself. A boy who fails to win a prize is invariably discouraged; he may see a boy of considerably greater ability than himself, but with far less effort and industry, obtain a prize, or displace him, who could not possibly have done so had a sense of duty and honest application in his work been the conditions for obtaining it.

Yet I make no objection to rewards for study and persevering labour, or for improvement resulting from self-denial and conscientious work. I think they may be very valuable aids both to teacher and pupil. But, whether they be the praise of approbation or a more tangible object, all rewards should encourage to further efforts and to a deeper desire to do one's duty. But they should never be given for mere success. Partial success, or *failure* even, may deserve some acknowledgment when praise for success would be inadvisable, or vicious.

It is far pleasanter to the teacher to approve good work than to condemn the bad.

The phrenologist knows the reason of this. The human mind has an innate and fundamental faculty that appreciates approval. This primary element or basic faculty is more noticeable in some persons than in others. When its organ,

## LOVE OF APPROBATION,

is but poorly developed, it has little effect on the conduct, except of a negative character, that is, it neither acts as an auxiliary to another faculty nor restrains it.

In most people, however, though not dominating other faculties, it has very considerable influence on their activity.

It is more apparent in children than in adults, because in adults the reasoning and restraining faculties modify its manifestation. In young persons when well-developed it is a prime element in the formation of a reputation. I say reputation rather than character, for a person's character is always formed, it is what it is at any one moment, though varying slowly according to the daily effects of environment and education. A person's reputation may be a very different thing from his character. It often varies suddenly, though without a corresponding change of character, according as his Caution, Secretiveness, Love of Approval, etc., may be able or unable to cloak the true character from the public gaze.

This essential or primary element in human nature has its special organ in the human brain. This has already been pointed out in a former lesson. It is here referred to in its educational aspect. It is important that the teacher should be able to judge of its development. Young people will work, and bear far heavier tasks than those teachers who never oil

## THE WHEELS OF LEARNING

(that is, who know nothing of the proper treatment of the ever-present desire of approval) can possibly imagine.

With large Love of Approbation, Conscientiousness, Veneration and with Self-Esteem fairly large, the character

is not only pleasing and well-behaved, but graceful and amiable. Of course the character is considerably modified by the relative development of Combativeness, Secretiveness, etc. In dealing with this subject of emulation it will be perceived that no faculty has to be dealt with of greater importance than this desire for approval. Commendation, however, should be judiciously awarded. Copying at an examination, for instance, should never be approved. Commendation should follow good work only.

As many children have a large development of this organ—and so far as I am aware they have no organ of Love of Blame or Desire for Disapprobation—it is absolutely necessary to deal with them by means of this faculty which they do possess. Teachers will notice when they speak well of a pupil's work that, on hearing it, his head bends aside like a willow in a gentle breeze. He is delighted with his teacher, and feels more than ever a desire to win his approval. Disapproval may make him hang down his head, but it is not half so inspiring. And when unjustly awarded—that is for no fault of the pupil's—it is positively harmful.

It is no uncommon thing to find pinned on the walls of a class-room

## THE WORK OF A CLEVER BOY,

and of a dull boy side by side, subscribed with these legends: "The best writing in the class": "The worst writing in the class." The bad writer feels grievously wronged, though the teacher may not know it. But the worst example of this vicious comparison that I have come across is that where, in order to secure "perfect attendance" in his school—that is, that no boy should be absent under any circumstances during a whole year—a master hangs up, framed and glazed, a large sheet of paper containing a funeral device in the shape of a monumental tomb. On this he has inscribed the names of his pupils who have been absent during the year whatever the cause. The monument is "Sacred to the memory of the undermentioned boys." Whatever effect this monument may have had in weeding out the least regular boys, and retaining the most regular, it certainly has had a mental effect that must have done infinitely

## MORE HARM THAN GOOD.

These monuments are implements of torture. They fulfil their object. They improve regularity, but are injurious beyond measure to many sensitive minds—sensitive through large Love of Praise, Caution or fear, etc. And what is the effect on those who have made "perfect" attendances? Do they gratify their Selfishness? Do they despise the "imperfect" boys? No doubt many of those whose names are "sacred" to the memory of their absences are as deserving of commendation as their more "perfect" school-mates; nay, more so.

The force of this Love of Approbation on the character will be very clearly seen from the following perfectly true anecdote:

It was observed that when a certain house was on fire a young girl very energetically did all she could to extinguish it. Her friends praised her warmly for her efforts. She was more than delighted with these commendations. But for a long time she failed to obtain any praise for anything else. She had tasted the delights of being the recipient of praise, and felt she must do something to obtain it. What could she do? She could set a house on fire and do her best to extinguish it. She did so. But, horror of horrors, her act was discovered, and she was punished. Her latter state was worse than her first.

## REPORTS OF MEETINGS.

### BRITISH PHRENOLOGICAL SOCIETY INCORPORATED.

A social meeting of members and friends on April 22nd proved to be a great success. Much interest was shewn in the proceedings by a large and appreciative gathering. The ladies' committee, who had in charge the providing of refreshments, had worked enthusiastically, and the room presented a pleasing appearance under their supervision. Small tables covered with decorative material were placed with due regard to convenience, and visitors were enabled to sit in groups to enjoy the pleasures of conversation while sampling the excellent material provided for their consumption. Mrs. Hollinrake, Miss Ewen, and Miss Day were among the most active of the committee, though there were others who share with them the credit of the occasion.

The PRESIDENT (Dr. Withinshaw), on behalf of the Council, gave a cordial welcome to all present. During the evening addresses were given and characters delineated by Drs Withinshaw and Hollander, and Messrs. Webb, Cox, and others. The whole of the items on the programme seemed to be highly appreciated; and repetitions of such evenings will be looked forward to with considerable pleasure by those who had the privilege of being present.

The usual monthly meeting was held at 63, Chancery Lane, on Tuesday, May 6th. Dr. Withinshaw presided over an audience which was considerably below the average in numbers.

The SECRETARY read the minutes of the previous meeting, which were confirmed; after which he read a report of the recently held Congress at Brighton, the satisfactory nature of which was well received. Three new members were proposed and elected.

Dr. WITHINSHAW consented to give a delineation of character, and Mr. Price (one of the new members) submitted himself for examination, and bore testimony after the ordeal to the correctness of the learned examiner's judgment.

Mr. H. C. DONOVAN was then called upon to read his paper upon "The Brain Side of Games, Sports and Pastimes."

The lecturer, in the course of his remarks, said he had chosen this title, as there was a brain side—that was to say, a phrenological aspect of viewing everything which concerned the welfare or otherwise of man. In fact it was almost impossible to study anything without being compelled to utilize phrenological knowledge.

Some members of that Society thought that certain subjects, such as religion and politics, should be excluded from their discussions, but as they could not separate man from either religion or politics, both subjects should be freely discussed as they contained valuable means of study for phrenologists. Their object to-night, however, was to confine their attention to one only of the many subjects they had to discuss. That subject was an investigation into the mental faculties required for the playing of games, sports, etc.

The lecturer had prepared a list of games shewing their relative intellectual and educational value, but said he could not deal with them all in the limited time at his disposal.

He would select, therefore, those that were national or popular at the present time. There were some games that required more intellectual faculties than others, because in some the players had simply to put into motion a dead ball, in others they were required to strike, hit, kick or catch a ball while it was in motion.

Mobility, or rather that faculty of the mind which cognized mobility, and thereby enabled the rest of the intellectual faculties, together with the moral and animal faculties also, to act and deal with a moving object, was that faculty known to us as Eventuality.

#### THE RANGE OF EVENTUALITY

was not confined to objects in motion, but also operated in passing events, enabling the mind to be impressed with the objects of our daily life as they happen, and to look at them without hesitation and excitement. Persons with small Eventuality are too bewildered, too startled with sudden movement, it disturbs their mental balance, and renders them incapable of efficient action in moments of excitement.

It is this Eventuality or sense of mobility which must be the dividing line in the classification of games and sports as far as the intellect is concerned. The phrenologist will know, however, that there are in addition some of the animal faculties to consider as Destructiveness and Combativeness. He thought these particular words did not rightly designate the functions of the organs they represented, and although he would not be disloyal to the terms generally accepted by the Society, yet for the purpose of this lecture he would use the expression Aggressive Energy for Destructiveness and Defensive Energy for Combativeness. Destructiveness was only a phase of the faculty which bore its name because it may be used in a vigorous way and nothing may be destroyed. To hit an object with all one's might was certainly an act of this faculty, but the desire was not to destroy but to overcome resistance, in order to obtain a desired end by putting an object in action. In our games then we could be aggressive, and yet have no desire to destroy.

"Combativeness" appeared to be more misleading, because it implied a combat, consisting of attack and defence. As much energy was required for defence as for attack. Every form of attack had its special form of defence, and in dealing with this faculty he preferred the use of the term Defensive Energy.

Some of our games partook more of the nature of war than others. Consequently, we must have an animal division as well as an intellectual. Those games which were of the nature of a combat, he should call combative games, as Cricket, Hockey, Baseball, Rounders, Football (both Association and Rugby), Lawn Tennis and Ping Pong. Others, such as are less combative, may be called competitive games. Such would include Billiards, Golf, Croquet, Quoits, Curling, etc.

Whether games were classified intellectually or animally it came to the same thing, for combative games required Eventuality to be more actively used than did competitive games.

Stretiveness, as an adjunct to both energies, would be seen to play an important part in all games. The intellectual organs required may be enumerated as: Individuality—the perception of objects in their totality; Form—the shape of an object; Size—its dimensions; Weight—its weight or gravity; Colour—its power of reflecting or affecting ether vibrations; Order—its regularity, sequence, uniformity; Number—its quantity as stated in figures; Eventuality—the

cognition of mobility; Locality—the perception of relative position; Time—the judgment of duration and interval; Tune—the cognition of sound; Language—verbal expression: also Comparison, Causality and Congruity.

The lecturer next dealt with the games in detail, the first being

#### CRICKET,

in which two players on the one side each occupied one wicket. The object of the game on the part of their opponents—the bowler and the other ten who constitute “the field”—was to place the two out of the combat. The bowler, guided by his Aggressive energy, aided by Individuality, Weight, Locality, and probably Time sent in a ball at the wicket. The batsman, first of all, was actuated by his Defensive Energy, as his first duty was to defend the wicket, but as the ball came within striking distance he had to decide whether or not he should assume the aggressive, and drive the ball as far as he could. This change of front must be decided on instantly, as a half-second's hesitation may be fatal to his aggressive or defensive intentions. How often may be seen the batsman strike too soon or too late, or misjudge the direction of the ball and strike the air. If the batsman assumed the aggressive with advantage the fight passed from the bowler to the batsman *versus* the field, the latter being thrown on their defence. To run after, or stop, or catch a ball is an act of defence, but as soon as the ball is in hand defence is at an end, and the holder assumes the aggressive, the batsmen again resuming their defensive positions. It would be seen that aggressiveness and defensiveness passed from bowler to batsman and from the batsman to the field, that it was in effect a system of warfare. A phrenologist watching the game would detect in addition to the energies mentioned, the faculty of Secretiveness displayed by the bowler, and by the batsman in a lesser degree. The perceptive faculties of both were so actively exerted that it had been found necessary to erect a white canvas screen behind each wicket to prevent their attention being diverted.

This was the brain side of cricket. It would be impossible to explain the phrenology of all the tricks and dodges of bowlers. Each bowler has his special “form” of delivery. The phrenologist would recognize the “good eye” of a cricketer to mean good Individuality, Weight, Eventuality, Locality, and even good time; for Time was an element in batting. He (the lecturer) had conversed with cricketers who were also good musicians, and they agreed that Time was necessary both in batting and bowling, though they could not explain how.

#### FOOTBALL

contained more of the conditions of actual warfare than in most other games. The play opened with the full force of the opposing teams. After the “kick-off,” aggression and defence passed so rapidly from one side to the other that to explain the nature of the acts in detail would take too long. To take the act of passing in the Rugby game would explain what was meant. A player in this game was allowed to hold the ball and run with it towards the opponents' goal. This was an act of aggression. To prevent this the other side, acting on the defensive, pressed him closely, when he immediately assumed the defensive and passed the ball by throwing it slightly behind him in order that his confrères may obtain possession of it. Mistakes were, however, made in passing, owing to misjudgment as to the distance and direction the ball had to be thrown. The accuracy of this act depended on Weight, Locality, and Eventuality. The

over-aggressive man passed too late, the under-aggressive man was too willing to pass the ball and did it too soon. The virtue of passing was that it should be done at the right moment, in the right direction, and with just the right amount of force and no more. Both cricket and football were glorious sport, and the lecturer mentioned with pleasure that when in Monte-Video recently football was in fashion while the bull-ring was neglected and in a state of decay. He trusted these games would spread into Spain and Portugal, and the killing of cattle be left to the butcher.

Billiards, croquet, and golf were next dealt with. In these games there was no combat, each player being engaged alternately. In billiards, Weight and Locality were the chief faculties employed and with such nicety that the balls would rest in the exact position required by the player. Golf was the fashionable game of the wealthy and idle classes and to be preferred to the slaughter of deer. In this game force and direction had to be imparted to a ball of a fixed weight. The medium for giving the necessary force was a club, which the striker selected from a number, of various forms and weights. In this game there were obstacles and difficulties to be surmounted by the striker (or player). Locality was a necessary organ to direct the position of the player.

Lawn tennis was a form of combat. The players faced each other, the separating line being a fixed one, attack and defence pass rapidly from one to another. The quickness of return with the proper direction appeared to be the force of the game. Weight, Eventuality, and Locality were the faculties employed, and no better exercise for them could be obtained.

Croquet required no Eventuality, no quickness. It partook of the nature of a kindergarten game, but it exercised Weight and Locality. The lecturer then passed on to what he termed

#### BLOOD SPORTS,

where killing came in as a pastime. These he divided into two groups—the true and the false sports. As typical of the former, he instanced snipe-shooting. He said there were for this “sport” no birds driven across the muzzle of the gun, each “sportsman” having to find his own game; and as these birds had a rapid and irregular flight, the greatest quickness was necessary to take advantage of the chances offered. Other hunting was also given as a specimen of true “sport.” The false sports were given as fox-hunting, tame deer hunting, and coursing. To hunt meant to find to pursue, to attack and to kill when captured, or in attempting to capture. But the so-called hunters in these “sports” did nothing of the kind. It was all done for them by the dog. They simply followed the dogs; the horses carried the riders, and jumped the fences and ditches, and although the men and women said they did these things, it was not so. The last sport he would mention was a butcher sport, in which the slaughterers took their stand in some favoured spot, whilst the keepers drove the birds past their slaughterers, who simply blazed away with guns they were even too lazy to load.

The lecturer concluded with a reference to the educational value of these games by the exercise of the various faculties to which reference had been made, which faculties were those we were constantly called upon to exercise. He deprecated systems of word-cramming in education instead of the practical exercise of the faculties. He thought that as it was not degrading to pant and sweat over many of these games, the indulgence in them would help to increase the love of labour and would ultimate in its ennoblement, as it

was ennobling to all who had the moral courage to take part in it.

A brief discussion followed the lecture, in which the President, Mr. Webb, and Mr. Padfield spoke. A vote of thanks to the lecturer closed the proceedings.

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### Provincial Council Congress.

The Provincial Council of the British Phrenological Society held their First Annual Congress at Brighton on Thursday, April 24th, in the North Road Lecture Hall. The local arrangements had been undertaken by the Brighton and Hove Phrenological Association, and were carried out successfully. Among the numerous persons present at the various meetings were Rev. F. Wilkinson (Ipswich), Dr. C. W. Withinshaw and Messrs. G. Cox and G. E. O'Dell (London), T. Timson (Leicester), C. Burton (Birmingham), Miss Ward (Hastings), Mr. Gapper (Portsmouth), G. LeM. Spurgeon (Worthing), Dr. George Tocher, Councillor McClean, Mr. J. Millott Severn (Secretary of the Provincial Council), and a large number of others from Brighton, Shoreham, Lewes, etc., etc.

The proceedings commenced with an afternoon meeting, presided over by the Chairman of the Provincial Council, Rev. F. W. Wilkinson, of Ipswich. The attendance was not a large one, but as the business of the session was mainly that of the internal organisation of the Society it was only suitable for representatives who were interested, and the public were not invited.

Rev. F. W. WILKINSON, in opening the meeting, said he hoped all present would be thoroughly interested. The present was the first congress of the Council, and it was being held at Brighton on a bright day, which he trusted would be an augury of many bright congresses. He would ask their Honorary Secretary to make a statement.

Mr. J. MILLOTT SEVERN gave a brief history of the formation of the Provincial Council for the purpose of extending a knowledge of Phrenology in the provinces. The holding of an Annual Congress was for the purpose of comparing notes and taking counsel for further work. Its special province, however, was to foster the establishment and growth of local societies with objects similar to that of the Incorporated Society.

The CHAIRMAN then asked for reports of societies.

Mr. COX reported that the parent society, the British Phrenological Society Incorporated, was in a sound and healthy condition with a constantly increasing membership. It comprised many departments of labour, and one project now under consideration which it was hoped would be realised was the establishment of a large teaching institute.

The SECRETARY read a report of the work of the Leyton Society, in which it was shewn to be doing good work; and as a result its membership and income were increasing. Among the most recent of its new members were J.P.'s, clergymen and teachers.

BIRMINGHAM Society has passed through a critical period during the past year, but is looking forward to a time of greater prosperity than that of previous years. The Council has under consideration a scheme for examinations on the same lines as the Science and Art examinations. Other important matters are also being considered.

BIRMINGHAM KESWICK Society reported that they had been in existence two and a half years, and had held weekly

meetings for the members and monthly meetings for the public, which had been well attended. Schemes for more effective public work were being organised.

THE LONDON PHRENOLOGICAL INSTITUTION was mentioned by Mr. Severn as working effectively as a teaching centre, also for the lecturing and literary work of its President (Mr. S. E. O'Dell) and his accomplished staff. No official report was, however, presented.

THE FOWLER INSTITUTE, London, was also alluded to by Mr. Severn, who recognised it as the chief teaching and publishing centre. It was the British branch of the American Phrenological Institution, the oldest existing Institute of the kind in the world, having been established in 1839.

Mr. T. TIMSON reported that the Leicester Society was chiefly engaged in mission work, but their efforts were not as successful as they could desire. However, their members were earnest, and aimed for success.

Miss WARD, of the Hastings Society, said Hastings appeared to be slow and conservative, yet they were doing good work, and maintained their position. They were doing their best to help on the claims of Phrenology.

Mr. J. MILLOTT SEVERN, for the Brighton Society, said it had just completed its fifth year, and the present congress shewed that its influence and work were being felt and recognised both locally and "further afield."

The consideration of resolutions was the next item.

Mr. T. TIMSON moving the following: "That Provincial B.P.S. Fellows and Members be requested to furnish reports of phrenological interest occurring in their districts," and "That Provincial Fellows be appointed missionaries or representatives for the B.P.S."

A discussion ensued, in which Messrs. Cox, Burton, Gapper, Ford, and Severn took part. Subject to the approval of the Central B.P.S. Council these resolutions were passed.

Resolutions referring to the publication of reports and lists of district representatives were withdrawn.

The next resolution was moved by the Secretary: "That adequate means be adopted to secure the success of the Annual P.C. Congresses." He asked for suggestions as to the best time and method of holding these.

Mr. TIMSON hoped to be able to arrange that the Congress should next year be held in Leicester.

Mr. WEBB asked if these Congresses could not be held during a holiday season, as Easter or Whitsun, when excursions were being run at cheap fares, to enable representatives to travel at little cost.

Mr. BURTON supported this view.

Mr. SEVERN said that as holiday times were usually the most busy for practising phrenologists he thought it would be difficult to secure their presence at such a time, but as most railways issued tourist tickets after May 1st in each year he thought that might meet the case, and, for many reasons, May would be a suitable month for holding the Congresses.

The matter was referred to the executive for consideration.

Mr. Cox said, in reference to the resolution standing in his name—"That means be adopted of increasing provincial membership of the B.P.S."—that as the B.P.S. must necessarily assist provincial members, he hoped they, in their turn, would put forth all the effort possible to maintain the dignity and advance the interests of the parent society by assisting in the increase of its membership.

The question of the circulation of the POPULAR PHRENOLOGIST was also dealt with by Mr. Severn, Mr. Burton, and others, after which the Chairman made a few remarks, and the meeting adjourned.

A special tea had been provided by the Ladies' Committee and friends, to which sat down the representatives and visitors, numbering nearly 60.

After the social cup had been partaken of, the friends enjoyed the quiet pleasures of conversation and friendly greetings, a privilege apparently much appreciated.

### GREAT EVENING MEETING.

During the interval of waiting from the gathering of the audience to the time of opening, Mr. W. Hards, an elocutionist of exceptional ability, rendered a humorous recitation, "How We Chose Our Parson," which elicited great applause.

At the time announced, 7.30 P.M., GEORGE TOCHER, ESQ. (L.R.C.S.), took the chair, amid the warm greetings of the audience. He said this was the first occasion on which the Provincial Congress of the British Phrenological Society had been held in Brighton, and it gave him much pleasure to preside over such a large and representative gathering. Phrenology was now recognised as a science, being represented by an incorporated body. The phrenologists accredited by that society were no charlatans. In giving delineations of character they did so from a knowledge of the anatomy and physiology of different types and the formation of the cranium, just in the same way that a physician determines the brain centres. The speakers would tell them all about it. Of course he believed in the Science, or he would not have been asked to take the chair that evening. He would call on the Secretary to make a statement.

The SECRETARY read some letters of regret and apology from Dr. Hollander, Councillor Clarkson-Wallace, Messrs. Webb, Donovan, A. Hubert, G. J. Holyoake, F. D. Blyth, Proctor, Clinton, Dutton, Parish, etc. He took the opportunity of mentioning the terms of membership of the Brighton Society; and if all the Brighton people present who were interested in Phrenology would join them, the Society would speedily become the largest of the provincial societies.

Mr. Cox, Hon. Treasurer of the British Phrenological Society, in a well-expressed defence of Phrenology, claimed for it that it was scientifically sound, of value in social life, in self-discipline, in educational matters, and as a remedial agent in the great problems of criminality and insanity. Phrenology got a bad start when the French Academy came to the conclusion that the brain was one undivided organ, with no localization of function. This mistake had greatly retarded the progress of Phrenology, and left it in the hands of incompetent practitioners. However, now the lost ground had been made up, and Phrenology was steadily taking its place as a science of the utmost benefit to mankind. Application of the knowledge gained by Phrenology would enable the best of what a man was capable to be got from him, and would give him valuable information as to himself and others. An application of phrenological principles would substitute for our barbarous methods of punishment of criminals a merciful consideration of deficiencies. Mr. Cox quoted Henry Ward Beecher as saying that whether a man were a Calvinist or Arminian depended more upon the shape of his head than upon any catechism in which he had been drilled.

Mr. BURTON, of Birmingham, was called upon to give a short lesson in Phrenology. He used blackboard illustrations to shew the chief divisions of the brain, the intellect, propensities and sentiments, explaining their various

functions. He said the head may be divided into three planes—(1) The base, or lower part, indicated the location of the brain centres of the physical and animal functions; (2) the middle belt, or plane, shewed the business sphere and the faculties concerned with home, society, mechanics, reason, knowledge of things, and their application to economic ends; and (3) the top region, or higher plane, represented the religious and spiritual, intuition, morality, prophecy, etc. The lesson was lucidly delivered and much appreciated.

Dr. C. W. WITHINSHAW, President of the Incorporated Phrenological Society, then addressed the meeting. He paid a high tribute of praise to the work of the POPULAR PHRENOLOGIST and its staff, including Mr. Severn, whose earnestness and enthusiasm in the cause of Phrenology were fully recognised, and he thought Brighton should feel proud in having so able and practical a phrenologist located there. He then proceeded to speak on

### PHRENOLOGY AND MEDICAL SCIENCE.

He said that medical practitioners were beginning to more fully recognise the claims of Phrenology, and to utilize it in connection with their practices. He related some telling and practical experiences, and repeated some conversations he had had with members of his profession, all proving that the subject was attracting attention and demanding consideration. He had recently attended a hospital lecture, in which the case of a lady who had tumour in the pre-frontal region of the brain was dealt with. Previous to the tumour the lady was at least of ordinary intelligence, but after, the intellect was deranged. Not mentioning Phrenology, he questioned the lecturing physician as to whether this case did not substantiate the fact that the pre-frontal region of the brain was the seat of the intellectual powers. The lecturer said "Certainly," and quoted several eminent authorities to prove it. Dr. Withinshaw then quoted to the lecturer the opinions of others equally eminent antagonistic. "Ah," said the physician, "but they are only laboratory men," thus intimating that their opinions were not of much value. Thus were the truths of Phrenology being substantiated by many who are ignorant of phrenological claims. The speaker quoted other cases, and left a marked impression upon the audience.

Mr. T. TIMSON gave a reading of character with his usual insight and fluency of expression. The delineation elicited applause.

Mr. J. MILLOTT SEVERN next delivered a very practical address on

### THE VALUE OF PHRENOLOGY IN CHOOSING A PROFESSION.

This was another department of phrenological science, and helped to shew how many-sided the subject was. It could in this connection be applied with immense advantage to every-day life. The world would be much better and the people happier if each could ascertain and pursue those avocations for which his abilities especially endowed him. Mr. Severn dealt ably with his subject, few phrenologists being better qualified to deal with this special phase of the subject, as readers of our Journal have reason to know.

Mr. Cox consented to read two heads, and two sisters submitted themselves for examination. The differences in their mental developments were aptly and correctly described, to the interest of the audience.

The next speaker was Mr. G. E. O'Dell, of the London Phrenological Institution, whose subject was

## PHRENOLOGY IN THE SERVICE OF MAN.

Mr. O'DELL quoted Stevenson's story of the visitor from another planet, who, having passed through a grove of trees, and being presently brought amongst human beings described as belonging to the greatest nation on earth, declared his preference for "those people with the green heads." Whenever, said the speaker, they detached themselves sufficiently to get something like an outside view of man, they had to acknowledge him to be a poor sort of creature. But in the very fact of their thus realising their shortcomings as a race was the greatest possible consolation. It meant that deep down in the heart of every man was a vision of perfection, radiant in some, scarcely smouldering in others, but sublime and inalienable, perhaps the one truly human possession. They must have noticed that in recent times there had been a great change in the philosophic attitude of those who cared for the welfare of men—there had been a shifting of the centre of moral interest; the mediæval spirit that sought the realization of the human ideal wholly in another world was giving place to a modern spirit, that, whatever the individual attitude relative to another world, sought to build up a great humanity in this. Then another marked note in modern thinking was the tendency to accentuate the need of scientific method in working all the levers by which human nature might be raised to a higher level of moral and intellectual efficiency. The cry was for a more scientific treatment of the problems of education, the reform of the criminal, the reclamation of the drunkard, the improvement of the unfit. Well, anyone acquainted with Phrenology knew that, as a means towards the better understanding of human nature, and the systematic development of character, it was of more value than anything else in psychological science. There was no need in this connection to claim too much. It was always well in the advocacy of anything to see how much you could do without. Phrenology was a group of observed facts regarding the physiology of the brain which provided as one of its implications a means of studying certain phases of the action of the mind, and as another implication a means of determining individual character. This group of facts and these two implications were the phrenological contribution to the study of mind. When they had thus narrowed themselves down, however, to a severely scientific conception of Phrenology, not as an unrelated thing, but as a department of knowledge, they had to say further that the phrenological contribution was the biggest ever made to mental science, and that the phrenological method of research into human nature was the richest in results and the most fruitful in issues of practical utility. The world's thinkers were slowly, painfully, by tortuous ways, getting to the point reached a century earlier by the phrenologists. But now that they were at last convinced that all problems, social, economic, religious, had to be stated finally as problems in human nature, they were rendered almost helpless to do more, other than in a very tentative way, by the need of an intelligible conception of the forces of which human nature was made up. The phrenological method provided the means of getting at such a conception—and then applying it for all it was worth. Mr. O'Dell then spoke in some detail of Phrenology as a means of criticism in getting rid of the "personal factor" in philosophic thought, and as a means towards self-development and the systematizing and individualizing of education, especially moral, to which latter source they were to look more than anything in promoting a quicker march towards a greater perfection in human life.

Mr. J. MILLOTT SEVERN next delineated the characters of

two gentlemen, who formed an interesting contrast. The delineations were given with Mr. Severn's well-known cleverness, and gave much satisfaction.

Rev. F. W. WILKINSON was the next speaker. He had been requested to speak on "The use of

## PHRENOLOGY IN RELIGIOUS WORK

to ministers, clergymen and others." He said that the subject allotted to him was no doubt to give him an opportunity to explain the profit and benefit of the study of Phrenology to him, as a minister, in his work. As the ministry had for its aim the bringing out of the best in human life, it was necessary that the minister should be well acquainted with human nature. Especially so when it was remembered that in a congregation you had all phases of human life and all grades and shades of development. It became necessary, in appealing to men and women, to approach them on the line of least resistance. A minister who had studied Phrenology knew that, when he had to deal with a person who had a narrow high head, with a large degree of firmness, that the individual would be more or less bigoted. He also knew, by the contour of the head and the dominating faculties, as to whether persons were spiritually minded, emotional, logical, ideal, or practical, and this explained the various phases of manifestation in church life. Phrenology assisted very largely in giving practical advice of religious matters, especially in cases tending to religious mania; illustrations were given. It also assisted materially in the organization of the church and in the selection of the various officers, *viz.*, The Chancellor of the Exchequer should be one who could organize and raise funds as well as disburse; the Secretary should be a man of order, etc.; the School Superintendent should not only know how to control but be fond of children; the Visitors should be selected for their capacity and adaptability to their various duties. It explained why some persons were emotional in their religious life, others æsthetic and fond of ritual, and enabled the minister or clergyman to harmonise matters and meet each individual practically on his own plane and bring out the best possible character. It also assisted largely in starting the pendulum of thought on the religious plane.

Mr. T. TIMSON gave an address on the "Practical Application of Phrenology and its Progress in the Provinces." He related some of his experiences with practising "character readers" in the towns he had visited, more especially with palmists, readers of stars, and other fortune tellers. He deprecated the practice of such under the cloak of Phrenology, and it was particularly gratifying to know that the Parent Society being now incorporated would give a higher status to its members who were practitioners.

MISS WARD followed with the delineations of the characters of two children, which were capitably given, and aroused interest.

The CHAIRMAN, in a few remarks on the interesting and instructive nature of the meeting, closed the proceedings.

On Friday evening, April 25th, Mr. Severn delivered his popular lecture on

"CELEBRITIES I HAVE PHRENOLOGICALLY EXAMINED," the proceeds of which were devoted to the expenses of the Congress. Councillor McClean presided. The platform was decorated with over fifty large beautifully drawn portraits of statesmen, authors, ministers, actors, etc., all of whom had been subjects of the Lecturer, and whose sketches had from time to time appeared in this Journal.

Mr. SEVERN displayed great earnestness in explaining the peculiar characteristics of each, and in comparing one with another, shewing the common developments which were possessed by those of similar professions. The lecture was a clear exposition of the principle that nature adapts individuals for special callings. He emphasized the fact that a qualified phrenologist could point out the special bent of the mind in individual cases, and state most emphatically the particular business for which each was adapted, and it became a moral responsibility on the part of all to seek the aid of Phrenology on this point. The Lecturer further shewed by the aid of the diagrams how this was possible, pointing out the high moral organs combined with the intellectual, of Drs. Parker, Clifford and Talmage, the large frontal developments of great statesmen; the wider heads of business men; and so with other professions.

The CHAIRMAN spoke highly of the esteem in which Mr. Severn was held in Brighton, and of the good work he was doing there. Everyone present must admit that Mr. Severn was an earnest and capable phrenologist, and the lecture they had just listened to was an evidence of his ability and popularity.

Mr. HORACE FORD proposed a vote of thanks to the Lecturer.

Dr. TOCHER, in seconding, spoke of Mr. Severn's ability, and his own personal interest in the lecture and in Phrenology. He hoped the Brighton Society would in its next session become a great and influential body. He was delighted with the success of the Congress meetings.

The vote of thanks was carried with acclamation.

\* \*

**BRIGHTON AND HOVE PHRENOLOGICAL ASSOCIATION.**—At the concluding meeting of the winter session, the President gave a lecture on "George Eliot, Her Life and Character." The attendance was good, and the lecture much appreciated. A vote of thanks was accorded the President for his services during the session.

**BRIGHTON.**—On May 1st Mr. J. Millott Severn delivered a lecture on "The Fundamental Principles of Phrenology" at the Schoolroom, Upper Gardner Street, in connection with the Co-operative Society's Women's Guild. The lecturer dealt also with the practical utility of Phrenology. The attendance was large, and the audience (chiefly ladies) an appreciative one. A discussion followed, and questions were asked and replied to. A cordial vote of thanks to the lecturer closed the proceedings.

**WOLVERHAMPTON.**—Mr. T. Timson, F.B.P.S., delivered a course of lectures at St. George's Hall to good audiences. The chairman of one meeting, Councillor Stewart, stated that 38 years before, on that same platform, he had been, as a boy, examined by the late Mr. L. N. Fowler, and the advice he then received had been invaluable to him. Much of what he had achieved since was due to the instructions of Phrenology as to the best way to apply his ability to secure success. Councillor Weaver, chairman at another of the meetings, also spoke well for Phrenology, and hoped the time was not far distant when it would be applied for educational and other purposes by the authorities. Cordial votes of thanks were accorded the lecturer.

**YORKSHIRE AND LANCASHIRE.**—For some time past Mr. R. W. Brown has been touring through the above counties, and his lectures have been listened to by large audiences. In some districts the interest was greatly in-

creased when it became known that ladies and gentlemen who were well known had consented to be publicly examined. One gentleman, a noted Welsh musician, submitted for examination, and, as his familiar characteristics were delineated, the audience manifested their full satisfaction by repeated outbursts of enthusiasm. At another lecture a noted railway man, nicknamed "Jumbo," submitted to be publicly examined, and his case elicited much applause. A lady, who was well-known as a preacher, also underwent a public delineation, and confessed her full confidence in its accuracy. The final lecture was given in the Primitive Methodist Schoolroom, Golborne, near Wigan, the subject being "Men and Babies," phrenologically considered. The lecturer dealt with infantile and mature life, with its analogous and anomalous characteristics, and suitable counsel was given to the parents present as to the proper education of their offspring. Mr. Brown anticipates undertaking another tour through the counties of Hampshire, Wiltshire, and Cornwall during the coming summer.

### ANSWERS TO CORRESPONDENTS.

CONDUCTED BY JAMES WEBB, F.B.P.S.

A. B. COPLEY (*64, Halford Street, Leicester*).—The works by James on Psychology are considered very good by those who know nothing of Phrenology, and yet are, as they think, students of Mental Science. Books on this subject generally contain some ideas gleaned from Phrenology, but their general make up consists of meditations by the author, of little practical value. Each writer, writes according to his own adumbrations, and he rarely agrees with another, except when he copies from him. The best works on Psychology are Combe's *System of Phrenology*, Spurzheim's "Philosophical Principles of Phrenology," his "Natural Laws of Man," his "Phrenology or Doctrine of the Mind."

In regard to works on the Nervous System I should recommend Ecker's *Convolution of the Brain*, Solly's *Human Brain*, and if you can get a copy Spurzheim's *Anatomy*. You will be able to get Gray's *Anatomy*, and Quain's *Anatomy* from your Free Library, I should think. They have excellent chapters on the Nervous System. I presume you read Dr. Withinshaw's articles in the POPULAR PHRENOLOGIST. The writer you name on Psychology (James) and Dr. Baldwin are the two principal American writers on the subject.

It has been said that the Round Towers of Ireland were built to puzzle posterity. I may be alone in my opinion, but I think it quite as apposite and much truer to say that the modern works on this subject, apart from Phrenology, were written to torture the human mind.

James Sully in speaking of James's Psychology says: "His work will live—if only through the charm of its literary expression—when most text-books lie dusty and forgotten." You will see possibly with me that your author's work does not receive the approval of our greatest English psychologist because of its teachings but rather for its literary "charm." Why? Because, as I have pointed out, no two writers on the subject can arrive at the same conclusions. They *think and write* rather than *see and write*. All the books I have named can be loaned from the library of the British Phrenological Society. If not a member of that Society I shall be happy to propose you for membership.

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June 3.—Lecture on "Mind and Body," by R. D. STOCKER, Esq.

FOWLER PHRENOLOGICAL INSTITUTE, 4 and 5, Imperia Buildings, Ludgate Circus, E.C.—Wednesdays, at 7.30. FREE.

BIRMINGHAM.—BIRMINGHAM PHRENOLOGICAL SOCIETY, Edward Street Chapel Schools, Parade. Every Tuesday, at 8 p.m.

June 3.—"Principles of Phrenology," Mr. J. E. CHAMBERS.

„ 10.—"Language," by Mr. S. GRIMMETT.

„ 17.—Members' Practice.

„ 24.—"Locality," by Mr. R. E. HADLEY.

MIDLAND PHRENOLOGICAL SOCIETY, Birmingham Coffee House, Snow Hill.—Wednesdays, at 8 p.m.

June 4.—Questions and Answers.

„ 11.—Lecture by Mr. CLARKE.

„ 18.—"The Moral Faculties," by Members.

„ 25.—"Volition," by Mr. JONES.

BRIGHTON.—BRIGHTON AND HOVE PHRENOLOGICAL ASSOCIATION.  
 Summer Recess—No Meetings.

LEICESTER.—LEICESTER PHRENOLOGICAL SOCIETY, Phrenological Institute, Museum Square, New Walk. Meetings every Thursday at 8 p.m.

LEYTON.—LEYTON PHRENOLOGICAL SOCIETY, Congregational Lecture Hall, Grange Park Road. Fridays at 8 p.m. Admission FREE.

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VOL. VII. No. 79.

JULY, 1902.

ONE PENNY.

## THE POPULAR PHRENOLOGIST.

JULY, 1902.

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Correspondents are particularly requested to note that the different departments are separate, and will save delay by writing to each only on its own business.

### EDITORIAL EFFERVESCENCE.

The one absorbing topic at the present time is that of the Coronation of King Edward VII. and Queen Alexandra; and phrenologists like other people are anxious to shower their blessings on those whose destiny it is to assume the reins of government. Under the wise training of loving parents, aided by Phrenology, our Sovereign King has developed into a genial and tactful gentleman. With a generous development of the social faculties such as he possesses we can only suppose what he may have become in the absence of that wisdom which summoned Phrenology to its aid. The late Prince Consort was a farseeing and sagacious parent.

It is not as widely known as it should be that the late Prince Consort solicited the advice of George Combe as to the education of the Royal children, and the phrenologist had several interviews with the Prince and with Queen Victoria at Buckingham Palace in 1850. He also interviewed the teachers of the young Princes to advise them as to their preparation for their duties. Dr. Ernest Becker, who had charge of the Prince of Wales (King Edward), spent three months in Edinburgh to study Phrenology under George Combe, as well as physiology and the English language under Sir James Coxe and Mr. Mattieu Williams, both devoted phrenologists. On October 20th, 1851, the Prince Consort wrote to George Combe acknowledging the services he had rendered by his phrenological delineations of the Royal children, and his advice as to their education.

We have had to bid "Good-bye" to a member of the B. P. S. who has been called to service in the great republic of the West. Mr. J. de Haas, a gentleman of splendid attainments and of rare enthusiasm, of whose presence we have seen too little, is one of the recognised if not indeed the foremost leader of the Jews' Zionist Movement. So valuable are his services considered that there has been an almost unanimous demand for them from his American co-religionists, and he has gone, in response to the call, to take the lead in organising the vast scattered forces of those who seek the home of their patriarchal forefathers.

To wish Mr. de Haas "God-speed" meetings have been held in London by the B'nei Zion Association and the Hasmonian Club; and presentations have been made him which testify to the esteem in which he has been held by his friends and co-workers. The *Jewish World* and *Jewish Chronicle* both give excellent reports of these gatherings, in each accompanied by a life-like portrait of Mr. de Haas. I trust our departing member will not cease to espouse the phrenological cause, and that he will find Phrenology of value to him in his new sphere of action, enabling him to rightly estimate the moral and intellectual worth of the people he meets.

It is to be hoped that a good attendance will greet the Rev. Charles Edmunds (Vicar of All Saints', Leyton), Past President of the Leyton Phrenological Society, when he lectures at Chancery Lane on Tuesday, July 1st. His subject is an eminently practical one, because it is the result of his own personal experience; and it is by demonstrating how Phrenology can be, and is, of practical value in everyday life that its usefulness will ultimately be recognised. Let every one who can be present at this, the last, lecture of the B. P. S., Session.

Mr. J. W. Taylor, of Morecambe, deserves our sympathy. The printers of his recent work, "The Revised Twentieth Century Phrenology," failed to deliver the last four hundred volumes previous to their bankruptcy. Mr. Taylor naturally expected the trustee to deliver these books to him, but the trustee instead sold them with the business. Mr. Taylor then sued the purchaser, but the Court decided that if Mr. Taylor wanted the books he must pay the purchaser for them. Now, as Mr. Taylor had already been condemned to pay the bankrupt estate for them, it is rank injustice to counsel him to pay twice over for articles for which he had only expected and agreed to pay once. My literary readers should take warning by Mr. Taylor's experiences.

## OCCUPATIONS AND PROFESSIONS.—XXXI.

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

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## THE PHOTOGRAPHER.

Few businesses, or professions, as one may term it, have made such rapid advances during recent years as that of photography. As an art-science in matters of investigation and record its services in the path of progress have become indispensable. Not alone in portrait-taking, but, regarding it as one of the most useful of investigating apparatuses, the camera is now employed in recording and conducting researches in a vast variety of ways by astronomers, meteorologists, surgeons, physicians, geologists, artists, chemists, botanists, physicists, and anthropologists; in the bureau of the statesman, the counting-house of the merchant, the offices of the lawyer, draughtsman, clerk, the workshop of the engineer, etc. Photographic facsimiles of authentic documents are held in courts of law to be as good, almost, as the documents themselves; thus for the purposes of lawyers, statesmen, diplomatists, etc., the art is invaluable.

There are advantages and disadvantages connected with this profession as with nearly all others. In the first place, it is admitted to be crowded; chiefly, perhaps, because of the many

## AMATEURS WHO DABBLE IN THE ART.

It will be seen, however, from what has already been stated, that there is plenty of opportunity for developing and extending its uses; yet only those who are adapted to enhance its value and perfection in the best productions of photographic art may expect to succeed in and adorn the profession.

Photography is recognised as an artistic-scientific profession; and to succeed in it the individual must possess artistic-scientific as well as business abilities. He must have considerable knowledge of chemistry, and be fairly versed in the technicalities of art. There are firms in London and provincial towns which take pupils and apprentices at a premium varying from £25 to £100 according to the firm's recognized standing. The engagement is generally for four years, and a small weekly wage is usually given. When competent to take a position as chief assistant or operator, a salary of two or three guineas or more per week may be earned; though 35s. to two guineas per week is more nearly the ordinary wages paid. But the aim of the aspiring pupil is generally to go into business on his own account. It is an advantage then to join the "Professional Photographers' Association," of which Mr. Alfred Ellis, 51, Baker Street, London, W., is the Honorary Secretary. Though founded only as recently as last year, this association has a membership which includes the names of some of

## THE BEST PHOTOGRAPHERS IN GREAT BRITAIN,

and it is doing much to enhance the interests, and raise the status, of professional photographers. Some years ago the Royal Photographic Society was established, but previous to this the photographer had practically no status, excepting the position which each made for himself by good work done. From £50 to £100, at least, is required to commence business, even in a small way. The young pupil would do well to augment his knowledge of art and science by attending the art and science schools or classes which are established in most large towns. Many young ladies are

employed as mounters, retouchers of negatives, reception-room attendants and book-keepers; and in other light work well-suited to persons having artistic tastes, at a salary ranging from a few shillings to two guineas per week according to their skill and proficiency.

The various chemicals used, and the necessary operations conducted in the "dark-room" (though not so injurious since the partial, if not general, abandonment of the wet collodion process, when photographers, closely confined, unavoidably, exhaled much of the fumes of ether and alcohol), are still a source of detriment to the health, because of the scarcity of light and air; unless the "dark-room" is constructed on the latest improved plans. If much occupied in the "dark-room," a brisk walk should always be

## TAKEN AFTER BUSINESS HOURS.

Phrenologically, the photographer should possess large perceptive, Form, Size, Individuality, Colour and Order, also Comparison, Constructiveness, Imitation, and Ideality so that he may have a natural taste for art. Large Human Nature and Causality to give him an interest in studying physiognomical differences, and the characters and appearances of others so as to assist him in "posing" to the best advantage. These combinations will also give him an analytical and scientific bent. He should have well-developed executive organs, Firmness, and fair Acquisitiveness, conjoined to well-developed perceptive to give him energy, perseverance and business tact; and sufficient Agreeableness and Concentrativeness to make him suave, patient and persuasive. He should possess a healthy and somewhat wiry constitution together with a fair development of the mental temperament so as to enhance the activity of the whole of these specific mental qualities.

## THE WAITRESS.

At this time of the year, especially at sea-side and inland places of holiday resort, waiters and waitresses are usually in demand. The waiter or waitress should be a person of good appearance and address, persuasive, agreeable and adaptable in manners; honest, straightforward and trustworthy; active in disposition, observant and alert. The perceptive organs, including Order and Calculation, also Eventuality, Human Nature, Comparison and Ideality should be fairly developed, so as to give quickness of perception, insight into character, alertness, a good memory, neatness of appearance, quickness in reckoning and active business tastes.

## THE SCHOOLMASTER.

The duties of the head-master (which mean also those of the head-mistress) differ somewhat from those of the ordinary teacher; and to be fully successful he needs to have similar mental qualities, though stronger in their developments, and on the whole a wider head than the teacher. For, besides being a teacher and disciplinarian, he is also especially an organizer; and to be fully successful, he should possess well-developed executive organs, Constructiveness, Cautiousness; breadth in the reflective, planning and reasoning powers as well as prominence in the perceptive, and the vital temperament may with advantage be more pronounced in him.

Though most teachers aspire to be schoolmasters or schoolmistresses, yet many who acquit themselves well as subordinate teachers would fail as schoolmasters, because of a lack of organizing qualities; while many who fail as teachers could succeed well as schoolmasters or schoolmistresses, having better organizing than teaching qualities,

## GENIUS. — V.

BY F. FRAMJEE.

## EARLY DEVELOPMENT OF SPECIAL TALENT.

Precocity, or the early development of mental powers, is oft regarded as an element in Genius. Lombroso admits that as a character it is common to Genius. It is surprising how, at a comparatively very early age, some men have shewn developed aptitudes. Dante wrote sonnets at the age of nine. Tasso wrote verses at ten. Comte started social reconstruction at fourteen. Pascal philosophised at thirteen. Bacon contemplated scientific reforms at thirteen. Tycho Brahe gazed and measured star intervals at fifteen. Mozart was a player at four; composer at six. Beethoven, careful and tentative, displayed extraordinary musical powers at thirteen. Pope admits being better able to write in verse than prose; to quote his line, "lisped in numbers, and the numbers came." Moore wrote comic epilogue at eleven. Bellini composed religious pieces for the Church in his eighth year. Sir T. Lawrence took correct likenesses at the age of five, and thereby supported an aged father. Doré published lithographs at eleven. Niebuhr was a historian at seven; Michael Angelo a painter at nineteen; Bossuet a great

## PREACHER AND ORATOR AT TWELVE;

Voltaire a philosopher at thirteen; Pico della Mirandola a linguist from childhood. Claude Vernet drew at four, and gained celebrity as a painter at twenty. Gall was an observer of mental capacities from boyhood. Many other cases can be cited with advantage, but this list suffices.

Curious is the autobiography of John Stuart Mill. Under the immediate supervision of a stern father, whose rigid utilitarianism and strict discipline made him direct the education of his son, under personal superintendence, young Mill never went to school, hence was singularly free from many unpleasant associations connected with school life. Little Johnny never was a boy; did not understand a toy or a plaything, nor even a companion to play with, and at a very early age was duly invested with the responsibility of watching and managing the education of his brothers and sisters. He scarcely remembered the age when his study of Greek commenced, but believes when he was about three years old. At eight he had almost completed his Greek classical studies; then Latin and mathematics began, coupled with history, and the reading and study of the poets.

James Mill, the father, possessed an astonishingly analytical mind. He dissected

## BEAUTY IN EVERYTHING

instead of admiring it; looked upon poetry as exaggeration; oratory as misrepresentation, and with a firm belief declared that such studies excited the imaginative faculty, and warped judgment.

Young Mill began the study of Logic at twelve, and at that age his acquisitions, qualifications, and developed powers were equal to that of a professor.

His education was directed upon a principle, which Darwin terms "Methodical Selection." His father had an ulterior idea in view to make his son a typically conceived philosopher; and upon a predetermined plan set to work for the achievement of that end.

Such a process of selection cannot be applied to all, because the appropriate basis of cerebral activity must pre-

exist with health as well as organic affinity to submit to such a discipline.

As there are grades of mental superiority in dogs from the Australian dingo to the shepherd's trustworthy friend, so are there in mankind from the Bushman to the Caucasian.

## GENIUS IN OUR SENSE

is the best product of the highest specific type, belonging to the same genera.

Young Mill, reared like a hot-house plant, with all the conditional requisites of air, sunshine, moisture, and proper nutrition, in the educational sense, is a study in himself; one lesson to be learnt is, that the force of a faculty, when strong, will always shew power, whatever may be done to prevent it.

Despite his father's remonstrance to keep him aloof from poetic influences, his sympathetic nature understood its true value in gratifying the activity of that organ. His Political Economy, in spite of Thomas Carlyle's denunciation as a "dismal science," contains bright and brilliant passages abounding in pathos and more intended for heart than head appeals.

All Mill's educational receptive traits indicate facility and fitness, which, when noticed in early age, the element of precocity will foreshadow as a mark of Genius.

(To be continued.)

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 The Mothers of Men of Genius.
 

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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 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 that of 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,

## JOTTINGS FROM MY NOTE BOOK.

BY OUR CANDID CRITIC.

**Organized Study Necessary.** What we should like to see is "phrenological classes" in various parts of the country conducted by experts, medical men, and others who are thoroughly devoted to the subject. These classes should take such subjects as "Mind," "Organic Quality," "The Temperaments," "The Skull," "The Brain—Its Structure and Functions," etc. All subjects bearing on mental manifestation and likely to throw light on the relation of mentality to human organisms should ultimately be dealt with, but too much haste should not be manifested in endeavouring to arrive at the facts.

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**A Suggestion.** Much of this no doubt is being done at headquarters, but it should be taken up in the provinces. It would be a good thing to get a child and examine its head at regular stated intervals, marking down the general formation and size of the various parts of the cranium, and making careful inquiries as to the known characteristics. By this means much useful knowledge would be obtained and Phrenology strengthened.

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**Our Special Needs.** What all intelligent phrenologists are anxious to see accomplished is a clearer knowledge of "brain function," and all knowledge of the interior or exterior of the brain will, we feel sure, tend to strengthen the claims of Gall and Spurzheim. But whether this does so or not, it is desirable that the subjects mentioned should be properly studied. What Phrenology needs is a systematized form of scientific study and patient investigation of the mental and physical characteristics of different types of individuals as manifested in various conditions of human life and experience.

\* \*

**Phrenology and Preaching.** For example, it would be interesting and useful to take preachers, and endeavour to ascertain how far their general teaching is in harmony with their own characteristics. It usually happens that these are in thorough accord. Preachers like the late Dr. Dale, whose sermons are noted for exalted ideas of duty-rigid adherence to the letter of the law, have invariably a head that is high in the coronal region. Self-Esteem, Firmness, Conscientiousness and the intellectual faculties are amongst the leading faculties, and the imperative MUST is chiefly to the fore in their teaching and personality. On the contrary, preachers like the Rev. J. H. Jowett, M.A. (Dr. Dale's successor), are characterised by quite a distinct style of preaching. Their social faculties, benevolence, and philoso-reflective faculties are larger; hence their teaching is broader, and love is of more importance than duty.

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**The Head Makes The Style.** The subject is an extensive one, and cannot be adequately dealt with in notes of this kind. Outsiders sometimes imagine that all preachers, because they are preachers, should have a similar type of head. This would be right and proper if all displayed the same characteristics, but the diversity of style is a prominent feature, and Phrenology, when properly studied, indicates why this is so.

**Music Rightly Interpreted.** It would be a good plan for those students of Phrenology who are interested in any particular subject to give special attention to the same. Suppose you are interested in MUSIC. You are asked to play a particular piece at some concert. In order that you may render this effectively, you should endeavour to know something of the composer and his motives in writing this particular piece. A portrait, if this is procurable, would be helpful, but an analysis of the customary methods of the music producer will reveal to you his chief characteristics and enable you to interpret his ideas to your particular audience with much better effect. Then, if you are always careful to perform only that class of piece that is in harmony with your own constitution, you should find Phrenology of great value.

\* \*

**Taking Notes and Making Notes.** In addition to a regular form of study as briefly outlined here, much valuable information might be obtained by any student who does not mind making a little extra effort. Suppose you were each to carry a small phrenological note-book. If properly indexed and folioed, all the better. In this book, whenever the opportunity occurs, each student should make notes. Opportunities come in the way of most of us at times to increase our knowledge of human nature, and such knowledge, if carefully obtained and preserved, might ultimately prove very valuable. Those whose vocation takes them into the law courts might learn much by making notes; but all can do something to increase the sum total of phrenological learning. Make a study of all public men you come across. Ask yourself why they do this and that, and ascertain if their works are in harmony with their mental make up as taught by phrenologists. Study carefully the characteristics of your family and friends, not with the idea of "pulling them to pieces" or pointing out their little idiosyncrasies, but in order that they and you may be able to understand each other better.

\* \*

**A Mental Motor.** Some persons think that the Creator has wisely hid from us a correct knowledge of human nature. We do not think so. The trite saying, "Knowledge is Power," cannot be applied to anything more valuable than a proper study of Phrenology. It is as much superior to any other science as the sun is superior to all other lights. The school-teacher and the preacher are important factors in the mental and moral education of the young, but Phrenology is even more useful, because it teaches the teacher. Some men are only fitted to be specialists in teaching, while others can take a variety of subjects and do well in all. A correct knowledge of Phrenology will enable a man to know exactly what he can or cannot do. It will give him the right perspective, and enable him to view things in the proper light. Many apparent inconsistencies would be explainable if Phrenology were better understood. It would tend to make men more charitable towards each other. We are too ready to see things in the wrong light, and to attribute the worst motives to people. No phrenologist ought to be guilty of such uncharitableness. Phrenology teaches that each man may improve, not all in an equal degree, or in the same direction, but improvement is possible, and it is the duty of the phrenological teacher "to make it easy for his pupils to do right and difficult for them to do wrong."

PHRENOLOGICAL CHARACTER SKETCH.

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

Their Most Gracious Majesties, England's King and Queen.

There could scarcely be a more fitting occasion for the appearance of character sketches of our popular and beloved King and Queen than the present, when Coronation festivities are in full swing throughout the length and breadth of the land. My conclusions are arrived at chiefly from a study of numerous portraits of Their Majesties, and some personal observations of their heads.

HIS MAJESTY KING EDWARD VII. has not a large head, though it is rather above average size, and is indicative of a very practical type of mind. According to the *Hatters' Gazette*, His Majesty wears a 6½ hat; thus the circumference measurement where the hat is worn is 21¾ inches, and the measurement around the perceptives as nearly as possible 22½ inches. His Majesty's head is rather wide and powerfully



developed at the base of the brain and in the regions of the perceptive organs. His leading phrenological organs, and those which influence his character the greatest, are—strong powers of observation, combined with large Friendship, Amative-ness, Benevolence, Agreeable-

ness, Alimentiveness, Comparison, Imitation, Sublimity, Veneration, Hope, Language, and Executiveness. His weakest organ is Concentrativeness. To few men could the old English toast "For

HE'S A JOLLY GOOD FELLOW"

better apply. Though of a happy-going disposition, this combination of phrenological organs is not altogether a favourable one. His Majesty has much to contend with in the endeavour to suppress powerful feelings such as ordinary individuals in ordinary walks of life may not experience.

His Majesty is exceedingly warm-hearted, friendly, adaptable, generous-minded, sympathetic, respectful, gallant, polite, sensitive in his feelings and very companionable; is not largely cautious, not over-firm; has strong appetites, is a

natural sportsman, and loves travelling and out-door pastimes and pursuits.

Intellectually he is very observant, fact-gathering, apt in perceiving comparisons, very inquiring, likes to engage in big concerns; cannot tolerate meanness; is practical in his views, and very impartial. His large Ideality and Sublimity give him an appreciation of what is beautiful, sublime, and magnificently grand. He is fond of change and variety. He possesses good planning and executive powers, and is fairly intuitive, but not a first-rate judge of character and motives; and thus finds it difficult to resist what seems to him to be the well-meaning intentions of others towards him.

HER GRACIOUS MAJESTY QUEEN ALEXANDRA has a very different head to that of the King. Her head is rather long, narrow and high. She may, even in her simplicity of manner and gentle disposition, sometimes be misunderstood. She possesses no selfish traits of character—no strong passions or appetites; is simple, though somewhat ideal, in her tastes



and habits. Has strong domestic qualities, large Inhabitiveness and Philoprogenitiveness; has great love of home and children, pets and animals; possesses much dignity of character, though lacking in confidence in her own powers and judgment; has a fair development of Firmness

and Concentrativeness. Is highly conscientious, firm and reliable in character and conduct—quiet in her habits; dislikes change; forms new associates slowly, but is very constant and devoted in her attachments. Is a little reserved in disposition and very cautious. Her large Cautiousness may at times make her anxious and apprehensive. She is not very hopeful, is apt to look too much on the doubtful rather than the bright side, and feels more keenly than many the need of sympathetic companionship. She is

ENDOWED WITH LARGE BENEVOLENCE

and is lacking in Acquisitiveness; is philanthropic, kindly, thoughtful and considerate. Her sympathies are readily aroused. She is very unpretentious, and though sensitive, aspiring, dignified and quietly ambitious prefers to make as little display as possible. Her large Ideality gives her highly refined tastes, love of perfection and appreciation of whatever is artistic, beautiful or natural. Causality, Comparison and Human Nature, combined with Benevolence, Conscientiousness, Cautiousness, Firmness and the Domestic organs comprise her largest mental development. She is very thoughtful,

reflective, philosophic and studiously inclined. Apt in perceiving comparisons, critical in her judgment, cause-seeking and keenly intuitive—a first-rate reader of character and motives; slightly suspicious perhaps, and experiences strong-presentiments of future happenings. She seldom makes mistakes when following her first impressions. Though not so social or hopeful as the King, and as a consequence perhaps not so well understood, she is a true friend, a devoted mother, a faithful wife, a generous supporter of every religiously good and worthy cause, and a thoughtful, prudent, intelligent, and thoroughly good woman.

### THE MAN WITH THE HOE.

Bowed by the weight of centuries, he leans  
Upon his hoe, and gazes on the ground;  
The emptiness of ages in his face,  
And on his back the burden of the world.  
Who made him dead to rapture and despair,  
A thing that grieves not and that never hopes?  
Stolid and stunned, a brother to the ox?  
Who loosened and let down his brutal jaw?  
Whose was the hand that slanted back his brow?  
Whose breath blew out the light within his brain?

Is this the thing the Lord God made, and gave  
To have dominion over land and sea:  
To trace the stars and search the heavens for power:  
To feel the passion of Eternity?  
Is this the dream He dreamed who shaped the suns,  
And pillard the blue firmament with light?  
Down all the stretch of Hell, to its last gulf,  
There is no shape more terrible than this—  
More tongued with censure of the world's blind  
greed—  
More filled with signs and portents for the soul—  
More fraught with menace to the universe.

What gulfs him and the seraphim?  
Slave of the wheel of labour, what to him  
Are Plato and the swing of Pleiades?  
What the long-reaches of the peaks of song,  
The rift of dawn, the reddening of the rose?  
Through this dread shape the suffering ages look;  
Time's tragedy is in the aching stoop;  
Through this dread shape humanity betrayed,  
Plundered, profaned, and disinherited,  
Cries protest to the judges of the world,  
A protest that is also prophecy.

O masters, lords, and rulers in all lands,  
Is this the handiwork you give to God,  
This monstrous thing, distorted and soul-quenched?  
How will you ever straighten up this shape:  
Give back the upward looking and the light,  
Rebuild in it the music and the dream,  
Touch it again with immortality:  
Make right the immemorial infamies,  
Perfidious wrongs, and immedicable woes?

O masters, lords, and rulers in all lands,  
How will the future reckon with this man?  
How answer his brute questions in that hour  
When whirlwinds of rebellion shake the world?

How will it be with kingdoms and with kings—  
With those who shaped him to the thing he is—  
When this dumb Terror shall reply to God  
After the silence of the centuries?

MARKHAM.

### PERSONALS.

DR. BUTLER-HOGAN, Vice-President of the Leyton Phrenological Society, has been appointed Medical Officer to the Tottenham Urban District Council. The Leyton Society is to be congratulated upon the large number of its members who hold positions of importance on public bodies. Dr. Butler-Hogan is finely endowed phrenologically, and is well fitted to carry out the duties of the office for which he has been selected.

MR. J. MILLOTT SEVERN has been spending the month of June in the Midlands resting and recuperating. Of course he is unable to throw off the phrenological yoke entirely, his too persistent friends demanding the frequent exercise of his talents as a character delineator; but he nevertheless reports much benefit from the change and quietude of rural life which he has had the privilege of enjoying. With renewed strength and his wonted zeal, he re-enters the arena prepared to repeat, and if possible excel, former triumphs.

MISS E. HIGGS has established herself at Ramsgate, where those who desire the advice of a competent phrenologist will do well to consult her. Parents especially who are taking their children for their annual holiday to this popular resort should make it one of their chief objects to secure Miss Higgs' advice as to their training and treatment generally. The series of articles from the pen of this talented lady now appearing in this Journal will speak more eloquently of her ability than words of mine. Her address is Victoria Lodge, Ramsgate.

The following phrenologists at the holiday resorts mentioned may be relied on by visitors desiring competent phrenological advice:—

|                         |                        |
|-------------------------|------------------------|
| Brighton .....          | Mr. J. Millott Severn. |
| Bridlington .....       | Mr. W. Hatfield.       |
| Hastings .....          | Miss Mallard.          |
| Morecambe .....         | Mr. J. W. Taylor.      |
| Rhyl .....              | Mr. A. Cheetham.       |
| Skegness .....          | Mr. G. H. J. Dutton.   |
| Southsea .....          | Mr. W. Brooks.         |
| St. Anne's-on-Sea ..... | Mr. John Allen.        |
| Ramsgate .....          | Miss Higgs.            |

### Reflectiveness Large.

Flossie is six years old. "Mamma," she asked one day, "if I get married, will I have a husband like papa?"

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

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

"Yes."

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

## PHRENOLOGICAL WORKERS.—No. VI.

MR. G. H. J. DUTTON, F.B.P.S.



G. H. J. DUTTON.

One of the most respected of professional phrenologists and Fellows of the B.P.S. is Mr. G. H. J. Dutton, of Skegness; and he may be counted also as one of the most earnest, able and willing workers among provincial practitioners and literary contributors to the "P. P." He has won for himself a high reputation as a practising phrenologist in the Midland districts, and his frequent articles in the "P. P." and other phrenological periodicals are looked for and read with pleasure and profit. As a writer his style is decidedly journalistic; and his ready descriptive powers, keen insight, critical judgment, sense of proportion, loftiness of sentiment, practicability, ready wit and "sweet reasonableness" make his articles highly appreciative. For many years he has been a councillor B.P.S., and has shewn deep interest in all progressive phrenological work. On September 21st, 1889, he was granted the Diploma of the B.P.A., and was made a Fellow of the new Incorporated Society in October, 1899.

Mr. Dutton was born at Ruddington, near Nottingham, on January 30th, 1861. His father was a man of strong religious convictions; his mother, earnest, self-sacrificing and

DEEPLY IMBUED WITH LOFTY IDEALS.

He was educated at Gotham, Middle-class College. His first employment was in connection with printing, which he subsequently relinquished for the wholesale millinery business, in which he soon got promoted to the important position of buyer and manager of a department in a large wholesale house in Nottingham. For many years his evenings and leisure were devoted to temperance and philanthropic work in the slums of Nottingham.

In October, 1883, Mr. Dutton married Miss E. A. Ley, of Nottingham. Mrs. Dutton is an earnest advocate of phrenological principles, a student of the subject, and a real help to her husband in all his undertakings. It was through her that he first became interested in Phrenology.

The subject of our sketch is a genuine worker; a good organizer, committee-man, and a man of good business abilities. Perceiving at once how very useful Phrenology might be to himself and fellowmen, he lost no time in making it his study, and in lecturing upon it in the various societies to which he belonged, with the result that, on August 28th, 1885, a phrenological society was founded in Nottingham, he being

ELECTED ITS FIRST PRESIDENT,

which office he held for several years. Further he taught a class in Phrenology at the Nottingham Y.M.C.A., and ultimately decided to give up selling hats for examining heads.

Commencing as a professional phrenologist in 1890, he has had considerable success. During regular periodical

visits to Birmingham he has examined nearly 12,000 persons. Nottingham, Derby and surrounding districts have also benefited largely by his lectures and professional practice. For some years he has been settled at Skegness, where, in addition to the practice of Phrenology, he has built up a successful bookselling, news-agency, lending library and fancy goods business. His lectures and public examinations given regularly in the Pier Concert Hall during the season are a great attraction, and much appreciated. His hobby is printing; his favourite pursuit journalism. Besides one or two very useful pamphlets on "Phrenology"; "Memory"; etc., which have commanded a large sale, he has by special request written an interesting and popular "Guide to Skegness"; and he is now on the staff of the *Skegness Guardian*.

In addition to his business and the demands of Phrenology upon him, he finds time to devote to the service of the town in which he lives; and as a District Councillor, elected by popular vote, he brings the full measure of his exceptional ability to bear upon the material and physical well-being of his fellow townsmen.

Phrenologically, Mr. Dutton possesses a harmonious blending of the mental organs. He has well-developed perceptive, large reflective, reasoning, social, domestic, and aspiring organs, and a very high moral brain. Large Causality, Comparison, Human Nature, Benevolence, Spirituality, Conscientiousness, Cautiousness, Approbativeness, Friendship, Tune, Ideality, Constructiveness and well-developed Language, Mirthfulness, Hope, executive organs, etc. He is very sensitive, aspiring, friendly, social, cautious, prudent, ingenious, musical, cause-seeking, philosophic, critical, intuitive. Has ideal conceptions, artistic tastes, great love of nature, a good head to plan and reason; marked sympathies, and a high sense of justice. He is steadily persevering, energetic and very affectionate, thoughtful, reasonable and reliable.

J. M. S.

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### A Phrenological Deduction.

The following paragraph has been very largely quoted by the British Press:—

"Dr. Karl Diwald, one of the most celebrated surgeons of Vienna, has told in the *Wiener Klinische Wochenschrift* the story of the discovery of a new bump. It seems that a young Austrian cadet was playing with a revolver, when the weapon suddenly went off and injured his head. Dr. Diwald was called in, and extracted the ball, taking away at the same time a small portion of skull and brain in the process. The sick man, however, recovered, and in due time, having passed as an officer, he entered into the Army. Then a remarkable sight was seen. Formerly the cadet had been a young exquisite, careful of his person and irreproachable in his company behaviour. Now, however, he became absolutely intolerable at any decent dinner. Nobody who was anybody could bear him, and everybody who was somebody avoided him. Dr. Diwald's theory is that, when operating on the brain, he carried away the bump of good manners."

Unfortunately the story does not say what particular portion of the brain was removed, what lobe or convolution was injured or reduced; hence it is impossible to correctly estimate the mental disturbance; but of this we may be sure, the phrenologist is the only man who could explain the puzzling problem created.

## THE TRAINING OF CHILDREN.

By ESTHER HIGGS, F.F.P.I.

### No. III.—The Passionate Child.

What a charm to existence is added by the presence of people possessed of that rare and beautiful quality of character known as a "sunny" disposition. Even the dark days of winter, with its cheerless city fog and gloom are rendered bright by the sunshine of an atmosphere of good-temper and a philosophy of cheer.

But, on the other hand, what a mockery is the summer sunshine, the singing of the birds and the gay colours of the flowers, if on the human faces around us is seen the dark thunder-cloud of anger, and the gloom of discontent; whilst the muttered rumblings of an evil temper warn of an approach of a volcanic-like eruption of passion whose deadly fumes and noxious ashes of uncontrolled wrath will shed their evil influence upon the springing flowers of hope, and bring desolation and sorrow to the loving hearts around. For this is the ultimate outcome of that wicked thing so lightly spoken of as "only my temper." Now every degree of bad temper, from slight irritability to the vehement outburst of passion, has its origin, phrenologically speaking, in an excess of the propensities, principally those of Destructiveness and Combativeness with a deficiency of self-control and of the restraining faculties of the mind.

#### WHAT SHOULD BE THE METHOD

of training children of this description? We might first recognize the fact that we have a case of decided want of balance between the faculties, and after carefully analysing that want of balance, set ourselves the task of trying to balance up the weaker faculties and to stay the excessive growth of the more powerful ones.

How is this to be done? When Destructiveness and Combativeness are large and active organs, it is extremely difficult to repress their action; but this is not an impossible task. There are, however, one or two things to be borne in mind by those who would accomplish this work. First, in addressing such a child always seek to apply a soothing influence rather than use an emphatic and commanding tone calculated to arouse his Combativeness. In other words, speak gently if you wish the child to be gentle. On the principle that "a quiet teacher makes a quiet class," and "a soft answer turneth away wrath," so the quiet, calm tones of self-control will often bring a child to his senses, whereas

#### A LOUD, ANGRY VOICE

would simply inflame his passion by still further exciting his Destructiveness and Combativeness. If punishment is necessary never punish when you are yourself feeling angry, always defer it until you have had time to think quietly over the matter; for like produces like in more senses than one, and the very sentiments that we are ourselves experiencing are usually the ones that we will call up in the sensitive mind of a child. Never resort to physical punishment, except such devices as sending the child to bed, which often has a most salutary effect. The old barbarous and unenlightened practice of "boxing" a child's ears was productive of a twofold evil, for often a lasting injury was done to the delicate auditory apparatus by this rough handling, and the passionate temper was actually encouraged because of the increased flow of blood to the organs in question occasioned by the hasty act. Bathing that part of the head over and around the ears in cold water would be of far more benefit both physically and morally, and if the child is taught to regard his outbreaks of temper partly as a physical infirmity that must be cured, he will probably be found in time to ask for the cold water

application of his own accord, he will certainly do so if a conscientious and

#### WELL-MEANING CHILD.

So that to repress these two faculties when over-active we require to avoid all exciting influences, to refrain from administering corporal punishment, or punishment of any kind until we ourselves are no longer angry or excited; to use gentle tones and if necessary the application of cold water to the over-heated organs.

Then as to the deficient faculties, which in this case are one or more of the following, *viz.*—Self-Esteem, Firmness, Conscientiousness, Caution and Secretiveness. These are the controlling and restraining faculties of the mind, and self-control is the power which is chiefly lacking in the passionate child.

To successfully encourage the growth of this valuable quality of character in the child, we must first have self-control ourselves.

None are so quick to notice and respond to its absence in their elders as are children; and it is quite useless ever to attempt to appear to be what we are not: we cannot deceive a child in this way. Therefore, in dealing with them, we must practise what we preach, and gain mastery over ourselves, if we would train them in the art of self-control. Thus the exercise of this virtue may be encouraged in the child through the force of example backing up the influence of

#### A LITTLE QUIET TALK

upon the subject; and if we succeed in impressing him with the importance of making an effort in this direction because it is right to do so, we are giving an impetus at once to the faculties of Conscientiousness, Firmness, Self-Esteem and Secretiveness.

Then again there are two other courts of appeal, *viz.*:—the intelligence and the affections: one or other of these is usually found to be predominating, and so the naturally loving child may be influenced through his affections, whilst the more thoughtful one (for the strange anomaly of high intelligence and a passionate temper combined is still a fact in complex human nature) may be reasoned with and convinced through his Causality of the utter folly of giving way to temper. But in the cure of the temper-disease, one very wise plan is to divert the stock of superfluous energy along more useful channels.

In analysing the contributing causes to bad temper, we find (1) that it is often induced by *improper feeding*. Stimulating articles of diet, such as meat, liver-clogging pastries and rich cakes, strong tea and coffee, and all such indigestible, stimulating and

UNNATURAL CONCOCTIONS SHOULD BE RENOUNCED, and a simple diet, into which cereals, fruit and green vegetables enter largely, should be adopted. This would have the effect of cooling down Destructiveness and Combativeness and improving the temper.

(2) *Deficient exercise* is another cause for outbreaks of temper. Therefore, give the children plenty of scope for play in the open air. Enjoyable physical exertion is one of the best tonics they can have, and one of the happiest methods of keeping good-tempered.

(3) *Over-fatigue* is another source of bad temper. "Tired and cross" is an epithet frequently applied to children of all ages; therefore, see that the children go to bed early, and that their daily employment, whether of work or play, is sufficiently varied so that no one power of mind or body is over-worked.

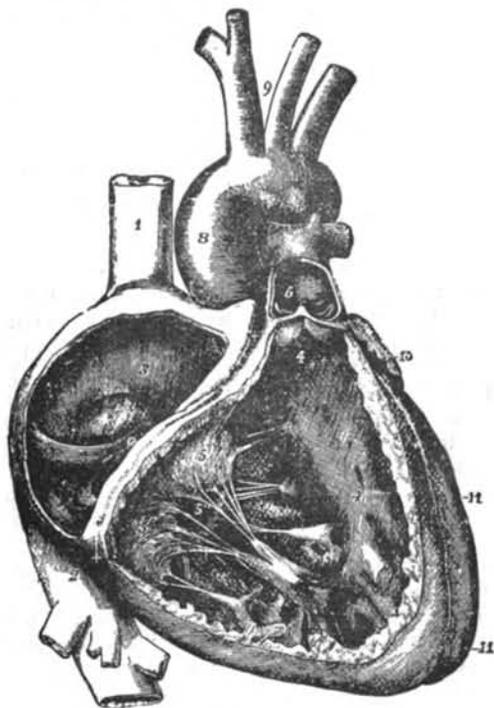
Thus the demon of bad temper may be cast out, not by violence or force, but by the wise and tactful methods suggested by intelligence, calmness and self-control.

## ANATOMY AND PHYSIOLOGY OF MAN.

BY DR. WITHINSHAW, PRESIDENT, B.P.S.,  
Late Demonstrator of Anatomy, Royal College of Surgeons,  
Edinburgh.

## THE HEART.

**CHAMBERS OF THE HEART AND THEIR VESSELS.**—The heart of man and of mammals is a double organ, and each half of this double organ is composed of two chambers—the upper and smaller the *auricle*, the lower and larger the *ventricle*. So the entire organ comprises four chambers or compartments—*viz.*, the left auricle, the left ventricle, the right auricle, the right ventricle. The arteries lead from the ventricles, the *aorta*, or great systemic artery, from the left ventricle, and the *pulmonary artery*, or great vessel, passing into the lungs from the right ventricle. The veins lead to the auricles—the superior and inferior *venæ cavæ*, or great systemic veins, to the right auricle, and the pulmonary veins, from the lungs, to the left.



FRONT VIEW OF THE ADULT HUMAN HEART.

The right auricle and ventricle opened, and a part of their right and anterior walls removed, so as to shew their interior:—1, superior vena cava; 2, inferior vena cava; 3, right auricle; +, +, placed in the auriculo-ventricular groove, where a narrow portion of the adjacent walls of the auricle and ventricle has been preserved; 4, 4, cavity of the right ventricle, the upper figure is immediately below the semilunar valves; 5, 5', 5'', tricuspid valve; 6, placed in the interior of the pulmonary artery, a part of the anterior wall of that vessel having been removed, and a narrow portion of it preserved at its commencement, where the semilunar valves are attached; 8, the aorta; 9, placed between the innominate and left carotid arteries; 10, appendix of the left auricle; 11, 11, part of the left ventricle, the lower figure near the apex.

**CIRCULATION OF THE BLOOD.**—Outside the heart the blood flows from ventricle to auricle, through arteries, capillaries, and veins; inside the heart the blood flows from auricle to ventricle. A drop of blood completes its circula-

tion by passing through the several chambers of the heart and through the vessels in the following order:—Left auricle, left ventricle, systemic arteries, systemic capillaries, systemic veins, right auricle, right ventricle, pulmonary arteries, pulmonary capillaries, pulmonary veins, left auricle. So a drop of blood, in completing its circulation, makes two journeys from and to the heart—one through the systemic arteries, capillaries, and veins, from the left ventricle to the right auricle; the other through the pulmonary arteries, capillaries, and veins, from the right ventricle to the left auricle. The first of these circuits is called the *systemic* or *greater circuit*; the second is called the *pulmonary* or *lesser circuit*. By means of the first circuit the blood passes through the whole system and reaches all the tissues of the body; while the second circuit conveys the blood through the lungs.

**THE PROPELLING POWER OF THE HEART.**—The heart muscle supplies the force which causes the blood to circulate. By its forcible contraction the blood is expelled and the four chambers of the heart emptied in a regularly-repeated order, the blood being driven in only one direction—namely, from the auricles to the ventricles, and from the ventricles to the arteries. The blood is prevented from flowing back in the opposite direction by valves. The *aortic valves*, at the origin of the aorta, and the *pulmonary valves*, at the commencement of the pulmonary artery, prevent the return of blood from the arteries to the ventricles, while they present no obstacle to the flow of blood from the ventricles to the arteries. The *mitral valves* between the left auricle and the left ventricle, and the *tricuspid valves* between the right auricle and the right ventricle, prevent return of blood from the ventricles to the auricles, while they offer no obstruction to the flow of blood from the auricles to the ventricles.

**THE RATE AND RHYTHM OF THE HEART'S ACTION.**—The heart of man contracts at the *rate* of about seventy-two per minute. This takes place regularly, and its parts act in orderly sequence, each contraction or active period being followed by a passive period, during which the previously contracted chamber is relaxed and becomes filled with blood. This regular sequence of contraction and relaxation is termed the *rhythm*, and is of the following character: A short contraction of the auricles, immediately followed by a rather longer contraction of the ventricles, the two auricles contracting together and the two ventricles contracting together. Each revolution or cycle of the heart consists of: (1) A short contraction of the two auricles; (2) a longer contraction of the two ventricles; (3) a period of rest—during which the heart is refilled. The contraction of any part of the heart is called its *systole*; the relaxation of any part is called its *diastole*. The repeated contractions of the ventricles drive successive charges of blood into the arteries, and produce a *pressure* of blood within them: if an artery be punctured or cut, this pressure shews itself by the blood spurting from it in jets. After contraction of the ventricles, that is during diastole, the blood is prevented from escaping backwards from the arteries to the ventricles by the closure of the semilunar valves; it can only flow onwards from the aorta to the large trunks, thence to branches, and to the small channels called arterioles, and finally to the minute vessels called capillaries. As the greater or systemic circuit offers more resistance to the blood pressure than does the lesser or pulmonary circuit, the parts concerned in driving and conveying blood through the system are more bulky and stronger than the parts used in carrying blood through the lungs; thus the walls of the left ventricle are three times as thick as those of the right; the aorta and the systemic

arteries are much thicker than the pulmonary arteries and its branches; the aortic valves are coarser and stronger than the pulmonary ones; the folds and their cords forming the mitral valve, and guarding the left ventricle, are thicker and stronger than those of the tricuspid valve which guards the right ventricle. The same difference, but to a much slighter extent, is observable in the auricles; but both are thin as compared with the thinner of the two ventricles, because the auricles have not to contend against any great resistance.

### LESSONS IN PHRENOLOGY.—LXXIX.

By JAMES WEBB, F.B.P.S.

#### PHRENOLOGY AND EDUCATION.—(Continued.)

To be perfectly adapted to each pupil, all education should be individual and special, though by this one does not mean that collective teaching is either unnecessary or faulty. It is faulty only when it is made to take the place of such individual instruction as is necessary for each pupil.

But in order to instruct each child according to his special needs, "to train up a child in his way"—the marginal readings of the *Authorised* and *Revised* Versions—the teachers must have a well-informed acquaintance with the science of mind and character. This should include a knowledge of the art of phrenological delineation. For without a knowledge of this art it is impossible to differentiate the mental condition of one pupil from that of another, excepting in the case of children who may happen to shew some unusual characteristic—and then only in such special direction—be it of feeble-mindedness or genius.

It may be said that the Board of Education has in recent years given some attention to this matter. It has. It has encouraged candidates for the Teachers' Certificate to study works on the

#### SO-CALLED SCIENCE OF PSYCHOLOGY,

believing, no doubt, that they are thereby doing something in the direction I have indicated. But are they? I have no hesitation in saying that the lessons already given on the subject have been without any beneficial effect. And, therefore, the questions asked and answered at the certificate examinations have been equally futile, as I shall prove in a future lesson. At present I will content myself by quoting the opinion of Professor James, one of the most popular writers on this subject, and whose works are used in some of our training colleges for teachers.

In his *Talks to Teachers*, Professor James says: "Psychology is a science, and teaching is an art; and sciences never generate arts directly out of themselves. . . . The science of Logic never made a man reason rightly, and the science of Ethics (if there be such a thing) never made a man behave rightly. . . . To know psychology is absolutely no guarantee that we should be good teachers. To advance to that result we must have an additional endowment altogether—

#### A HAPPY TACT,

and ingenuity to tell us what definite things to say and do when the pupil is before us. That tact, . . . that ingenuity, . . . though they are the alpha and omega of the teacher's art, are things to which psychology cannot help us in the least. . . . I cannot too strongly agree with my colleague, Professor Münsterburg, when he says that the teacher's attitude towards the child, being concrete and ethical, is possibly opposed to the psychological observer's, which is abstract and analytic."

Professor James admits, then, that his "psychology cannot help us in the least," because we (teachers) "must have an additional endowment altogether—a happy tact and ingenuity to tell us what DEFINITE things to say and do when the pupil is before us." That word "definite" is very important. Psychology is indefinite and cannot be otherwise. It is founded on the habit of "looking inward"—that is, at the cogitations of our own minds, and not upon observation of the minds of others.

Dr. Harris, in his *Treatise on Man*, puts the case of the psychologist in these words: "From the study of books the author has gathered much. From

#### THE STUDY OF THE WORLD

he has learnt still more. To the aid of the learned . . . he is yet further indebted. From the study of mankind he has obtained a great deal. But most of all has he gained from the study of himself—from looking inwardly. It is in his own soul that the choicest treasures of the student of man are to be found. In the recesses of his own mind lie his richest materials for mental labour. This is the mine, after all, which is at once the most profound and the most precious; as it is also the one which is the most difficult to explore."

Professor James is right in saying that teaching is a practical thing and psychology is theoretical "abstract and analytic," and "cannot help us in the least," and that we who are teachers should possess an "additional endowment altogether, a happy tact and ingenuity to tell us what definite thing to say and do when the pupil is before us."

As a student of Phrenology for some forty-five years, and as a teacher for the same period, I must say in all sincerity, and as one whose opinion and experience cannot readily be set aside, that

#### PHRENOLOGY IS THE SCIENCE

that provides the teacher with the "tact and ingenuity" that, in the words of the most popular writer on the subject, as important an admission as it is possible to conceive, psychology cannot provide "in the least."

When Dr. Harris looked "inwardly," he, no doubt, thought something good of himself, for there he found the "choicest treasures" of his own mind; but what help did that afford him in dealing with others? None. At any rate, that is Professor James's opinion. It is mine also.

It is a simple fact that the method of introspection is utterly valueless to the teacher.

Indeed, children are as different from the teacher as they are different from each other. Hence similar instruction and similar circumstances do not produce like results. It is well known that two children of the same family, and pupils in the same school, may be taught exactly alike, but both their

#### EDUCATION AND ENVIRONMENT,

combined, fail to rear them into anything like one another. But the phrenologist knows that all children have the same number of faculties, though in very different degrees of development, and that, if wise, while doing his best to take advantage of any special talents his pupil may possess for his future success, he does not fail to cultivate and strengthen those that are weak and likely to become a source of danger. Indeed, the intelligent phrenologist estimates the power and activity of every faculty, and gets the best results from each of them with the least discomfort and irksomeness to his pupil. He avoids placing round pegs in square holes—the cause of so much friction and discouragement. He does not expect his pupil to attempt the impossible, and leads him towards that which is agreeable and right.

## THE PHRENOLOGY AND PSYCHOLOGY OF LITERATURE.

BY W. GEO. WHEELER, L.P.I.,

*Author of "Phrenological Helps," etc., etc.*

### No 5.—"JULIE": A STUDY OF A GIRL BY A MAN.

The fascinating literary production known as "Julie" portrays a child's mental, moral, and social development, from the lowest and most depraved conditions to that of an exalted and beautiful culture. The author has given a terrible picture of sin and crime, as well as a realistic vision of what generous souls may accomplish; yes, and a country too, if that country could be aroused from its cold and unnatural indifference to care sufficiently much for the social conditions of her neglected masses. The story has a marked psychological significance, and suggests an important problem, *viz.*, the saving of neglected mental talent and moral force, even the rescue of vast multitudes of little ones from an accursed system of criminal production. We have in the girl, Julie, an unfolding of a nature stunted and checked by a vile environment. The wonderful picture of the forlorn, abused, and morally unfostered child transformed by the music of a street band is drawn with exquisite taste; it is

#### BOTH SAD AND BEAUTIFUL.

This little creature, one of the many victims of a filthy London slum, encircled by all that is debasing and iniquitous, encased in a system of existence criminal to those who seek not its eradication, is for a brief period transported to a mental paradise. No longer does she feel the pinch of hunger or the descending lash; her rags are forgotten, her miserable companions obliterated from her view. How her soul flashes in her eyes, and radiates her face with a sweet divinity!—her imagination lives. She is a child-genius in spite of fate; for a space "the spirit's true endowments stand out boldly from its false ones."

Melton Guineagold, a famous musician and composer, with a deep and intrinsic knowledge of human nature, and a warm, fatherly affection, is attracted and delighted with the child. She becomes his adopted daughter. It is his idea to mould her and make her beautiful, to teach her how to make herself a creature graceful, gifted, and divine. She breathes an atmosphere of art and refinement, mid birds and flowers, music and poetry, loving care, and benevolent attention.

Guineagold glories in her genius, and studies her with minutest care. He perceives in her a flower of exquisite loveliness. His intuitive knowledge has not failed. At sixteen the marks of an accursed past are completely obliterated. She has

#### A NOBLE AND INTELLECTUAL FACE,

a wealth of glossy dark hair, and eyes so wonderful as to cause the girl herself an almost constant enjoyment. She is fast becoming a great musician, an extraordinary violinist; and what marvellous eyes many of our great musicians have, to be sure. Her quality of organism is fine, and she has much of the mental-nervous temperament. She learns languages with ease, has exceptionally fine powers of memory and concentration, and a real love of the beautiful and ideal.

Julie at first feels bitterness and hate; she longs to succeed that she may punish her cruel and brutal so-called step-mother. Her character, however, becomes purified even in this respect, and love at last reigns supreme.

Julie does not, as the reader would have anticipated, write her name very largely on the scroll of fame. A child of humanity, she lives not for herself, and in her love she sacrifices unintentionally her mental greatness. Her career as a violinist is ruined by a drunken madman in the slums, exposure and cold have played her ill, and to crown all she loses

#### HER BEST AND TRUEST FRIENDS.

But this wonderful and noble soul does not despair. Snatched from the polluted slums and transformed into an angel of light, she returns from whence she came. She left almost a criminal; she returns a beautiful and noble woman. Into the homes of poverty and pain she carries her sweetness and her grace, her art and her knowledge, her compassion and her love. Truly, "there is no gain except by loss." Psychologically, too, Mr. Melton Guineagold is an interesting personality. In him the animal and the ideal are strangely blended. He loves ease, and wine, and a luxurious table; equally much does he love art and beauty. In music his soul delights.

Fantine, who does so much for Julie, is sweet natured and very lovable, a fine singer, and a real good character. She has fawn-brown silky hair, kindly sparkling grey eyes, and arched brows.

The story, which is purely a psychological study, concludes with the lovely Julie in the arms of her lover, a relative of her patron, Guineagold. Love is the reward of her wonderful life.

#### A Boy's Essay on Anatomy.

The skull is the case where they keep their brains, if they have any; the thorax contains the heart and the lungs and the liver and other things too many to mention; and in the abdomen we find the vowels A, E, I, O, U, and sometimes W and Y.

#### Destructiveness.

"He took a real pleasure in the excitement of destroying. His judgment was sound, so he always destroyed to advantage. If he had been a savage or cannibal, he would have been merciless. He liked gardening, but to him the pleasantest part was the destroying of weeds and insects. He would pounce on a weed, and fling it from him with savage glee. He had been a confirmed smoker, and his doctor told him he would have to give it up. It was one of the greatest treats of his life, but there was no hesitation. He went right up to his pipes; he took them out into the garden, and hammered them to death between two stones. With a painful smile, he watched a pound of Cavendish flaring up the chimney. As an engineer, he liked watching the destruction of old bridges better than the building of new. In engineering a railway, the blasting of rocks and boring of tunnels were a festival of pleasure to the faculty of Destructiveness."

STACKPOOL E. O'DELL.

## REPORTS OF MEETINGS.

### BRITISH PHRENOLOGICAL SOCIETY INCORPORATED.

The ordinary monthly meeting of the British Phrenological Society was held at 63, Chancery Lane, on Tuesday, June 3rd, when Dr. Withinshaw presided over a good attendance of members.

The minutes of the previous meeting were read and confirmed, after which Mr. R. D. Stocker gave a demonstration of character-reading by Physiognomy, the subject expressing satisfaction with the statement.

Mr. R. D. STOCKER was then requested to read his paper, which had been announced as

#### "MIND AND BODY."

The lecturer said he should submit to them a few suggestive remarks in regard to mental faculties and physical functions. Of what did the *Mind*, the psychic factor, or soul, consist? How could we dissociate it from the instrument through which it worked? Now study it apart from the body? A variety of opinions doubtless existed, but we need not trouble ourselves about a solution of the problem. We must be satisfied to know that as long as a person sojourned in our midst his body remained and served to render communication with them possible. Whilst not saying that the body was responsible for the exalted attributes of the soul, yet he claimed that the manifestations of that soul would be in perfect harmony with the picture which the physique—the face and head in particular—presented.

Suppose we were without faces, what confusion would result, especially in the matter of personal identity! We should be thankful for our faces, even if not prepossessing. It was the familiar expression, the same contour of feature and brow, that we wanted, and however much we indulged in

#### RHAPSODIES OVER THE SOUL,

it was the fleshly tabernacle we really wanted. What we appreciated in a man was really only a question of brain action, of muscular effort, a matter of physiology after all. Those who had studied Physiognomy and Phrenology knew that Psychology and Physiology were inseparable. Men had come to regard the face, the hand, the foot, as the mirror of the Mind.

Physiognomy was a term employed with considerable vagueness, and people had a right to ask if character could be read from the countenance in accordance with scientific principles. In our dealings with strangers, appearances were our guide. We formed opinions very largely as the result of our observations of them. But Physiognomy was not the process of guess-work some imagined, nor was it so little understood as some asserted. Aristotle was a student of the face, and he insisted that comparison between mankind and the brutes went to shew that everywhere form was an index to character. Given the body of a man with its delicate nervous organization, its highly-developed cerebrum, its differentiated hands and fingers, etc., we got the nature of man. Given the body of a bird, we found the signs which disclosed the nature and habits of that bird; and given the body of a quadruped, we got the outward expression of the manner and morale of that quadruped. Form, then, was

#### THE EXPRESSION OF FUNCTION.

It was true men differed, birds differed, beasts differed, but man always possessed human shape, and the bird a bird shape, and as such was easily distinguishable. The human machine, or body (of which the face was the register), should

enable us, at least roughly, to define the sort of mind within it. The physiognomist believed, because he found that individual divergence of endowments and dispositions arising from hereditary causes were explainable by the fact that some people as well as some animals were higher up or lower down in the scale of progressive development. Although all human beings possessed signs of advancement beyond the brutes, yet some approximated very nearly to the brute, while others appeared to be but remotely related to their animal ancestry.

Some men resembled brutes really, not figuratively. If we went into the street and scanned the passers-by, could we in some instances tell wherein man was entitled to the dignified appellation "human being"? and in what feature of his the man was paramount? But a face here and there would justify us in stating that man stood at the top of creation, head and shoulders above his brethren. Faces and features could be classified. We thus got our standards and our ideals.

#### HEADS AND FACES

evolved together. In noting the heads and faces of a man, a monkey, a tiger, an elephant, we saw that each head was developed around the ears where the self-protective instincts were located, just as each had wide jaws and strong teeth, which would enable such organs as Destructiveness, Alimentiveness, Vitativeness, Secretiveness, to come into play; but no proper nose and chin, except in the human head, which shewed elevation in the brain and a development of the nasal organ, the brow, and the chin. Some men resembled apes and tigers; some were sheepish, hoggish, cattish, or asinine in appearance; and if studied their natures would be found to correspond.

When studying scientific Physiognomy, we saw why some people were more or less human than others, why persons were more or less intellectual or successful. All human beings had not reached the same point of evolution, and a comparison of the conformation of the facial features of the brute, the savage, and the criminal with the normal human being shewed that there was perfect agreement between the Mind and the cranium, the body and the features. As the Mind developed the features evolved and kept pace with the cranial development. The features of an animal were less elaborate than those of an infant, and those of an infant than those appropriate to manhood. As the best developed foreheads belonged only to the greatest thinkers, so

#### THE STRONGEST NOSES

and chins pertained only to people of action and determination. The forehead was the seat of the intellectual organs, and in man should measure one-third of the length of the entire face. In the highest type it was more influential than the jaws. In the negro and other types, the jaws advanced beyond the brow; in the animal, this was still more apparent. But as man advanced he came to think how to achieve his purposes other than by brute force; he reasoned more and used his teeth and jaws less, and his brow came to be fuller and of ample dimensions. All true systems of Physiognomy recognized the phrenological locations; hence he would not detain them with remarks on the development of the brows, but would pass on to the nose, of which there were too many types to deal with in full, but the principal were the Roman, Greek, cogitative, celestial, retrouse, snub, etc. Could a nose which in length equalled one-fifth of a face adorn the face of a Wellington, Kitchener, or a Cæsar, or even of a man of average ability? No; because such a nose shewed a defective physique, and indicated that the stomach, muscles, and bones were in a relatively un-

developed state. It was an immature nose, not a *full blown* one.

The negro, Hottentot and other races which had been "kept under" like the

#### HINDOO AND CHINESE RACES

had small snubbed and pug-like noses; while those who thought and acted for themselves had noses which announced that they had advanced beyond the low stage of development just alluded to. Large noses on foolish or insignificant faces did not imply intellect, though the form of the nose indicated the class of mind of its possessor. The tip of the nose was best developed in those of high mental powers. The septum or division between nostrils was never exposed except in persons intellectually gifted. Blunt, flat, misshapen noses belonged to persons who were content to vegetate.

The same with the chin. Weak and feeble chins were the possession of those who were led by their inclinations and mastered by their emotions. As soon, however, as the chin advanced and broadened the moral sense awakened; firmness came into play, and self-restraint, persistence and force of character were indicated.

The lecturer said that in the brief time at his command he could only touch on the outlines of the subject, though each feature deserved detailed consideration. The facts, however, went to shew that as the mind evolved, the body developed—the nervous system, the muscles, and the bony frame which all lent shape and size to the features, expanding the brow, the nose, and the chin, as they became influential. The brain organs and physical organization acted in harmony the one with the other: or, as the poet put it,

"EITHER MARRED AND ALL IS MUTE."

In investigating man and his motives we should proceed from the known to the unknown. Phrenology had done much as a foundation stone, but we should not ignore the superstructure.

Physiognomy was in complete agreement with Phrenology, and we could not assume to ignore it. Were we evolutionists? Then we must be physiognomists. Were we students of the mind? Then we must be students of the body; for the only means we had of studying the mind were afforded by the study of cranial and facial anatomy.

Dr. WITHINSHAW, in opening the debate, said it was not clear whether character could be best studied from fixed features or movable expressions. He thought the various movements of the head or features were what Drs. Gall and Spurzheim called "the natural language of the faculties." Though Physiognomy may be a direct way to judge of character, he did not consider it so correct as Phrenology.

Mr. COX questioned the lecturer's remarks re Mind in men and animals. He thought there must be a difference in kind as well as in degree. He also thought that there were many exceptions as to the weakness of character accompanying a snub nose. He would like to ask the lecturer when different expressions followed one another on the same face which were to be taken as indicating the character.

Mr. WEBB would have liked further information on the "survival of the fittest." What about the weeds crowding out the better plants? and the clever blackguard bullying and domineering over the clever but weaker child? He did not think that character could be correctly discerned in the facial features.

Mr. PADFIELD said that Physiognomy may be a true science, but the lecturer was incorrect in saying that Phrenology and Physiognomy were one. The latter was not

a direct method of reading the Mind, of which the brain, and not the face, was the direct organ.

Mr. HUBERT moved a vote of thanks to the lecturer, and though he did not agree with all his remarks, yet many of the statements were facts. He thought it would be better if they combined the two sciences.

Mr. STOCKER, in conclusion, said Physiognomy included both fixed features and movable parts, all that was under the control of the Will or the result of anatomical form. The snub nose shewed that the Mind was latent, and had not arrived at its highest state. His idea of "the survival of the fittest" implied evolution, life, progress, the opposite of stagnation, which meant death. To study Physiognomy we should go to nature. All a man's character was shewn in his face.

LEYTON PHRENOLOGICAL SOCIETY.—At the usual meeting of the above in the Grange Park Lecture Hall, the Rev. Charles Edmunds, M.A., delivered a lecture on "The Use of Phrenology to Clergymen." The chair was taken by the Rev. H. Moulson, and there were present the Rev. J. Lindley, Messrs. E. H. Kerwin, Gompertz, J. Webb, F. Stacey, Hayes, Crouch, etc. The lecture was a particularly racy and attractive one, and elicited much appreciation. A cordial vote of thanks was accorded the lecturer.

At the concluding lecture of the session, E. H. Kerwin, Esq., was elected to the chair. Miss Higgs had been announced to lecture, but in her unavoidable absence had sent her manuscript, which Mrs. Delacourt kindly consented to read. The subject was "Mental Diseases and Phrenology." The lecturer explained that the increase of insanity of late years was becoming a very serious matter, though the spread of a knowledge of Hygiene and of Phrenology placed within reach the means of stemming the advancing tide, if we were only wise enough and sufficiently earnest in our efforts to make use of them. In the case of insanity it was of the highest importance that attention be paid to the earliest signs. To understand the mind it was necessary to have a knowledge of the science of Phrenology. According to the phrenological doctrine, insanity was a want of balance either between individual faculties or between the brain and the physique. Some organs were so weak at birth that they were very susceptible to disease, and were unequal to the strain sometimes put upon them, and this strain or stress often led to insanity. It was often difficult to account for the origin of insanity in a human being, on account of this relationship between mind and brain. Want of balance between the individual faculties was a great contributing factor to mental derangement. The man of business may be a good neighbour and modest parent, but his large Acquisitiveness, Caution, etc., may by anxiety and business worry become unhinged. The exclusive exercise of particular parts of the brain begot one-sidedness and eccentricity. Abnormally large Conscientiousness, small Self-Esteem, and large Hope produced self-upbraidings and self-condemnation and not unfrequently future darkness and despair. Hence the need of phrenological instruction and advice, in order to restrain the unduly active and stimulate the weaker faculties. The mind specialist needed to know something of the only true science of mind. But what was provided for them at the colleges? Nothing but books on Psychology, which dealt with mind from an introspective and unscientific standpoint—altogether too vague and indefinite to be of any use in the treatment of the insane. It was to Phrenology that he must look for help. And he would not look in vain.

At the close of the paper a discussion took place, in which Messrs. Beadle, Stacey, Webb, and the chairman took part. The meeting recognized its obligations to Miss Higgs and Mrs. Delacourt for the preparation and reading of an excellent paper.

**RUSHDEN.**—The Women's Co-operative Guild of this town assembled in great force in the Alfred Street Board School to listen to a lecture on "The Science of Phrenology." Mrs. Mould, the president of the society, occupied the chair, and Mrs. M. Farmer, of Kettering, was the lecturer. Mrs. Farmer explained that the brain was the organ of the mind. Phrenology, properly understood, would enable them to make the best of their lives, by shewing what parts of their nature needed to be cultivated most, and what needed to be repressed; whilst the capacity and character could be learnt from the shape and development of the head. Mothers especially needed to study the characters of their children in this way, whilst in marriage it was of the utmost importance that the disposition and temperament should be known. There was but little difference in the brains of the sexes, so that women had equal chance with men to develop their faculties. The lecture was illustrated by diagrams, by means of which the lecturer explained the nature of the brain, and other parts of the subject.—At the close of the lecture questions were asked and replied to. Two girls came forward, and Mrs. Farmer gave a short sketch of their temperaments. A vote of thanks was accorded the lecturer, on the motion of Mrs. Twelftree, seconded by Mrs. Knight.

## ANSWERS TO CORRESPONDENTS.

CONDUCTED BY JAMES WEBB, F.B.P.S.

**WM. H. PARKER** (37, *Streetfield, E.*).—You refer to my answer of page 62, in April "P.P.," 1901, and ask for the seven greater wonders of the world. Here are a few: "The faculty of sight"; "The power to think"; "The electric telegraph"; "Seed Germination"; "The discovery of Uranus"; "Gravitation"; "Speech."

I will take the first as an illustration of my way of looking at things. The human eye is made up of a number of refracting media composed chiefly of water. They are organic substances certainly, but composed of inorganic elements none of which has the power to see: but as eyes these substances pass on to the brain certain impressions or sensations that are transformed into vision by which a person can reach out long distances and collect information of a very detailed character concerning the objects near him. Inorganic matter does its share in this wonder. Can anything be more wonderful? The sensations of feeling, hearing, etc., are in my way of thinking far more wonderful than the mere putting together of stones and hanging gardens however huge and lovely they may be.

**HENRY PARR** (*Oadley, Leicester*).—You speak of "faculties" discovered under the exterior faculties of the brain. We had better reserve the word *organ* for the instrument of a mental faculty. A faculty is a mental power that an organ functions. When you have carefully studied the convolutions you will see that very little brain surface has not been explored and accounted for by phrenologists. There may be organs in the base of the brain that are unknown to the phrenologist: but you must remember that this part of the brain is the inlet and outlet of blood-vessels and nerves, and is almost entirely concerned with vegetative

functions—not mental. You are correct in your comparisons of the dog and child. The educability of the two are very different. The limits of the capacity to improve are very totally dissimilar. I used to keep bees, and for many years studied them carefully, and, unlike some eminent writers on the subject, I came to the conclusion they did not use any reason or intelligence that had not always been possessed by bees. You can get them to do many things according to your wish, but only when it is natural for them to do them, and, under the circumstances, suitable to the purpose. You must know their methods and arrange your plans accordingly, or they won't fall in with your wishes. Every fundamental faculty may be unpleasantly as well as pleasantly affected. When a faculty is dissatisfied the mind sorrows over it. This sorrow we call grief. My advice in reference to your sleeplessness is very simple. Don't smoke, use little or no coffee, lead an active life, get more outdoor exercise, study to gather facts rather than theories, and if you don't soon sleep well, consult your doctor.

**WORD-HUNTER** (*Bournemouth*).—The word *conrescence* indicates the growing together by spontaneous union, or coalescence of separate particles—concretion: *conrescent* is a word the writer of these replies has adopted—it may never become a dictionary word—to express the growth of one animal structure concurrently with another animal structure, both being dependent on one another for their healthy development. Such is the growth of skull and brain. Hence skull and brain are *conrescent*.

**CONSTANT READER** (*East Ham*).—If you have read my lessons on the Cerebellum and on Alimentiveness, you would not quote the works of Bastian and S. V. Clevenger. Both are medical men, and before they lied about Phrenology should have studied it. Then they would not have lied. The latter gentleman in his *Comparative Physiology and Psychology* says that Phrenologists locate *Bibativeness* in the mastoid process and *Amativeness* in the occipital ridge: the former says that *Philoprogenitiveness* "corresponds with a bony prominence" corresponding "internally to the point of union of four great venous sinuses." That is to say, these two men say phrenologists locate different organs at the occipital protuberance or process, both being grossly ignorant of the teachings of the localizations of the said phrenologists, or, as I say, have lied about it. Men of their reputation were in duty bound to examine what the phrenologists do teach before saying they are such fools as to place brain organs either in the mastoid or any other process. I have spoken plainly on this matter, for I am amazed that any constant reader of the P. P. could speak of such men as "authorities" on brain function.

**CHEMIST** (*Liverpool*).—There is no doubt that the skull adapts itself to the growth of the brain, otherwise a child would have a head the size of an adult. I could give you many examples of special local developments, that is to say, special organs that have increased in size having caused the skull to adapt itself to the new conditions. If you observe a one-eyed person carefully, you will see that the orbit of the eye that has been destroyed has become gradually less: on the other hand an enlarged eyeball, whether due to turgescence, cancer or other cause, is always accompanied by an enlargement of its orbit. Skull growth is congruent with brain growth, or in one word skull and brain are *conrescent*.

**PROFESSOR.**—So you are a professor, or "want to be." Let me advise you not to spell Phrenology without the "h" as you have done. I could reply to anyone writing about *Frenology*, or *Fhrenology* possibly, but "*Prenology*"! *Professor of Prenology*!!! Write again when you can spell.

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MIDLAND PHRENOLOGICAL SOCIETY, Birmingham Coffee House, Snow Hill.—Wednesdays, at 8 p.m.

July 2.—"The Phrenology and Psychology of the King's Coronation," by Mr. J. T. WALTON-CLINTON, A.F.I.

„ 9.—Delineations from Photographs, by Members.

„ 16.—Lecture by Mr. C. BURTON, F.B.P.S.

„ 23.—"The Self-Perfecting Group," by Members.

„ 30.—Questions and Answers.

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VOL. VII. No. 80.

AUGUST, 1902.

ONE PENNY.

## THE POPULAR PHRENOLOGIST.

AUGUST, 1902.

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Correspondents are particularly requested to note that the different departments are separate, and will save delay by writing to each only on its own business.

### EDITORIAL EFFERVESCENCE.

The Council B.P.S. have already taken the necessary steps towards holding the November Congress in London, and it is not too soon for all friends of Phrenology to so make arrangements as to leave them the usual date free for this important occasion. The annual gathering increases in value and importance with each succeeding year, and it is the intention of the officers and Council, as far as lies in their power, to make the coming Congress the most imposing and effective yet held. There is no doubt as to its success, and every reader of this paper should try to be present, though if all succeeded it would mean migration to the Albert Hall.

The Council, too, are busy upon other schemes, and particularly that proposed by Mr. Dutton at the last Congress relating to agencies of the B.P.S. in various towns throughout the country. The practical carrying out of what is necessarily involved in such a scheme is a very difficult matter, but "in the multitude of counsellors there is wisdom"; and no doubt some practical outcome of the suggestion will be forthcoming. Other matters of interest are still awaiting consideration, and will bear fruit in the not distant future.

Whilst dealing with the B.P.S. I may say that its members will greatly regret the loss of Miss Day's services at the office. This lady has been devoted to the Society, and her work has been conscientious and arduous. Her unflinching kindness and courtesy have been exceptional; hence her absence

will] be [the] more keenly felt. At the same time, I must express—what I feel will be the wish of every member who knows her work and worth—the heartiest and most cordial congratulations to her on her approaching marriage, and I trust that she may enjoy a bright and prosperous future with her fortunate and honoured partner.

Mr. De Haas, to whom I made reference last week, met with a singularly cordial reception in America, and enters upon his life's work with the assurance of the good wishes and enthusiastic co-operation of his fellow workers. In *The Maccabean* for May he has stated his policy: and, as I learn he is to edit this excellent journal, he will doubtless find a channel for the advocacy of his special views and to the advantage of the cause he has espoused. Phrenology will doubtless aid him in his endeavours, by revealing to him the nature of the "material" with which he will have to deal.

Mr. J. Keith Murray is to be congratulated upon the establishment of the Combe Phrenological Society at Edinburgh, which is (largely under his direction) doing good work. Mr. Murray aims at the inclusion of members of the medical profession, to which he belongs, and is doing honest and valuable work on purely scientific lines to advance a knowledge of, and create an interest in, Phrenology. Would that other members of the medical profession in other towns, who are convinced of the truth and value of Phrenology, would strive to emulate so excellent an example.

I regret to hear that the Birmingham Phrenological Society has been again obliged to seek a new meeting place, the location of which can be seen in "Forthcoming Meetings." I am pleased to note that there is plenty of life in the society. The members are starting a library and museum and anticipate the fitting up of a laboratory in the near future. This means business, and other societies may well follow in the wake of our Birmingham friends.

We have reached that period of the year when, in common with others, the energies of phrenologists are wont to flag a little. The meeting season has ceased for a time, yet it is not necessary to be less enthusiastic about our subject and its possibilities. During the holidays, and at all times, it is within our ability to put in a word here and there on behalf of our pet theme; and if an illustration can be given by a reference to the head of a listener so much the more effective our words will be. Let us, during the summer, sow the seed for a winter's harvest, that our meetings may be sought for, and our truths more readily accepted.

## OCCUPATIONS AND PROFESSIONS.—XXXII.

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

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## THE DRAPER.

"Women generally go in twos to the draper's," said a friend to me, the other day, "and the one who talks most buys least." How far this is true must be left to the judgment of the reader. The statement, however, when studied psychologically, is interesting enough to quote. The draper, above all individuals, needs to possess considerable tact and keen perceptive insight into character and motives.

An experienced draper lately told me how many women prevaricate when making purchases. "If," he said, "a woman cannot decide upon the article she wants, after examining half the stock, she excuses herself by saying she is acting for a friend, who must be consulted. As a matter of fact, such women do not like to acknowledge their lack of decision and judgment. We recognize our position as servers; and that purchasers have

## THE RIGHT TO BUY WHAT THEY CHOOSE;

but little or no credit is allowed for the judgment we have had to expend with regard to the purchase of our stock, the keen competition we have to contend with, and that, in our customers' interests as well as our own, we have constantly to be on the alert, exercising our judgment, buying in the most reliable markets, studying the latest fashions regarding materials, style, colours, etc., both for present and coming seasons; studying also the tastes of those who are, or may become, our patrons.

If customers only realized all this, and honestly stated their requirements, the superior judgment of the experienced draper might be utilized to their advantage.

"I shall make a draper of him," said a father to me, one day, when examining his boy's head. "Why," I asked. "Because," he said, "no better

## BUSINESS TRAINING CAN BE OBTAINED

than that which thoroughly fits a young fellow for the drapery business. With such a training he can, if necessary, turn his abilities to, and succeed in, almost any business pursuit." I did not quite agree with the gentleman, though there is much truth in his statement, and it made me look more carefully into the business doings and qualifications of the draper.

The drapery business, or rather businesses, embrace an immensely wide range of enterprise in which vast numbers of manufacturing and other businesses are more or less concerned, and afford opportunities for the display of great variety of taste, judgment, and practical abilities. Looking on the surface, it would seem that this is more of a woman's than a man's business. As a matter of fact, its many and various departments afford suitable employment for both sexes.

Drapery may be divided into three distinct businesses—*viz.*,

## FANCY OR LIGHT DRAPERY,

in which is included the sale of fancy, silk and cotton goods, laces, ribbons, gloves, collars, ties, scarves, blouses, embroidery, handkerchiefs, corsets, hosiery, ready-made underwear, baby-linen, etc., also haberdashery—small wares, needles, cottons, tapes, hooks, bindings; the requisites of milliners' and dressmakers' trimmings, etc.

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includes tapestries, damasks, cretonnes, window-blinds and curtain stuffs, carpets, mats, linoleums, and all kinds of upholsterers' requisites.

In addition, the businesses of silk mercer, fur-dealing, mantle selling, millinery, dressmaking, and even Japanese and foreign fancy goods dealing are frequently added departments. It will thus be seen that there is an almost unlimited scope for the exercise of brain capacity and business enterprise.

My article dealing with the necessary qualities in a good salesman in the May issue of the "P. P." applies equally to drapery as to other salesmen.

## THE FANCY DRAPER

should possess, besides good ordinary business capabilities, exceptionally good judgment of colours—large organs of Colour, Ideality, Language, Approbateness, and Human Nature, that he may be expert in matching colours and shades; affable and obliging in his manner, refined in taste, free in verbal expression, etc. Women are largely employed in fancy drapery, in which they especially excel.

Those employed in household or heavy drapery, also in furnishing and general drapery, need especially to have large perceptive, Constructiveness, Causality, Comparison, Imitation, etc., to enable them to judge of the qualities and value of stuffs, materials, fabrics, and their textures, manufacture, etc. The lifting, moving, and replacing of heavy rolls of materials in these departments make these branches of the drapery business more suited to the stronger muscular systems of men.

## APPRENTICES, MALE AND FEMALE,

usually live indoors, and serve for a term of three or four years. A premium of from £10 to £50 may be required. During the last one or two years a small weekly wage is sometimes given. Afterwards, a position as assistant at a salary varying from £15 to £25 per year with board and lodgings is easily obtainable. To this may be added premium moneys, which are often allowed on the sale of special goods, and an increase of salary as greater proficiency is acquired. In selecting their assistants, London and city houses give preference to the apprentices of their customers in country towns, and such openings are calculated to greatly widen the assistant's experience. When possible, the assistant may with advantage avail himself of a year or two as representative, travelling for a good wholesale or city firm; and especially so if his aim is to eventually enter into business on his own account. There is, I am told, a demand at the present time for apprentices. Unfortunately, drapers' hours are long, and, excepting in large shops, confining and trying to the health. The business is admittedly genteel, and eminently useful in developing practical mental qualities as well as artistic tastes.

## THE HABERDASHER

needs to have an exceptionally good memory—large organs of Individuality, Eventuality, Form, Size, Locality, Order, Constructiveness, and well-developed Ideality to enable him to judge of, remember, and store in their proper places the thousand and one things connected with this department.

## GENIUS.—VI.

By F. FRAMJEE.

## SPEECH—THE LINGUISTIC FACULTY.

With regard to phenomena connected with the investigation of the various phases of the human mind, the ordinary observer, for want of deeper research, and accurate data, is likely to arrive at questionable conclusions, not knowing enough; the scientific specialist, on the other hand, arrives at equally questionable conclusions, through knowing too much. A writer of considerable eminence advances that "the linguistic faculty seems scarcely to signify anything specific, or strictly differentiated in the nature of its cerebral factors"; we can safely question why some nations excel in linguistic attainments over others. We must admit that definite reliance cannot be placed on accounts handed to us historically of individuals gifted with remarkable linguistic attainments; because in all such extraordinary statements we have to rely on the narrator's credulity rather than in the narrator's truth.

Mithridates, King of Pontus, spoke twenty-two different dialects. "It is hard to conjecture," says a critic, "what these dialects may have been." The philosopher Spinoza is supposed to have mastered the principal European languages. Sir William Jones mastered well twenty-eight different languages; Queen Christina of Sweden is said to have known eight languages. Macaulay, an omnivorous reader, is supposed to have devoured, besides Greek and Latin, several European languages. Says a critic: "It would perhaps be cynical to inquire how much thereof he digested."

ELIHU BURRITT—"THE LEARNED BLACKSMITH"—in the intervals of his daily toil, studied ten languages. Cardinal Mezzofanti is supposed to have had "perfect management of forty different languages, with their dialects." Says the critic: "If the cardinal really possessed in even tolerable perfection one-fourth of the number of languages with which he has been credited, the possession would still savour of the marvellous." This is one of the many instances in which a class of people generally accept the marvellous with credulity, and reject the rational with scepticism.

It is asserted by a specialist on the colloquial faculty that "memory holds a place of the highest importance among the cerebral attributes essential to the colloquial acquirement of fresh languages." Here the logic of Phrenology removes the difficulty. When once admitted that every organ has its own memory, the musician is more likely to display a better memory for melodies than languages. James Mill, in his *Analysis of the Phenomena of the Human Mind*, regards memory as due to association. We contend that in learning a foreign language the learner's memory is so disjunctive, that association would play a very poor part; while it is said of the scholar Joseph Scaliger that he learned by heart the whole of the *Iliad* and *Odyssey* in three weeks. We have an instance on the other hand of Dr. Maudsley hearing

AN IDIOT AT THE EARLSWOOD ASYLUM

"repeat accurately a page or more of any book which he had read years before, though it was a book which he did not understand in the least." Thus from the normal to the abnormal, from the sane to the insane, the phenomena of memory become complex in proportion as diverse facts

present themselves. Now the linguistic trait is more a tax on the intellectual region than the advancement of it; because, as Spurzheim has clearly pointed out, a knowledge of names is not a knowledge of things. The mind of man makes little progress by one thing being known by ten names instead of one.

Its utility in our days is patent, but its inherent necessity has been very much doubted by advanced thinkers of nearly every age.

It is further asserted by a good authority that temperament plays an important part in mastering the vocabulary of a strange tongue. The lymphatic temperament by virtue of inherent sluggishness would rarely succeed, while the nervo-sanguine would ardently familiarize and take a pleasure in overcoming difficulties. That the linguistic aptitude, as well as free delivery with power to express clearly, occupies a special region in the limit of cerebral economy cannot be denied; daily experience is in favour that no amount of training will ever make every individual an orator. This gift or endowment is more frequently met with in the "opposite" sex; and irrespective of special training furnished by debating societies, etc. The gentler sex, in our opinion, has been singularly free from the many "hums and haws" so painfully noticeable in some men's efforts at expression.

(To be continued.)

## MEMORY.

Everyone has a memory, but everyone does not retain with equal facility the same sort of thing. One man, from taking a glance at an object, will sketch it correctly; another could not give a correct representation were he to labour for a month. The mind of another is more for living objects, and, like Cuvier and Knox, he carries in his memory the names and forms of hundreds of plants and animals. A third has a propensity for the faces of his fellow-creatures, and, like Themistocles, he can name each of the twenty thousand of his fellow-citizens; or, like Cyrus, he could remember the name of every soldier in his army; the like being related of Scipio and the Romans. Our own George III. had an extraordinary power of recollecting faces. The taste of a fourth is for languages, and, like Mezzofanti or Alexander Murray, every word he hears or reads in a foreign tongue becomes a life-long heritage. Another retains mathematics, the symbols of which require a peculiar cast of memory; the taste of another is for choice, emphatic, and sublime diction; like Wakefield, he could repeat the whole of Virgil and Horace, Homer, and Pindar.

The faculty of recollecting places is very large in some of the inferior animals; pigeons and some sorts of dogs have it very prominently. The falcon of Iceland returns to its native spot from several thousands of miles. And it seems likely that this has at least something to do with reference to those birds which migrate from one country to another. It seems indispensable to a successful traveller. Columbus, Cook, Park, and Livingstone must have been largely endowed with this faculty. These diversities have not been sufficiently kept in view in the important business of education, and of cramming the same things into every sort of memory still too extensively prevails.

## JOTTINGS FROM MY NOTE BOOK.

BY OUR CANDID CRITIC.

We have had a good deal of talk lately about the necessity and desirability of having a "scientific" chart for the use of phrenologists and students; a chart which when marked will indicate in every detail the true character of the person phrenologized. The idea is a capital one, and when prepared and perfected will probably immortalize the writer. Any individual who has the genius essential to such a task should, on its completion, be placed on the pinnacle of phrenological fame. Seriously, is not such a chart impracticable, if not impossible? The elements which go to make up human character are so mixed, the mental minutiae so complex, that to bring these into perfect harmony and adapt them to every conceivable manifestation of mental dynamics, would be about as difficult a task as gathering together the scattered fragments from volcanic St. Pierre.

Take for example—the dishonest person. It is generally assumed that Acquisitiveness perverted or very large is one of the chief faculties concerned in dishonesty; while, on the other hand, large Conscientiousness, especially when combined with Firmness, is indicative of high moral principle and invariably associated with right conduct.

Here is the description of large Conscientiousness from a chart published by two leading phrenologists who have now passed beyond the veil: "One having large Conscientiousness will have a clear and acute moral eye, and a ready perception of what is right and what is wrong, both in himself and in others; will consult duty rather than expediency, and pursue the course which he considers right, even though it may be in opposition to his interest; will endeavour to be honest and faithful in the discharge of his supposed obligations; will often feel guilty and unworthy; be ready to acknowledge his faults, and condemn himself for them; will strive to lead a moral, virtuous, and upright life, and possess a thankful and grateful heart. One having Conscientiousness large with Firmness also large will manifest firmness on all occasions, but be particularly decided and determined in every case of duty, or justice, or right; will take a firm stand upon the side of duty and moral principle, and maintain it even to extremity."

Take the description of Acquisitiveness perverted: "The perverted manifestations of Acquisitiveness are theft, cheating, extortion."

Here is a description of very small Conscientiousness: "One having Conscientiousness very small will neither know nor feel the difference between right and wrong in themselves, nor have any moral discernment; will have no conscientious scruples; be a stranger to the feelings of responsibility and repentance, and being unrestrained by the influence of Conscientiousness be just what his other faculties dictate."

I have looked carefully through various charts published by present-day phrenologists, and all are pretty well agreed that deficient Conscientiousness and perverted Acquisitiveness are invariably associated with a lack of moral principle. None of the other faculties, according to these experts, appear to have anything to do with honesty or dishonesty.

Now if this is believed to be so, would it not be somewhat strange to find a person with large Conscientiousness and moderate Acquisitiveness guilty of dishonest practices? But, strange as this appears, I have just met with a case of this kind.

\* \*

Here is a girl of acute mental perceptions, refined intelligent, capable, with a head high in the crown, large Firmness and Conscientiousness, Self-esteem, and Approbativeness, with moderate Cautiousness and Acquisitiveness, who has appropriated to her own use articles of jewellery, stationery, a hymn-book, and a cookery-book. She was employed as "useful help" in a business house where the house and shop were part of the same building. She had the run of both. The girl had her wages paid regularly, and was likely to do well for herself had she done that which was right. But she was not content to acquire a competence in the usual way; she used her quick intelligence to secure what she thought would answer her temporary requirements, irrespective and regardless of consequences. Note specially!—her Conscientiousness was large, and her Acquisitiveness was moderate or small, and yet she took what did not belong to her. There must, therefore, have been other faculties and motives brought into play which led to her dishonesty, and, if so, where is the value of charts which attribute dishonest actions to small Conscientiousness and perverted Acquisitiveness, without duly considering other faculties and motives?

\* \*

Here is a description of the girl's character: Bright, sociable, intelligent, fond of dress and approbation, prompt in action, quick to apply herself to business or domestic accomplishments, and capable of cooking, selling and working generally with an aptitude as remarkable as it is rare. Another characteristic is her inordinate desire for some young man. In order to render herself more attractive, she takes jewellery out of her employer's establishment, and "borrows" fancy stationery on which to write her love letters. Further, her hymn-book is so soiled, that she takes one out of the shop, and writes in it "A present from my dear brother." She spends three-fourths of her wages in finery, and her whole conduct shews an entire lack of restraint—except that when proof positive of her guilt is brought home, she stands on her dignity and refuses to admit her guilt. Not until she finds she is unable to obtain another situation without references, and the local clergyman produces a bogus reference she had sent to a lady, did this remarkable girl confess her fault, and not then until instant dismissal and disgrace were threatened. The whole case would form an interesting study for phrenologists. It proves that the love of display and lack of caution, with a desire for particular society, may lead to dishonesty, even though Conscientiousness and Firmness may be large and Acquisitiveness moderate.

One grudges to see the amount of time spent on sentimental love stories, while such lives as those of Michael Angelo and Benvenuto Cellini go unread. There is nothing in fiction more absorbing than the lives of these two men. Each of them, as a boy, had to encounter that most formidable of all external obstacles—an angry father armed with a rod to dissuade them from entering upon the career upon which each was destined to throw immortal lustre.—*Sir H. Maxwell.*

PHRENOLOGICAL CHARACTER SKETCH.

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

I. ZANGWILL, Esq.,

Author of "Children of the Ghetto"; "The Celebrate's Club"; "The Master"; "Mantle of Elijah," etc., etc.

Among the whole fraternity of writers a man more striking in appearance than Mr. Israel Zangwill, the highly esteemed and popular Jewish writer, could scarcely be found. And his striking physiognomy—his strong and decided features—mirror-like reflects the equally distinctive qualities of his mind. In some particulars his mental developments are highly typical of the Jewish race; but in no one quality more so than in the great Intuition of mind which he possesses. This quality, which is a manifestation of Human Nature, the late Lord Beaconsfield possessed in a superlative degree. His success as a statesman and author was largely attributable to this one quality. It distinguished him as a keen discriminative character reader. It enabled him to perceive and to understand by intuition—to fore-see and fore-stall and adapt himself accordingly to pre-conceived actualities and happenings both at home and abroad in such a manner and with such success as perhaps no other statesman ever has done. This is not an intimation that Mr. Zangwill could better excel in statesmanship than authorship, but is mentioned only as another instance of the superiority of development of the organ of

HUMAN NATURE IN THE JEWISH RACE.

One rarely finds this organ deficient in the Jews whatever



Photograph by Mendelssohn, Pembroke Crescent, W. I. ZANGWILL, ESQ.

their social position may be. They are notably an apt character-reading people. The peculiar circumstances of their lives, which during the last eighteen hundred years have brought them into intimate contact, more than any other

nation, with every nation of the earth, accounts for their exceptional development of this organ. Human Nature is the most pronounced mental organ Mr. Zangwill possesses, and is the key-note of his character.

Mr. Zangwill's head is above average size, being in circumference  $22\frac{1}{4}$  inches; in length it is  $7\frac{1}{2}$  inches; width,  $5\frac{7}{8}$  inches. The most marked developments of his brain are in the frontal lobes. The length from the medullary centre—the opening of the ears to Individuality at the root of the nose; and likewise to Human Nature—situated at that part of the head, in front where the hair begins its growth—is exceptionally marked. His head is long, narrow and high. The highest point being in the regions of Benevolence.

His temperament is highly nervous or motive-mental; constitution wiry, eyes dark-brown; hair black, crisp and wavy. Though very susceptible, he possesses strong, positive qualities of mind.

His perceptive organs, especially Individuality, likewise Eventuality and the reflective, analytical and intuitive organs—Causality, Comparison and Human Nature are exceptionally large combined with large Ideality, Benevolence, Constructiveness, Firmness and Language.

His large percepts give him a very observant, fact-gathering bent of mind; and ability to enter minutely into the details of things which interest him. In this respect

HE IS QUITE A SCIENTIST,

and has, besides, marked qualities in the judgment of art subjects. His Ideality and active, susceptible brain give scope for imagination, notwithstanding that he possesses strong practical qualities of mind. Constructiveness and Language, necessary to literary composition, are well-developed organs; and he possesses an exceptionally good memory. Though Imitation is large, and endows him with marked imitative ability, yet he possesses considerable originality of mind and thought, and a very distinctive personality disposing him to adopt a style and methods peculiarly his own.

He is endowed with great character-reading capacity; is exceedingly intuitive, researchful, keenly discriminative, analytical, cause-seeking, penetrative and critical. He reasons largely by analogy; and though not fluent perhaps, has marked descriptive talent, critical acumen and planning and reasoning powers. He possesses an insatiable interest in the study of human nature; seldom or

NEVER MAKES MISTAKES

in estimating other's characters; is prudent in his judgment, cautious and alert. Is sensitive, ambitious, aspiring, dignified, fairly confident, very firm, persevering, steadily determined in the pursuit of his objects and plans; tenacious in his adherence to principles, conscientious, concentrative and thorough. His organ of Concentrativeness is well-developed. He has considerable Philoprogenitiveness, or love of children, which, conjoined to large Veneration and Benevolence, gives him strong humanitarian feelings and principles; broad sympathies, and a mind decidedly socialistic in its tendencies. In his affections and friendship he is constant and trustworthy, though very critical, and probably a little prone to fault-finding and seeming opposition, or tacit indifference; yet behind these seeming opposing qualities he is very thoughtful and considerate of others' welfare and anxious for the spread of truth and goodness. His weakest organs are Calculation and Secretiveness. Though very direct, outspoken and sincere, he possesses great intellectual tact, the result of his large Human Nature.

### PHRENOLOGY.

Phrenology pure and simple  
Is the grandest science for me,  
For it teaches us what our Creator  
Intended us to be.

It reveals to us how many talents  
He has given to us to possess,  
And it shows us how to improve them  
To lead to abiding success.

It points out the pathway of duty,  
Which Gall and his followers have trod,  
And leads through a landscape of beauty  
To our home in the palace of God.

It shows us that man's like a building,  
A little in ruins, perhaps,  
But it shows how to put on new gilding  
As well as to fill up the gaps.

And when it is duly completed,  
With apartments to dine in or sing  
(Although we should not be conceited),  
'Tis a residence fit for a king.

Man by nature is just like a garden,  
Which no one I think will dispute,  
Requiring a diligent warden  
In charge of the flowers and fruit.

Like pine trees in Norway and Sweden,  
When the plants shall have sunshine and  
room,  
They shall spring up and flourish like Eden  
With its roses and lilies in bloom.

Man by nature is just like a city,  
Where weak and strong citizens dwell—  
Some of them needing our pity,  
Others doing wondrously well.

But when order is fully established,  
And discord and anarchy cease,  
It will be a model republic  
Of righteousness, justice, and peace.

O! then, let me study this Science,  
And its laws on my spirit enshrine,  
That by constant and skilful appliance  
I may perfect my nature divine.

MATHETES.

### THE PSYCHOLOGY OF ADMIRATION.

By STACKPOOL E. O'DELL, F.B.P.S.

The results of all mental activities that have shaped the destiny of man's higher aims, as seen in national histories of all centuries, should claim our admiration. The journey of humanity through all the ages, through all the darkness into light and more light, has been sublime, terrifically sublime. When we look along the road, though strewn with the remnants of dead nations, we are amazed in our admiration at the sublimity of the stupendous work. As we see the

banners of a thousand reformers, religious, political, social, scientific, bravely borne aloft amidst contentious waves of ignorance, our admiration breaks away from our control, and we shout "Hurrah!" Indignation for the opposing host does not in the least interfere with our admiration. We pity the blind and all those who have not the capacity requisite for perceiving the truth. Now, while we derive strength, encouragement, and hope for our admiration of the past, we have other sources for our pleasurable satisfaction in the present. In every department of thought there are to-day men and women worthy of our sincerest admiration, because of their lives and teachings. These reformers are at our very doors in many cases so that we may look into their very faces, and see what manner of men they are. If we want to do ourselves a pleasure let us admire them. The expression of their faces ought to be pleasing to us. Who would not have liked to have seen the faces of the three Hebrew children as the immortal words of refusal to worship the vile dross passed forth from their lips? And again, who would not like to have seen them walking in the furnace, untarnished by the fire?

What subjects for our unlimited admiration. If we had no better way for shewing our admiration, we might have clapped and cheered. We need not go so far for subjects of admiration. There are men to-day who are nobly protesting against wrong, not counting the loss. These men are lifting high the banner of high ideals. They have enrolled upon their colours for the reading of the multitude, "We will not bow down to your gods." It may be that these men are hounded down as disloyal, as Daniel and the Hebrew children were. But in the light of the present we find that they alone were loyal. Yes, indeed, to our great joy and exultation we perceive men to-day worthy of our admiration, both singly and in groups protesting against the rule of the blind, though these blind ones be in ever so high places, even though they sit on the purple hills of their sublimities. We lift our hats, we bow our heads in justifiable admiration to all those who protest against wrong in high places or low. The days of the fiery furnace are no doubt passed, and the days of the den of lions. Yet they are with us, though in a more modified form and under new conditions.

Our organizations have likewise become more complicated, so that suffering is less easy to endure. So we perceive that we are not without legitimate subjects for our admiration in those who protest against the darkness, and lead us towards the light. Let us not be miserly of our admiration for these men and their work. We should be thankful of all causes of admiration, more especially of this. In the name of common sense, let us not think that we should withhold our admiration or its conveyance to them, for fear of making them conceited or puffing them up with pride: this at times may be the result, but the benefit to be derived from admiration, because of its encouragement to do better, is enormous. The tribute of admiration is almost a debt we owe one to another, while it is a pleasure that will issue from all generous souls. What an encouragement it must be to a man who is fighting for some item of national good to receive a letter ablaze with enthusiastic admiration. Said a certain Member of Parliament, "I was on my way to the House, I had to speak on a bill that was not very popular, and I felt despondent. Amongst a bundle of letters I received on entering, there was one from a poor woman whose daughter had been lost on the streets of London, thanking me for what I had done previously in the forwarding of this bill. That letter was an inspiration. The best speech I ever made was that day; yet, not I, but that poor woman addressed the House."

## THE TRAINING OF CHILDREN.

BY ESTHER HIGGS, F.F.P.I.

### No. IV.—The Sensitive Child.

There are many and varied phases of character which are grouped together and classified under the general term, "Sensitiveness"; but when we come to their analysis we find a wide diversity between both their origin and development, so that two children, equally sensitive, may be so from entirely different causes, and thus require utterly different treatment.

Let us commence the dissection. First, we shall find that Sensitiveness is either *constitutional* or *organic*.

(a) Constitutional Sensitiveness is occasioned by Temperamental unbalance, *i.e.*, by too much of the nervous element in the physical constitution. This can only be met by attention to the physique in the wise use of those vigour-promoting agents, *viz.*, fresh air and exercise, cold water, and good food. The delicately-organized, nervously sensitive child requires to add to his stock of strength, whilst keeping a reserve in Nature's Bank; the current coin, meanwhile, must be put to wise use; light athletics, coupled with plenty of rest, is always a good investment, the exercise diverting the energy from brain to muscles. An abundance of sleep must be allowed to the nervous child; it has been well said, "Sleep is the salvation of the nervous system," and in practice we find that this natural soothing agent is wonderfully efficacious in its effects. The food given should be nourishing rather than bulky, well cooked, and easily digested. Cold water must be used with care, avoiding a shock; and he should be thoroughly accustomed to breathing fresh air, both night and day. Warm, but not weighty, clothing should be given, and cold or wet feet must be quickly and vigorously rubbed warm and dry. Delicate children require care, but not "coddling"; indeed the latter is often more fatal to health than actual neglect.

(b) Organic Sensitiveness, or that which is due to a want of balance between the various organs of the brain. Of this we have many varieties, amongst which are the following:—

(1) *Shyness*, caused by excessive Approbativeness and deficient Self-Esteem.

This is, unfortunately, a very frequent combination, and results in a painful diffidence and sensitiveness to criticism. Of course in this case self-confidence, dignity, and self-reliance must be cultivated, and too much regard for the praise or blame of others discouraged.

But it is very difficult to do this, for often the means taken to encourage the growth of Self-Esteem only serve to strengthen the already over-large Approbativeness. Great discrimination is needed, and a proper understanding of the specific action of these two faculties is absolutely necessary. Hence they should be well studied by the would-be trainer, to whom the following hints may be of use. In giving words of encouragement to such a child, always reserve your commendations for exhibitions of manliness, courage, and self-reliance. Approbativeness seeks for praise, therefore instinctively it will urge the doing of such actions as will gain the coveted applause, thus we shall be utilizing the larger organ to strengthen the weaker one.

Inspire him with stories of the heroes and rouse his emulation to copy greatness in its best forms. Let him but acquire a good moral grip, a love of truth and principle, and

he will be gradually raised above the feeling of shyness and diffidence, and grow in moral strength and courage.

(2) *Timidity or fear* is another form of Sensitiveness.

This is caused by over large and active Cautiousness added to small Hope. Now the organ of Cautiousness is a very difficult one to quiet, but it is most important that its action should be kept within bounds and subject to the reason, for many are the ills that follow in the train of an excess of this faculty. Every emotion of the mind has its due influence upon the body, and the feeling of fear or caution acts directly upon the constrictor muscles, hindering the processes of digestion, absorption, assimilation, etc.; causing constipation, that forerunner of disease; retarding the blood supply and lowering the vitality generally. When we have a child whose large Cautiousness is combined with large reflectives, and a vivid Imagination, there will be imagined and magnified terrors; the poor child is beset with fears, and, unless surrounded by kind and patient people whom he may count as friends, the days of childhood for him are indeed far from happy.

The remedy for this condition of mind lies in the encouragement of the practical faculties, together with Faith and Hope. The perceptive especially should be encouraged by the study of science in one or other of its many forms. Even young children will be delighted with instruction in the elements of botany, geology, or zoology, and this may be simply and charmingly given by examination of the flowers, stones, or insects which are met with in a walk down a country lane.

An explanation of some of the laws of nature, and inquiry into special phenomena, will take away the terror of the lightning, the awfulness of the storm, and give to the child a restful sense of security in the faith that the world is being wisely governed and all is well.

Never entrust the care of a nervous, sensitive child to an ignorant nursemaid who will frighten him with stories of the "policeman who is coming to take him away," and in various other illegitimate ways use his timidity to enforce speedy obedience.

Never allow him to hear stories of ghosts or burglars, for these will be the means of filling the darkness with unknown terrors for the poor little mind, and making bed-time a dreaded hour. But, in the faith that "the darkness and the light are both alike to Thee," teach him that he is quite safe in the dark, for God, his best Friend, is ever near to take care of him, and to shield him from all harm.

Yet should he have contracted any nervous fear, give him a light rather than let him feel distressed.

With all sensitive children, it is well never to raise a laugh at their expense, especially when self-consciousness is one of their prevailing characteristics, for it will then be difficult to gain their confidence. Seek rather to divert their thoughts from themselves and towards facts, principles, laws, and the doing of kindly actions.

By some such method of training as I have briefly indicated, over-sensitiveness may be counteracted, for the awakened intelligence will conquer fear, and in recognition of the needs of others the self-centred mind will broaden out into a kindly, helpful character, whose self-pity has evolved into the nobler quality of mercy, and whose weakly reticence has given place to the strength of dignity and self-reliance.

There are yet many other aspects of Sensitiveness, the discussion of which must be reserved for some future occasion.

## LESSONS IN PHRENOLOGY.—LXXX.

BY JAMES WEBB, F.B.P.S.

## PHRENOLOGY AND EDUCATION.—(Continued.)

It has been shewn in the lessons 56-59 that educationalists feel the need of a system that shall take into consideration the special needs of each pupil. Outside of Phrenology there is no such system; even Professor James, the eminent psychologist, admits that "psychology cannot help us in the least," and expresses his pity for the teachers, "docile and receptive and aspiring" as they are, for being "plunged in an atmosphere of vague talk about our science, which to a great extent has been more mystifying than enlightening." He is severe on the "child study and other pieces of psychology as well" that have "been productive of bad conscience in many a really innocent pedagogic breast."

There is so much truth in those remarks that one wonders how it is that the writer can imagine he is justified in writing his books on psychology, although there has, in his own words, been a "boom" for that "science." One wonders why he has not given a little time to the study of nature, to observation of brain developments and their accompanying mental characteristics as taught by Phrenology, which deals with the child in a "concrete" rather than in an "abstract" manner—the latter being

## THE METHOD OF THE PSYCHOLOGIST.

Now, child-study should surely be the most valuable pursuit of the teacher—indeed, it should be all-absorbing to him. Nay, more, it is the absence of this study from his mental pursuits that has been the greatest hindrance to him in his work. Still more, for want of such knowledge on the part of the teacher, many of the most promising pupils are either forced into uncongenial pursuits, or, worse still, are misunderstood and neglected. Handel, Herschel, etc., have been cited as examples of the former class; Alfieri, Chateaubriand, Malherbes may be cited as examples of the latter class. It will be observed that these latter names are those of Frenchmen. Why? Because having larger Love of Approbation and smaller Self-Esteem than Englishmen, the French have a larger proportion in this class than the English have.

Alfieri would not have passed the greater part of his life in obscurity had he appreciated his own poetical merits, or had his teachers been acquainted with the true method of

## MIND DIAGNOSIS.

And what shall I say of the genius of Chateaubriand? Why was his early life spent in studying naval and military tactics? Why did his parents decide he should enter the Church? Why, when approaching his thirtieth year should he be "friendless and penniless" in that great wilderness—London? Why did he obtain the highest positions in the French Government and then submit to his dismissal from office? Mainly on account of his large Ideality, Language, Conscientiousness, and Love of Approbation. The latter organ is fully illustrated in his Memoirs, published after his death. I am inclined to say: Thank you, Chateaubriand, poet, patriot, and politician. Thank you for your everlasting proof of the value of Phrenology. I look at your portraits, I read your life. I marvel at the wonderful example you give us of the truths of Phrenology.

If the men I have named were a prey to their innate humility and lack of self-confidence, others have been a prey to very different qualities; and yet, had their instruction

been in accord with their needs, how much greater would their success have been! How necessary then it is that there should be some way of measuring capacity at an early age!

Psychologists do not claim to know any such way of reading

## CHARACTER AND TALENT AT SIGHT.

Phrenology does claim this knowledge, and those who will be at the trouble to test it can readily do so.

I propose in the following lessons to shew this to be perfectly true, and request teachers especially to put every statement to the test of observation and experience. And, first of all, I request him to obtain a tape measure, and a pair of callipers, or other instruments for cranial measurement.

It is a fundamental principle of Phrenology that, *other things being equal, size of Brain is a measure of Power.*

After taking the average of a large number of measurements of the heads of children, I have found that the circumference measurements of the heads of schoolboys average as follows:—

|                       |         |         |
|-----------------------|---------|---------|
| Boys of 7 and 8 years | measure | 20'4in. |
| 9                     | " "     | 20'5in. |
| 10                    | " "     | 20'7in. |
| 11 and 12 years       | " "     | 20'8in. |
| 13                    | " "     | 20'9in. |
| 14 and 15 years       | " "     | 21'4in. |

This measurement passes round the eyebrows and the protuberance of the occiput.

I have also found that the circumferential

## MEASUREMENTS VARY WITH THE CLASSES.

Their average:—

|             |                |                                |
|-------------|----------------|--------------------------------|
| In Standard | I.             | less than 20 $\frac{1}{2}$ in. |
| "           | II.            | about 20 $\frac{1}{2}$ in.     |
| "           | III.           | " 20 $\frac{3}{8}$ in.         |
| "           | IV.            | " 20 $\frac{1}{2}$ in.         |
| "           | V.             | " 20 $\frac{3}{8}$ in.         |
| "           | VI.            | " 21in.                        |
| "           | VII. and above | " 21 $\frac{1}{2}$ in.         |

I also found that though the head increases in size as a pupil passes from class to class, it increases more particularly in the anterior or frontal regions, especially when he is regular in attendance and attentive to his studies.

I also observed that in those who improved most in their studies the posterior portion remained stationary; that is, the growth of posterior brain was least apparent. In fact, size of brain and size of frontal region, as compared with the posterior region, vary according to proficiency. The anterior portion develops in proportion to the increase of mental capacity. Whilst the anterior portion of the brain increases from 10'06 in Standard I. to 11'67 in Standard VII., the posterior portion increases from 10'9 in Standard I. to 11'1 in Standard VII. This shews that the anterior portion of the brain increases about eight times as much as the posterior portion during school life under favourable conditions.

Once more, the children of seven years of age have a better development than older boys in the same class. Take the lowest class: at seven years of age the ratio between anterior and posterior development is as 10'6, 10'8; whereas the children of ten years of age in that class shew a development in the ratio 10'3 to 10'9. The boys in Standard II. at seven or eight years of age have larger heads than those of eleven and twelve.

**ANATOMY AND PHYSIOLOGY OF MAN.**

BY DR. WITHINSHAW, PRESIDENT, B.P.S.,

Late Demonstrator of Anatomy, Royal College of Surgeons, Edinburgh.

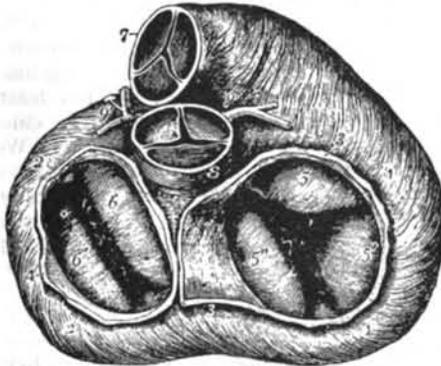
**THE HEART.—(Continued.)**

**HEART'S MOVEMENTS INVOLUNTARY.**—The movements of the heart are involuntary, and will even continue for a short time after the heart of an animal has been removed from the body; but they may be quickened or slowed through the nervous system. The course of the blood through the capillaries may be facilitated or obstructed by the relaxation or the contraction of the muscular fibres of the minute arteries—such relaxations and contractions are chiefly effected through nervous channels. Thus the heart and vessels are not set for life to do uniform work, but can be regulated and controlled according to the requirements of special circumstances.

**THE SOUNDS OF THE HEART.**—If the ear is applied to the front of the chest the sounds of the heart will be plainly heard. There are two sounds which have a rhythm resembling that of the footsteps of a man who walks lame. The first sound is muffled and more prolonged than the second, which is short and sharp. Their character has a resemblance to the syllables *lub-dup*, but can only be properly appreciated by placing one's ear to a person's chest. The *first sound* is simultaneous with the impulse of the heart; it occurs with the contraction of the ventricle or ventricular systole, and is therefore called *systolic*. The *second sound* occurs at the end of the ventricular systole, or, in other words, at the beginning of the relaxation of the ventricle or ventricular diastole, and it is therefore called *diastolic*.

**THE CAUSES OF THE SOUNDS.**—The first, or systolic, sound is due to two causes:

(1) The noise of muscular contraction; (2) the sudden closure of the valves (auriculo-ventricular) that guard the orifice between auricle and ventricle. The second, or diastolic, sound is caused by the sudden closure of the valves (semilunar) situated at the commencement of the aorta.



DESCRIPTION OF DIAGRAM.

View of the base of the ventricular part of the heart seen from above, shewing relative position of the arterial and auriculo-ventricular orifices— $\frac{1}{2}$ . The muscular fibres of the ventricles are exposed by the removal of the pericardium, fat, blood-vessels, etc.; the pulmonary artery and aorta have been removed by a section made immediately beyond the attachment of the semilunar valves, and the auricles have been removed immediately above the auriculo-ventricular orifices. The semilunar and auriculo-ventricular valves are in the nearly closed condition. 1, 1, the base of the right ventricle; 2, 2, the base of the left ventricle; 3, 3, the divided wall of the right auricle; 4, that of the left; 5, 5, 5, the tricuspid valve; 6, 6, the mitral valve. In the angles between these segments are seen the smaller fringes frequently observed; 7, part of the pulmonary artery; 8, the root of the aorta; 9, the right, 9, the left coronary artery. (Allen Thomson.)

**NERVOUS SUPPLY OF THE HEART.**—The supply of nervous energy to the heart is derived from the medulla oblongata and spinal cord. It reaches it by two channels—the *pneumogastric* or *vagus* and the *sympathetic*. Both kinds of nerve-fibres, medullated and non-medullated, are contained in these nerves, and numerous ganglion-cells are situated on their course. In some places these ganglion-cells are collected into ganglia of considerable size.

**RATE OF THE FACTORS IN THE HEART'S ACTION.**—Assuming that the heart is beating sixty times per minute, so that each cardiac event or cycle lasts one second, the systole and diastole of the auricles and ventricles will occupy the following fractions of a second:—

|                                  |              |
|----------------------------------|--------------|
| Systole of the auricles .....    | One-tenth.   |
| Diastole of the auricles.....    | Nine-tenths. |
| Systole of the ventricles.....   | Four-tenths. |
| Diastole of the ventricles ..... | Six-tenths.  |

In normal conditions the human heart is at work for about nine hours of the twenty-four and at rest during about fifteen hours. This result is obtained by reckoning the total systolic or working time of the heart, and the total diastolic or resting time, and comparing the one with the other.

**SUMMARY OF THE MAIN FACTS CONNECTED WITH THE MECHANISM OF CORDIAC CONTRACTION.**—(1). During *systole* the ventricles contract and expel their contents into the aorta and pulmonary artery; the semilunar valves of these vessels are open; the auriculo-ventricular valves are shut; the first sound is produced. (2). During *diastole* the ventricles are relaxed; the semilunar valves of the aorta and pulmonary artery are closed; the auriculo-ventricular valves are open, and the blood is flowing from the auricles to the ventricles; at the very end of the diastole the auricles contract. The second sound is produced at the beginning of diastole.

**BLOOD-PRESSURE.**—The blood pressure is the resultant of two factors:—(1) The heart's force, due to the contraction of the ventricles, at each stroke of which blood is driven into the arteries; (2) the peripheral resistance, caused by the friction of the mass of blood against the walls of the capillaries, and by the narrowness of the minute arteries leading to them. The elasticity of the arteries is sometimes given as a third factor, but this recoil force is not an independent factor; it is derived from the heart's force. The effect of arterial elasticity upon the circulation is to convert pulsating, intermittent force into even, continuous force; each beat of the heart is to a great extent spent in keeping the arteries distended, bringing into action their elasticity, which is constantly compressing the contained blood, and so keeping up a continuous flow in the intervals between the beats. A part of each beat is, however, not spent in keeping up elasticity and pressure, but goes directly to increase pressure and onward flow; it is this part which is manifested as the pulse, and in a corresponding quickening of the velocity of the blood-current.



When I see a youth who seems to have no special aims of his own, who does not read, does not care for art, or music, or politics, does not take an interest in any one of the great causes which agitate the best men, and to which the noblest dedicate their lives,—for such a youth I fear. Nature takes away the unused gift, but multiplies the used and nurtured power.—*W. J. Dawson.*

## THE PHRENOLOGY AND PSYCHOLOGY OF LITERATURE.

By W. GEO. WHEELER, L.P.I.,  
Author of "Phrenological Helps," etc., etc.

No. 6.—"DONOVAN."—EDNA LYALL.

In "Donovan," the interesting story-writer known as Edna Lyall has presented a philosophical production of considerable merit; for, not only does it deal with a peculiar manifestation of mind in a strikingly-drawn and modern character, but it reveals a grand ethical and psychological study in regard to the effects of various religious systems of training upon the individual. We perceive a spirit of earnestness and broad toleration throughout, combined with logical argument and an unflinching determination to perform a difficult and almost stupendous task. The authoress grapples forcibly with the problem of Christianity and Secularism, from the standpoint of the intellectually honest doubter, pleading with an unmistakable zeal for wide-mindedness and benevolent toleration. As a study of one great character, the work has a decided phrenological interest, although its lesser lights are indifferently produced, and it lacks artistic colouring and brilliancy of style. The indictment against narrow-minded and bigoted religionists is the candid and unvarnished declaration of a well-trained, thoughtful, and philosophical mind.

Donovan Farrant has a mental make-up of exceptional power and compass, and as a child could concentrate his attention in a very remarkable manner. Thus, when studying the mechanism of a clock and dissecting it for the purpose of reconstruction, he becomes so completely engrossed in his task as to forget the return of

### THE FORMIDABLE MRS. DOERY,

whose puny mind and incapacity to perceive an inborn greatness cause her to treat him with unmerciful indignity. As a small boy he is mentally starved, socially forgotten, and morally misdirected.

Farrant has intellectual thought and rare mathematical skill. Thus at a public school, from which he is expelled for gambling, his natural inborn talent in the latter direction is decidedly marked. At this time he is described as "tall and slight, with dark hair and complexion." He has "a faultless profile, firm mouth, and unsatisfied eyes, with a curiously-formed forehead bespeaking rare mathematical talent."

Herein, then, we have Phrenology recognized, and applied in the production of an all-important character. It is therefore the more surprising that the authoress, only once mentioning the source from which her knowledge had been secured, should make her hero speak disparagingly of the phrenological practitioner. The latter, finding the organs prominent through which the mathematical, reasoning, and musical faculties manifest themselves, naturally gave his favourable opinion respecting them. "Poor man," says the hero, "I haven't a grain of music in me."

Now, Donovan was able to learn music apparently without any extraordinary effort. True, this was accomplished more especially to please his invalid sister, by

### THE FORCE OF A POWERFUL WILL;

yet strength of character, firmness and concentration alone would not, as he appeared to imagine, have brought about

the desired end, except, indeed, he possessed favourable organs of the brain essential to the acquirement of the art. What he probably did not possess was that peculiarity of temperament and tone of organism generally perceivable in more especially distinguished musical personages. As for his mathematical and logical organs, if we may put it so, they must certainly have been very prominent, for his accomplishments in the first were everywhere recognized, and, in regard to the second, his mind was one long, continuous battle between reason and spirituality, the former carrying all before it through many years. Thus a direct expression as to the skill of the phrenological practitioner would have been more in harmony with the facts of the case.

The story of Donovan's difficulties, resulting largely from the loss of his father and the deprivation of his property through a scheming relative, is minutely portrayed, and the unfolding of his better self, his truest character, perceivable throughout. At times without a friend in the world, save his faithful dog, made bitter by the selfishness and cruel indifference of the orthodox, cut off apparently from intercourse with God and man, he yet drags onward. The final triumph over hate, despair, and unbelief is brought about by

### A VERY STRIKING EVOLUTIONARY PROCESS,

while the nursing of his greatest enemy during a contagious disease is a splendid illustration of the victory of a noble mind over its baser self. Donovan is finally successful, wins his ideal, and recovers his possessions.

Phrenologically, there are several characters of marked interest. Noir Frewin, the card-sharper, has "a square, massive forehead, and heavy dark eyebrows level toward the bridge of the nose, but arched at the other end." Here we have suggested a prominent intellect, with large Constructiveness, Order, and Execution, all of which we doubt not would be applied for the furtherance of his dishonest enterprise.

The philosophic and broad-minded medical practitioner, Dr. Tremain, possessed both refinement and ability. "His forehead was high, and very finely developed, his features regular and good." Gladys, his daughter—eventually Donovan's wife—is the embodiment of sunshine, with "a fair open brow, bright blue-grey eyes, and a laughing mouth." Stephen Causton, the weak-willed, superficial medical student, has "a narrow forehead." Last, but not least, Luke Raeburn is incidentally mentioned, being the chief character in Edna Lyall's most powerful production, "We Two." He is a great secularist leader and reformer, a splendid specimen of manhood mentally and physically, with a "broad forehead, all-observing eyes, thick waves of tawny hair overshadowing the wide brow, and a grand-looking head."

Our empire cannot live by muscles alone. It must have brains. I suppose I shall be told that the brains are furnished by our educational appliances. But even education will not give you all you want. What you want to develop is the art of thinking.—*Lord Rosebery.*

Each of the seven ages of life has its joys, which, if not taken at the time, are lost to us for ever. Some people never catch the proper time; they are always an age behind, and the true enjoyments of life are consequently never known to them. It is useless to try to put old heads on young shoulders, or to do in old age what only youth fits us for.—*Charles Bray.*

## REPORTS OF MEETINGS.

### BRITISH PHRENOLOGICAL SOCIETY, INCORPORATED.

The ordinary monthly meeting of the British Phrenological Society was held at 63 Chancery Lane, on Tuesday, July 1st. DR. WITHINSHAW presided.

The minutes of the previous meeting were read and confirmed, after which, Mr. Cox delineated the character of Mr. Hymen, who expressed the utmost satisfaction with what had been said of him.

The REV. CHAS. EDMUNDS, Vicar of All Saints', Leyton, was then requested to deliver his address entitled,

#### 'THE USE OF PHRENOLOGY TO CLERGYMEN.'

THE LECTURER said that, as he had no written address, and only a few notes, at which he probably should forget to look, he would prefer to relate his own experiences in connection with the uses of Phrenology.

About twenty-five years ago, he and his wife paid a visit to Professor Fowler, and had their characters delineated. Each written delineation was £1 is., a very high price he thought. With regard to price, things were very different in these days. Some things contained in these delineations seemed to him uncertain, but not untrue. The terms which phrenologists used were sometimes misleading. Speaking of the organ of "Secretiveness" (Slyness), let them accuse one who was not a phrenologist of having large Secretiveness. That one would reply: "Oh, that cannot be! Why! I am not at all sly." No, continued the lecturer, he is not sly, because

#### HE WAS NOT YET FOUND OUT.

The lecturer went on to relate, how, after their visit to Mr. Fowler, they went to a phrenologist in Liverpool, whose excellence he had reason to doubt, for after the character reading, and while he was engaging in one or two phrenological arguments, the phrenologist was detected altering the figures upon the chart which he had made out just previously.

After that Mr. Edmunds said he did not think of the science of Phrenology as of much use to him. He came to Leyton. As they all knew Mr. Webb was so full of Phrenology that he did not think Mr. Webb could let anyone be in his presence very long without talking about it. That was the way to make phrenologists, to be full of the subject and to talk about it. Mr. Edmunds then described how

#### MR. WEBB EXERTED AN INFLUENCE

to lead him round to his much loved theme. Then he (the lecturer) began to visit the schools and to see more of Mr. Webb.

About that time, he (Mr Edmunds) was very much exasperated by certain boys, who were constantly annoying him by throwing stones. It seemed almost hopeless to try and prevent them. One boy especially caused him trouble, and even alarm. This boy was caught, one day, and was ordered to pick up, and place in a heap, all the rubbish that had been thrown. The boy obeyed with marvellous promptitude, and having cleared away all the stones, tin cans, etc., promised never again to commit the offence of throwing rubbish. But the next day the stone-throwing commenced with more zest than ever, the boy under promise being worse than usual.

He went to Mr. Webb in his trouble, thinking as he went that school masters, at least, should be endowed with strong muscles. All he got from Mr. Webb was the question  
DID YOU LOOK AT THE BOY'S HEAD?

And that boy's head when examined was found to be so small in the intellectual region that he could hardly have been held accountable for his actions.

After that, Mr. Edmunds said he took up the study of Phrenology in its practical bearings, to see whether it would be of any help to him as a clergyman.

And he had found it of tremendous help. Mr Webb lent him books and gave him lessons.

Of the two, Phrenology and Intuition, Mr Edmunds said he preferred the latter. Many of those who came to see him, wore tremendously large hats, and how could he tell the size of a head enveloped in so much hair and hat. It would be a good thing if bad characters went about lacking in that.

Regarding the organ of Benevolence, he once wanted some money for the purpose of paying off an old church debt, and he thought of calling upon a certain gentleman for a subscription. But then he knew that this gentleman had

#### A LARGE ORGAN OF BENEVOLENCE,

and would not refuse him. He felt he could not be so hard-hearted as to call upon him; and so he wrote a letter instead, thereby giving the gentleman a better opportunity to refuse. All the same, Benevolence finally had its way, and the money came. He thought it was mean to play too much upon the organ of Benevolence.

There was one phrenological organ which the lecturer thought was a very useful one, although he himself was but meagrely endowed in that direction. He meant the organ of Secretiveness. Once a very respectable woman called upon him. She had very large Secretiveness. All he (Mr. Edmunds) could think of was how this woman was going to take him in; although he was able to take comfort in the fact that he was, fortunately, the possessor of a better intellect than his visitor's, which he must bring to bear upon her; otherwise she would assuredly "do him brown."

#### IT WAS SURPRISING

how clever were the actions of persons when they were prompted by Secretiveness, as in the case of a man who had called upon him forty years previously. This man, said the lecturer, obtained money from tradesmen for putting advertisements in a trade organ which did not exist. That, surely, was downright clever!

Phrenology helped clergymen, the lecturer thought, to make allowances for others. All guilty persons did not deserve the same extent of punishment. All were not equally guilty. Some men hardly knew the difference between right and wrong.

At one time the Spartans used to thrash their children when they were found out to have stolen. The idea was conveyed that the guilt lay in being found out rather than in their having stolen.

Often in looking at people, Mr. Edmunds said, his heart had been moved towards them, because he felt how little they had to help them to do right; their faculties had so little power, and their environment was against them. At the same time, the exposure of crime was necessary. We should shew much mercy, but we should be outspoken

#### WHERE IMPOSTORS WERE CONCERNED.

Regarding the organ of Self-Esteem, the lecturer related an instance of a curate who had such a splendid estimate of himself that it was quite a wonder that he was not Primate

of All England, although he was still only a curate. One of the best commercial transactions would be to buy such men at other people's estimation, and then sell them at their own.

Mr. Edmunds gave many striking anecdotes illustrating the truth of Phrenology, and concluded his somewhat short, but very humorous, lecture by saying that Phrenology helped him to help others, because by its means he was able to know their special characteristics. After all, he thought the study of Human Nature one of the greatest of studies they could have; and the study of Human Nature by means of the Science of Phrenology helped him to understand himself as well as others.

DR. WITHINSHAW said they had had a great treat, in one of the most interesting addresses he had been privileged to listen to for a great while. Mr. Edmunds had taken such a practical view of his subject. Clergymen were not always practical men. The finest test of scientific things was the practical test. They had had to-night a splendid testimony to the usefulness of Phrenology. Of all people in the world, it seemed to him that clergymen must be phrenologists, not only for the sake of others, but for their own protection.

MR. STANLEY said it was not fair to some men to let them live without a knowledge of Phrenology. He thought that Intuition was a focussing of one's total sensations.

MR. WEBB said that the practical nature of the lecture appealed to him. Regarding Dr. Withinshaw's remarks about clergymen not always being practical, he (Mr. Webb) thought that clergymen were like tinkers: there was a variety amongst them. The time was coming when clergymen would be willing to admit their allegiance to Phrenology.

MR. COX said Mr. Edmunds had referred to an outside influence that reformed a man, and changed the shape of his head in the course of years. Good influence brought to bear upon people, in his (Mr. Cox's) opinion, did have a good effect. In his own experience, he had by constant effort strengthened one of his own faculties, which, years ago, would certainly have proved a weak link in the chain. It was a faculty which he needed for his work, and he should not be where he was (commercially) had it been impossible to increase the strength of any single faculty.

MR. PADFIELD said the lecture hardly lent itself to criticism, and he would simply propose a very hearty vote of thanks to Mr. Edmunds. He was inclined to believe that clergymen had more of the business faculty than Dr. Withinshaw credited them with. He thought it possible to be misled by the way they went about their business.

MR. GOULSTON seconded the vote of thanks to Mr. Edmunds, and said he could hardly see why Phrenology would be of any more use to clergymen than to other people.

MR. EDMUNDS thanked the members for their appreciation of his lecture, and, in reply to Mr. Goulston, said he considered Phrenology of more use to clergymen than to others, because clergymen were constantly brought into contact with human life. Business-men might escape such contact, especially those confined to offices. He found Phrenology useful to him in the Sunday-school. It was difficult to define what was the organ of Tuition. He knew this, that his wife for intuitional power beat him hollow. Some people possessed the power in a much higher degree than others.

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BRIGHTON PHRENOLOGICAL ASSOCIATION.—The members of this association joined with the "Clarion Fellowship" in a picnic in the Earl of Chichester's park on

Saturday, July 19th. A most enjoyable time was spent. Tea was spread out on the grass, and games were indulged in by those inclined. During the evening arrangements were made for another outing to be held on August 16th, when it is anticipated a larger number of members and friends will avail themselves of the privilege of attending.

BLACKWOOD.—At this populous mining centre, Mr. D. J. Thomas, who is a frequent contributor to the religious press under the name of "David Devoir," has been lecturing on the "Curiosities of Human Nature." The lecture was delivered to a large and interested audience, and the "curiosities" were illustrated by the aid of Phrenology. There were also large portraits of celebrities hung around the building, and many of the audience expressed the pleasure they had derived from the insight into phrenological truths which had been so clearly afforded by the lecturer. At a lecture in Breconshire, recently, on this subject, by Mr. Thomas, the Chairman said he hoped to remember the excellent lecture as long as he lived.

EDINBURGH.—The Combe Phrenological Society has been making very satisfactory progress, its membership is constantly increasing, and new inquirers appear at every meeting; members of the medical profession specially shewing considerable interest in the subjects discussed at its meetings.

On June 5th, "The Organ of Alimentiveness" was discussed. Each centre is dealt with from many points, and evidence in proof of its localization and function is sought for from physiology and pathology.

June 19th: "The Organ of Destructiveness" was the subject for this evening. The usual course as to evidence was pursued, and the history of the discovery of the organ was fully gone into. Among those present were two teachers of Zoology, and a Demonstrator of Anatomy in the University.

On July 3rd, the subject was "Vitativeness," and its existence and function fully dealt with. The propensities generally were also referred to.

At these meetings delineations of character and capacity are given from examination of heads, and with very satisfactory results. Gall's great work and Atlas are used regularly at each meeting.

The moving spirit of this society is Mr. J. Keith Murray, whose enthusiasm for Phrenology will some day find a recognition which even he cannot anticipate, but his work is of the constructive type, and will last.

## NOTICES OF PUBLICATIONS.

THE PHRENOLOGICAL JOURNAL for July contains many excellent features. "Will Power *versus* Fate," by the Editor, is a useful criticism on the pronouncement of a minister on Phrenology in the *New York Journal*. Mr. J. B. Eland contributes a well-thought and reasoned article on "The Balance of Power," which is worth the whole price of the Journal. There is also a continuation of a poem by Margaret Isabel Cox, who sings to "St. Phrenology" in strains of beauty. This lady has learnt of the Muses, and worthily seeks to emulate those who have charmed the world with the music of words.

HUMAN NATURE for July is the home of variety. Of course, Phrenology dominates the pages in such articles as

"Brain and Ill Temper," "Delineation of a Boy," etc. Other subjects dealt with are "Physiognomy," "Heredity versus Environment," "Balanced Temperaments," "Dietetic Experiments," "Physical Culture," etc., etc.; altogether a varied and interesting number. Mr. Haddock, the Editor, continues his interesting series on "Our European Trip," by a description of Batley in Yorkshire, or, as he names it, "Shoddyopolis," the centre for the manufacture of shoddy cloth.

HUMAN FACULTY is as attractive as ever. Its illustrations are of the most novel kind, and tell more than pages of letterpress. Articles on "The Four Sources of Misery," "How the Big Faculties Boss the Little Ones," "Spirituality," "How to Read Top Heads," etc., are all good. The chief literary attraction is, however, the report of a lesson upon "The Artist" by Messrs. Vaughan and Lundquist, which every phrenologist should read. These do not by any means exhaust the treasures of this sparkling little journal.

MIND, the organ of the "New Thought," is full of readable matter. "Mental Faculty" is good, as also is "Avoidable Mistakes." "The Spiritual Life," "Mental Healing," "A Layman's View of Immortality," and over a dozen other articles make up a very interesting and readable number. *Mind* should be on the tables of all who want light on matters relating to the spiritual side of life.

SUGGESTION takes very practical and critical views of life, but its chief aim is the advocacy of a system of Suggestions, by the use of which those mentally and physically weak may be permanently strengthened and benefitted. Undoubtedly our weaknesses, mental and physical, may be largely influenced by the exercise of our will, and the consequent direction of our thoughts may tend to produce the results we seek. The July issue contains many articles from clever authors illustrating the value of "Suggestive" Therapeutics.

Received:—*Cadets' Own, Protestant Standard, The Maccabean*, etc., etc.

### ROYALTY AND THE P. P.

Mr. Severn, whose sketches of the King and Queen in our last issue have attracted wide notice in the press, sent copies to their Majesties, and also to the Prince and Princess of Wales. The following acknowledgments have been received:—

*Buckingham Palace.*

The Private Secretary begs to acknowledge the receipt of Mr. J. Millott Severn's letter of the 3rd inst., with its enclosures, which shall be submitted to the King.  
7th July, 1902.

*Buckingham Palace,*

5th July, 1902.

The Honourable Sidney Greville is commanded to thank Mr. Severn for the copy of the *POPULAR PHRENOLOGIST* which he has kindly sent for Her Majesty's acceptance.

*York House,  
St. James's Palace, S. W.*

7th July, 1902.

The Private Secretary to the Princess of Wales has to acknowledge Mr. Severn's letter of July 3rd, and to thank him for the enclosure therewith.

### ANSWERS TO CORRESPONDENTS.

CONDUCTED BY JAMES WEBB, F.B.P.S.

INVALID (*Bournemouth*).—Your medical man ridicules your reading George Combe, you say, and tries to make you believe that "the medical profession have exploded the idea that any one part of the brain has special functions that other parts cannot perform, that the intellectual part of the brain is located in the frontal area, or that capacity varies with the size of brain or any of its parts." You want to be able to satisfy yourself on these points, and ask me to "help" you "in doing so."

A friend of mine, at Poole, near Bournemouth, some years ago, told me he did not believe in Phrenology, though he was of opinion that the intellectual organs are in the posterior part of the brain. Being a medical man he certainly had a claim on our credulity. But, unfortunately for his view, some of us, by experience and observation, have proved the contrary to be the case. And experience and observation are somewhat more to be relied on than "opinion."

Let us look at the statements of your good doctor. He says medical men have exploded what I consider are three of the most important doctrines of Phrenology. I will deal with them by quoting from the latest, or one of the latest, works of a medical man who, though careful enough not to offend the tastes of his medical friends, makes no mention of the researches of Gall or any of his disciples. The book I refer to is *Protoplasm, its origin, varieties and functions*, by John W. Hayward, M.D., author of many works on medicine, etc. It has the date 1902 on its title page, and I am writing this in the first half of the year.

As this answer is getting long I will simply quote our author:—On pages 38 to 43 he says: "Wherever there is grey matter, there mind phenomena shew themselves under proper conditions; mind phenomena correspond with the quantity and quality of the grey matter, and with the kind and intensity of the stimulus; when the corresponding parts of both hemispheres of the brain are damaged or diseased, mind in some of its faculties is impaired or diseased, and when the damage or disease is repaired the mind is restored; that on tracing the rise in the scale of intelligence there is a corresponding increase in the quantity of grey matter. The greater the quantity the larger the mind, and the finer the quality the higher the quality of the mind."

Dr. Hayward goes on: "As pointed out by Dr. Schofield, the grey matter in the lower part of the spinal cord serves the very low mental functions, those of reflex action, is of very low quality, and responds to very low kinds of stimuli, viz., those conveyed from the skin, the muscles and viscera. The grey matter in the upper part of the spinal cord—the medulla oblongata—serves functions that are higher and more important . . . those of respiration, circulation and digestion; is of a higher quality and responds to higher and more complex stimuli, viz., the calls in the system for oxygen and blood. The grey matter in the lower brain—the thalami optici and corpora striata— . . . responds to still higher and more complex stimuli, such as the higher bodily and lower mental calls and promptings. And the grey matter of the higher brain—the cortex or surface of the hemispheres—serves the most important of all functions, viz., those of full consciousness and the highest mental functions; is of the highest quality, and responds to the

highest kind of stimuli, such as social and mental promptings and impulses.

"As well as rising in position and increasing in quantity, the grey matter also improves in quality, as every other organ in the body does, with the importance of the function it has to perform. The higher the function, the higher the position and quality of the grey matter; in other words, the higher the position of the grey matter the higher the function it performs. This law rules even in the grey matter of the hemispheres of the brain. Also the greater the quantity of grey matter, that is, the thicker the cortex and more numerous and deep the folds, the larger is the mind." "The frontal lobes are really the highest part of the brain; the brain being doubled over forwards. The grey matter of the frontal lobes is therefore the most highly-developed protoplasm there is." . . . "Mind is not a single power; it is made up of groups of faculties. The grey matter of the lower and back parts of the hemispheres serves the lower or animal faculties; and that of the upper or front parts serves the moral and intellectual faculties."

May I conclude with a remark that I am constantly stating publicly, that one is surprised how modern writers plagiarise the teachings of the phrenologists, and fail to render the slightest acknowledgement? Your medical man will not unlikely find himself behind the times before long, and, as others have done before him, try to make you believe he quite agrees with Dr. Hayward though not with Phrenology!!!

I should recommend you to make your doctor a present of Dr. Hayward's *Protoplasm*, and ask him to read pages 45 and 46. I will make a quotation from them, and if a phrenologist were not aware of the contrary he would think I am quoting from some intelligent phrenological author. This is what the latest writer on the subject of Brain and protoplasm has stated as the 1902 doctrine:—

"The lower groups of faculties—those of the lower and back parts of the brain—are the affections: these force action and make man a social being. The higher group, those of the upper part, are the sentiments: these lift man above the lower animals, and make him a moral being. The frontal group are the intellectual faculties. The general action of all the faculties together is displayed principally in consciousness, memory, recollection, will and judgment." . . .

"Memory, I take it, is the power of retaining or having always present in consciousness past mental impressions; finding them always absolutely ready for use; and is in proportion to the quantity and quality, especially the quantity, of the grey matter that serves the special faculties or special kind of knowledge to be remembered." . . .

"The Will, I take it, is the mental resolve resulting from the combined action of certain groups of cerebral cells or mental faculties, excited or prompted by certain stimuli; and in strength corresponds with the strength of the prompting causes or the prospective consequences." . . .

"Judgment I take to be the result of the combined action of all the faculties together."

We have been treated to hundreds of definitions of Judgment by writers on the mind, but none but a phrenologist has given such a definition as the above. Spurzheim gave the same definition in 1825 in his *Philosophical Principles of Phrenology* in these words: "A mode of action of the intellectual faculties."

Combe says: "Practical Judgment in the affairs of life depends on a harmonious combination of all the organs."

Dr. Vimont speaks of Judgment as "Attribut de chaque faculté intellectuelle."

E. S. PUGH (*Paddington*)—Many thanks for your appreciation of the P. P. Your questions are hard to answer. I will answer them, however, to the best of my ability. (1) The brain of Christ was undoubtedly well developed in every region; and, though this is a matter of little importance, I should say his organs (not his "faculties," as you call them), would not be marked six, but seven, according to the marking you name. As to his propensities, I am in a great difficulty. That he had Destructiveness, Combativeness, Friendship, Philoprogenitiveness well developed, we have ample evidence. I am only giving my own opinion when I say that he had a very small cerebellum. I think this: the smaller brain must have been very small indeed. (2) I believe I *could* differentiate the kleptomaniac from the religious maniac. The former would have very large Acquisitiveness and Secretiveness compared with his Conscientiousness: the latter would have generally a much narrower head than the former, though higher. His largest organs would be Faith, Veneration, Caution, Conscientiousness with only moderate Self-Esteem. (3) Pronounce Combe as if written *Koom*. The Combe family originally spelled their name *Coomb*. Both spellings are on the family grave near the Castle Hill, Edinburgh, which I visited some years ago. George Combe always spelled his name *Combe*. I possess several of his autographs.

CARVER (*Huddersfield*).—The sculptor Nollekens had very large Form and Size. I think his largest organs (judging from his portraits) were Weight and Constructiveness. You will observe that all sculptors have these organs large. Canova had very large Form and larger Weight. Michael Angelo had very large Weight, but larger Form. The two latter sculptors had larger Colour than Nollekens. You should obtain portraits of Chantrey, Thomas Banks, Flaxman, Roubiliac, and other sculptors. You will find that Banks had larger Weight, possibly, than Form and Colour, and that Roubiliac had larger Form than Weight. You will also note large Imitation in John Bacon, Flaxman, Cibber, Gibbons, etc. Obtain their portraits, read about them, and you will *know* them. How many readers of the P. P. know John Bacon, R.A., by repute? Very few, probably. Let them see his portrait and observe his large Form, Weight, Ideality, Constructiveness, and Imitation, and they will not be surprised that he became a sculptor, notwithstanding that he learnt his art under the greatest difficulties.

CURIOUS MANXMAN.—Lord Salisbury has very large Veneration, Acquisitiveness, and Secretiveness. John Morley has very large Benevolence and but weak Acquisitiveness and Secretiveness. Lord Rosebery has large Benevolence, as large as Campbell-Bannerman's, no doubt, but his Firmness is smaller. Campbell-Bannerman has larger Secretiveness than Lord Rosebery, I judge, and in some respects resembles Lord Salisbury, with somewhat less Veneration and Acquisitiveness, larger Benevolence and with less of the Lymphatic and more of the Sanguine temperament than Lord Salisbury.

PRACTICAL EDUCATION.—To make us know our duty and do it, to make us upright in act and true in thought and word, is the aim of all instruction, which deserves the name, the epitome of all purposes for which education exists. To cram a lad's mind with names of things he never handled, places he never saw or will see, statements of facts he cannot understand or verify—this, in my opinion, is like loading his stomach with marbles.—*J. A. Froude*.

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VOL. VII. No. 81.

SEPTEMBER, 1902.

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Correspondents are particularly requested to note that the different departments are separate, and will save delay by writing to each only on its own business.

### EDITORIAL EFFERVESCENCE.

A correspondent has kindly sent me a copy of the *Sheffield Weekly Independent*, in which one "Vulcan" swings his heavy sledge-hammer, bringing it down relentlessly upon all and sundry who fail to commend themselves to his deific (though far from omniscient) mind. In the particular paper received, this modern Deity has selected Phrenology for his crushing blows, and at one stroke has pulverised this "craze," this "fantastic science," this thing of "foolish pretensions." Phrenologists, lie down and die; your loved subject is no more, for hath not "Vulcan" spoken?

In commenting on the decease of Mr. Samuel Hoyland, a well-known temperance worker and local advocate of Phrenology, "Vulcan" says:—"Nowadays, of course, Phrenology has passed out of serious concern." Indeed! Then I must be considerably in the dark. I have been thinking that the works of men like Lombroso and Wallace were of a serious nature; that the incorporation of the British Phrenological Society, with its anatomist president, and its list of officers including scientists and men of considerable attainment; that the approval by the critics of Dr. Hollander's latest work on *The Mental Functions of the Brain*; and the establishment throughout the country of phrenological societies, were evidences that Phrenology was still a matter "of serious concern." But alas! I take it "Vulcan" knows not of these things, hence his "of course."

But this chronicler repeats some old-time fulminations against Phrenology:—"Why, there was Napoleon Buona-partte who had not in his army a general whose hat would not go down to his shoulders, so comparatively small was his own head, and yet he was by far the greatest man of them all." Now, this statement, to begin with, is perfectly untrue, and there is not a tittle of evidence in its support. The only possible means of testing the truth as to the size of Napoleon's head is by comparing the cast which was taken by Dr. Antomarchi with the casts of other men, the absolute sizes of whose heads are known. The cast of Napoleon comprises the face and anterior portions of the head only. Comparing this with a similar cast of Dr. Andrew Combe, the following results are obtained.

A line drawn perpendicularly from tragus to tragus over the crown, in Combe,  $14\frac{1}{4}$  in.; in Napoleon,  $14\frac{1}{8}$  in. This line is a base for other measurements. The length of a horizontal line drawn from the base line over the superciliary ridge to the base line on other side, in Combe,  $12\frac{3}{8}$  in.; Napoleon,  $13\frac{1}{8}$  in. A line parallel to the last, over frontal eminences, in Combe,  $11\frac{3}{4}$  in.; in Napoleon,  $12\frac{3}{4}$  in. Length of the base of the forehead from the base line to the superciliary ridge, Combe 4 1-10th in.; Napoleon 4 4-5th in. Breadth of head at organ of Order, in Combe, 4 2-5th in.; Napoleon,  $4\frac{1}{2}$  in. Breadth at Number, Combe 5 in.; Napoleon, 5 1-10 in. At Ideality, Combe 5 3-10th in.; Napoleon  $5\frac{1}{2}$  in. At Secretiveness, Combe 6 in.; Napoleon 6 3-10th in.

Now, the known circumference of Dr. A. Combe's head is  $23\frac{1}{4}$  inches, and as Napoleon's front head (the intellectual region) is, in all its measurements, larger than that of Combe, it is sheer ignorance to assert that the late Emperor had a head less in size than the Doctor. All evidence shews rather that his head was the larger of the two. Now, as  $22\frac{1}{4}$  inches may be accepted as about the average measurement of the European male head, it is palpable that Napoleon was the possessor of a large, and consequently powerful head, especially in the intellectual region. Both these casts may still be obtained, and the results given tested.

And it is equally palpable that "Vulcan" has been led into an oft-repeated error for lack of that omniscience which, in his assumed rôle of a Deity, he should possess. If a man be ignorant, he need not advertise the fact, and I would suggest that "Vulcan" for the future confine his attention to subjects about which he knows at least enough to prevent him falling into errors in matters of "serious concern."

## OCCUPATIONS AND PROFESSIONS.—XXXIII.

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

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## THE CHEF.

The extensive waste of food, chiefly through ignorance of knowing how to properly select and cook it, is much greater than is generally thought. The earth abounds in plenty, so much so that, even allowing for the sinful and wilful prodigality and extravagance of the rich, if properly cooked and selected, there is of good, wholesome food ample and enough to spare for every living creature. Viewed from the point of economics, it would seem that there is truth in the trite old saying that "God sends the food and the devil sends cooks." It is not many years ago that the people of Ireland were starving in the midst of growing fields of cabbages. Until the English navvies working in that country taught them to cook and eat this vegetable, they cultivated it only for the use of their cattle. Up till recent years, too, vast quantities of blackberries were allowed to ripen and rot on the bushes owing to an ignorant superstition entertained by the Irish that the ripe berry contained a sort of grub; but

## THE ASTUTE SCOTSMAN,

knowing differently, made it his business to go over to Ireland, and employing the Irish peasantry to gather the blackberries at a halfpenny per gallon, shipped the same to his own and other countries, and thereby reaped an enormous profit. While on a government mission through Ireland in the year of the famine, 1847, Soyer, the great chef and eminent authority and writer on the subject of cookery, taught the Irish to cook and eat many kinds of vegetable, and other wholesome foods, which hitherto they had not thought thus to utilize; and he deplored the waste of tons of good fish with which the grounds were manured to grow a few potatoes. Oftentimes certain things are entirely rejected

as articles of diet because they are said to contain deleterious or poisonous ingredients. Even if this were true, is it not well known that nearly everything we eat contains a certain proportion of poisonous properties, necessary, no doubt, to the process of digestion and assimilation?

One of the duties of a good chef, and especially a teacher of cookery, who has the welfare of humanity at

heart, is to exert himself to discover and make wholesome and appetising foods from much, which in the ordinary course of things, is wasted; instead of which many chefs are said to be unconscionably wasteful. It seems to me that men of ability have not in large enough numbers interested themselves in the culinary science.

Food, and the manner in which it is cooked, is recognized to have great influence upon the mind and morals. It is difficult to say which has the worst effect—bad food or bad cooking.

Phrenologically, the chef should possess an active mind and temperament, large percepts, Individuality, Form,

Size, Weight, Colour, Calculation; also Eventuality and Time that he may be practical, punctual, orderly and systematic; a good judge of proportions, colours, and arrangement, and have an excellent memory. He should also possess large Comparison and well-developed Causality, Imitation, Language, Firmness, Conscientiousness, Constructiveness, Ideality, Acquisitiveness, Cautiousness, and Self-Esteem, and but moderate Concentrativeness, to give him

ARTISTIC, AS WELL AS SCIENTIFIC, analytical and business abilities; manipulative talent, sense of economy, discretion, artistic tastes, firmness, dignity, confidence; a resourceful mind, imitative talent, verbal expression, and much apt ability. By experience, and being a *connoisseur* in taste, he knows the ingredients and remembers the recipes of a vast number of wholesome and delicate dishes. He must be a good schemer, able in his artifice to make things as natural as possible, and concoct dishes at short notice. A chef who smokes or drinks would in time lose his delicacy of taste, and have to ask another who does not smoke to do his tasting.

A youth generally begins to learn this profession at the age of fourteen, serving his time (usually seven years) with the chef of a large hotel or club. Premiums range from fifty to one hundred guineas. Wealthy people who pride themselves on their good *cuisine* will pay more for well-prepared food than perhaps anything else. A steady, reliable, experienced chef can command a salary of from £300 to £600 per year, and has many opportunities of making money. Soyer, when chef at the Reform Club, is said to have had £1,000 per year for his services.

To this article I am pleased to add the portrait of

## MR. THOMAS FOX,

of Fox's School of Cookery, Marine Parade, Worthing, the eminent chef, caterer, and teacher of cookery, late *chef-de-cuisine* of the Queen's Hotel, Hastings; the Royal Hotel, Plymouth; Albion Hotel, Eastbourne; Lord Warden Hotel, Dover, etc. In his profession Mr. Fox is a celebrity. He has had the honour of serving dinners, etc., to most of the imperial and royal families, also the most distinguished persons in the world. He has only recently returned from filling the important appointment of chief chef of the military hospitals in South Africa, since which he has received letters of thanks from His Majesty the King, Lord Roberts, the Secretary of State for War, and Director-General of the Army Medical Department for his report on the hospital cookery, military cooks, foods, etc., and of the refugee camps during the period of his special engagement.

Mr. Fox takes a broad view of the utility of

## THE ART HE REPRESENTS.

His head is highly typical of the chef, in the capacity of which he has had an unique experience, and which eminently adapts him to fill a high position as a *chef-de-cuisine*, teacher, caterer, etc., for the masses. He is decidedly artistic, quick, active, alert, hopeful, enthusiastic, resourceful, confident, aiming always at artistic effect while studying utility and economy. Being naturally ingenious, clever as a designer, endowed, too, with much practicability, a good memory and freeness of expression as a teacher and demonstrator of the art of cookery, he is particularly apt, clear, convincing, and thoroughly up to date. His lectures and classes previously conducted for many years in the towns of Bournemouth, Hastings, Eastbourne, and Brighton, and now established at Worthing, have been attended by many thousands of pupils, and the testimonials received from his pupils and the nobility are most estimable and praiseworthy.



MR. THOMAS FOX.

## GENIUS.—VII.

BY F. FRAMJEE.

## CRIMINALITY.

If the accepted attempt at definition be admitted, that genius is the over-balance or extra development of some particular faculty or group of faculties, then genius in criminality can be well understood. When the criminal tendencies are powerful, the desires to commit crimes are motiveless actions, emanating in the minds of the actors, almost independently of the will.

Lucas cites cases to prove that predispositions towards criminality vary. Some are bent on property, others on persons. Here the act is special, if hereditary traits can be traced; and varying as to its nature and quality, the criminal may know what he is doing, without being aware that he is doing wrong. The measure of responsibility depends upon a consciousness of the nature and quality of the act, not upon the act itself. Only a few weeks ago, we read of a nurse, who, in cold blood, poisoned about thirty patients, for which no adequate motive could be assigned.

Society has always misunderstood the man; and from time immemorial man has been sacrificed to Society. Reformers and philanthropists are acting on the conviction that crime is the product of evil associations; and the suggested remedy takes shelter in religious training, and the inculcation of moral precepts—forgetting that the developed inner nature will exert the greatest resistance whatever may be done at reforming.

## HISTORY IS OUR ONLY GUIDE

to know if we are acting rightly now-a-days. Posterity will judge us in the same light as we judge the ignorance and stupidity of the past; it behoves every reformer not to reason on a level with his age, but to bring the age to reason on a level with his own.

Mr. Farrer in his *Crimes and Punishments* informs us, in relation to the past, how inanimate objects were expected to possess sense of responsibility.

"In Athens an axe or a stone that killed anyone by accident was cast beyond the border; and the English law was only repealed in the late Queen's reign which made a cart-wheel, a tree, or a beast that killed a man forfeit to the State for the benefit of the poor. In the Middle Ages, pigs, horses, or oxen were not only tried judicially like men, with counsel and witnesses on either side, but they were hung on gallows like men, for the better deterrence of their kind in future."

Such is the power of superstition combined with ignorance, which misunderstands the man, debases the mind, misconceives the feelings, and punishes individuals without a knowledge of their nature. A careful inquiry into

## HEREDITY AS A FACTOR

in the psychology of criminals would unfold many traits now hidden. Let us glance at the labours of specialists.

When we reflect upon the researches of anthropologists as to criminal traits, we are at a loss to follow for want of uniformity of results. Lombroso says that Italian criminals are above the average height. Knecht holds a contrary opinion as to German criminals. Marro contends that criminal stature is variable. Thomson and Wilson regard it as inferior. Similar differing opinions are expressed by competent authorities as to weight.

This country has made no progress in investigating the skulls of criminals. Lombroso contends that there are greater asymmetrical peculiarities in criminal skulls than in those of

other people. Topinard takes the contrary view. Heger, a Belgian anthropologist is indifferent. Mr. Morrison says that when the skull of Charlotte Corday, who killed the revolutionist Marat, was examined, Lombroso declared it as of the criminal type. Topinard believed it to be a typical female skull.

A gentle appeal to Phrenology, would set many differences right.

(To be continued.)

## Forms of Heads.

The various forms of the human head are so numerous as to defy classification. In fact, it is said that there are not two exactly alike. Hence all that can be done is to specify some of the more readily observable differences and such as are most helpful to the student of practical Phrenology.

There are egg-shaped, oval, boat, barrel, and comparatively round and square shaped heads; also long, short, broad, narrow, high and low heads. Some are widest at the base, some at the vertex, others at the middle, or intermediate region. Some foreheads recede backwards from the base upwards; others project forward at the upper part. There are high and narrow foreheads, and low and broad ones. Moreover, the entire back head of some stands out perpendicularly, while the crown of others projects much backward, and there are not a few in which the upper half rounds off, or recedes forward. Then the top head of some persons is beautifully arched, others are level, and others again are undulated; while some are highest at the front and decline gradually as they recede backward, others are the reverse, and decline from back to front. Then the sides of some heads are of a waved or undulated shape.

With regard to the shape of foreheads, there are great varieties which can neither be classified nor described here, though it may be useful to specify a few. Some are prominently developed at the median line, and smoothly rounded off towards each side, whereas some are depressed at that line, and otherwise unevenly developed. Again, there are foreheads having square-like outlines and several large intermediate protuberances; for, instance, the superciliary ridge, and notably the frontal sinus, which in itself forms a considerable difficulty in head reading, not only to the novice, but also to the expert. Besides these varieties, there are a few others which cannot properly be passed unnoticed, a knowledge of which is a necessary qualification for the character analyst.

The depth of the ear below a plane drawn backwards from the external angular process is one of the more striking external signs of man's mental organism. It indicates the degree of energy of the destructive propensity which exercises great influence in the mental operations. Therefore this sign and its indications should be thoroughly understood.

All heads may be classified into three general—namely, the Upright, the Backward and the Forward. That is to say, some heads are poised perpendicularly, and shew there is a due development of the head both before and behind a perpendicular line drawn upwards from the opening of the ear. Some heads project considerably forward so that the greater part of the head lies before that line, while in some other heads an undue proportion projects backwards, and lies behind that line.

(From a lecture delivered by Nicholas Morgan before the British Phrenological Association on October 4th, 1892.)

## JOTTINGS FROM MY NOTE BOOK.

BY OUR CANDID CRITIC.

**Open to Question.** Phrenology does not appear to be quite so much *en evidence* at our seaside resorts this year as formerly. There are, of course, some professional phrenologists who practise it, and it alone, but the practice of Phrenology as a means of livelihood certainly appears to be declining.

\* \*

**Truth or Income, Which?** I had a letter from an old friend and fellow-worker some time ago in which he took a very pessimistic view of Phrenology from the commercial point of view. He wrote: "A phrenologist alone has very little chance of doing any business at all. I don't have one case in fifty come to have their head examined. I am obliged to say that, as a means of reading life and character, Palmistry is superior to Phrenology; although you (Critic) have said otherwise. Various things go to shew that Phrenology *per se* will have a place in the study, but cease to be a commercial profession. Brain anatomy and functions are nothing to the general public, but character reading is something."

\* \*

**The Criterion of Judgment.** As to how far my friend's predictions will prove to be correct, time will shew. We judge these things from our own knowledge and experience, which is necessarily limited. A phrenologist who tacks Palmistry on to Phrenology will necessarily have more clients for Palmistry than Phrenology; but that is no proof that Phrenology is not making headway amongst the most intelligent part of the community, or that Palmistry is a better system of character-reading than Phrenology.

\* \*

**Charlatanism Declining.** As to Phrenology ceasing to be a commercial profession, that may not be altogether a disadvantage from a scientific point of view. At present, the tendency to go into Phrenology in order to "make a living" has attracted a not inconsiderable number of men and women with meagre education and little knowledge.

\* \*

**The Future Phrenologist.** The Phrenology of the future will, in our opinion, be more scientific and more accurate. There may still be the peripatetic quack who blossoms into a "professor" after buying a shilling bust and a fourpenny chart, but his reign will be of short duration, and the public will learn to discriminate between the real phrenologist who is thoroughly acquainted with the physiological, anatomical and "mental organs" of the brain, and the "professor" whose sole claim to the title is a slight knowledge obtained from some inadequate text book.

If phrenologists cannot "get a living" at Phrenology without tacking on to it such subjects as Palmistry, Astrology, etc., then the sooner they give up the phrenological part of their profession the better. I make no attack on other subjects which no doubt have their value, but I hold that Phrenology *per se* should be kept distinct and separate.

\* \*

**Interesting References.** A very interesting supplement to the *Literary Guide* for July (Watts and Co.), under the title, *A Treasury of Education*, being a summary of George Combe's writings on "the principles and practice of education," should interest all readers of these notes and phrenologists generally.

\* \*

**Appreciation of George Combe.** The writer, who only puts his initials, C.T.G., pays a high tribute to our great phrenological philosopher. He says: "George Combe was born in Edinburgh in 1788, and died at the age of threescore years and ten, having crowded into his strenuous and beneficent life the work of half a dozen men. . . . Whatever views one may hold of Phrenology, Combe believed that study to afford one of the most potent aids to a knowledge and development of the human faculties, and consequently to social improvement." Other references are: "One supreme merit as a writer Combe undoubtedly possesses, and that is a style of such admirable clearness and felicity that it is impossible to misapprehend his meaning." In speaking of the value of mental philosophy, we are reminded "that the propensities and sentiments need the direction of the reason, and that the reason needs exercise in order to increase its power and capacity. For this purpose Combe considered a knowledge of Phrenology of great utility, as the only means by which the nature of the faculties can be readily perceived, and their harmonious and effective operation secured. He regarded Phrenology as the surest method of demonstrating the laws of human nature and of progress—in fact, as affording the true key of knowledge. Perhaps he over-estimated the value of this study, but he certainly expounded it with remarkable clearness and vigour."

\* \*

**A Pioneer of Education.** With the latter part of C.T.G.'s sentence we cannot of course agree, as we quite endorse all that Combe said in reference to the educational value of Phrenology. Nevertheless, we are delighted to see this interest in Combe's teaching, and we appreciate fully the opening remarks of our present essayist when he says: "The efforts of George Combe during the early half of the nineteenth century in the cause of education generally, and of secular education in particular, are insufficiently recognized by a generation which has reaped the harvest of his sowing." This revived interest in the early phrenologists is a significant sign of the times, and we advise those who have not seen the summary referred to, to procure a copy, or, better still, procure the work on education itself by Mr. Combe, which may now be procured by any bookseller from Cassell and Co., for one shilling net.

## PRACTICAL PHRENOLOGY.—I.

BY J. MILLOTT SEVERN, F.B.P.S.

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Professional phrenologists, in the course of their every-day practice, frequently meet with remarkable heads. Instead of the usual monthly sketch, I thought it would be interesting to our readers to give some details of a boy—Alec Edgell—brought to me the other day for a phrenological examination, and whose portraits accompany this article. Seeing that his head was unusually long—dolichocephalic in shape—I asked the parents to allow me to have him photographed, and give some explanations of his character and capacities in the P.P., to which they courteously consented.

One object in giving this sketch, with illustrations, is to shew the value and importance of parents having their children's characters phrenologically delineated, and especially so when their children possess extraordinary mental developments, or a weakness of physical compared with mental powers; and, further, to shew the many conditions the phrenologist has to take into account, and the advice needed to be given in the cases of children so organized.

The phrenologist need not encroach on the territory of the medical practitioner, though such cases as this shew how necessary it is that he should be well-versed in physiology and hygiene. To tell the parents of such a boy that he had

## A GREAT INTELLECT,

and say nothing regarding his health and physical conditions would be utterly misleading.



How he will manifest his exceptional intellect will depend so very much upon the care taken of his health, and the building up of his physique. This boy's head is very large in proportion to his body. It is  $21\frac{3}{4}$  inches in circumferential measurement, and exceptionally long and narrow—being in length  $7\frac{7}{8}$  inches; width at Cautiousness  $5\frac{1}{4}$  inches, and nearer towards the front only  $5\frac{1}{8}$  inches. His age is eight years; height 3 feet  $7\frac{3}{4}$  inches. He is thus

rather small of stature; and his mind powers are greatly ahead of his physical development. There is thus considerable strain upon the physical constitution; and, unless great care and discretion be exercised, the health will suffer in consequence. The length from the opening of the ears to the centre of the forehead shews that the frontal or intellectual lobes of the brain are large; and the projection at the back of the head indicates large domestic organs, especially Philoprogenitiveness and Inhabitiveness.

## THE FULNESS OF THE FOREHEAD,

with the length, indicates the possession of exceedingly large organs of Eventuality, Causality, Comparison, large Human Nature, Mirthfulness, Imitation, Ideality, Individuality, good Constructiveness and Language. He has an extraordinary

memory and a very thoughtful, philosophic bent of mind; great aptness in the perception of comparisons; a marked sense of humour; a great cause-seeking mind; considerable originality and keen intuitions; and though original in ideas and conceptions has excellent imitative ability. He has strong susceptibilities and sympathies, which, combined with his large Philoprogenitiveness, will give him an intense love of animals, and an interest in the study of natural history. He is quite a naturalist; is very philosophic; and, with study and proper attention to health, he should display marked literary abilities. He could become a capable student of natural history, of law, or of mental philosophy. The narrowness of his head disposes him to have little or no business ability, and he is rather lacking in Confidence, Hope, Combativeness, Alimentiveness, and particularly in the vital powers.

## FORTUNATELY FOR HIM,

his parents are hygienists. A foolish old adage says that people should never eat between meals. This would be good advice to a solidly built, stolid-minded individual who can apparently with impunity tuck enough into his abdominal cavity at one meal to comfortably support him for six or eight hours. It would be an outrage on the laws of health if such an individual ate even a mere scrap of food between meals; but in the case of a small stomach, a quick, active brain, and a quick digestion, such as this child possesses, food needs, in small quantities, to be taken oftener. It is impossible for a child so organized to eat at one time enough (to give sufficient nutriment for building up brain and body) to permit of as long intervals between his meals as in the case mentioned. The small amount of food taken into so active a digestive apparatus is soon digested, and there is a craving for more. Children should not be allowed to eat indiscriminately at any hour of the day, though

## CHILDREN OF THIS SORT,

who breakfast early in the morning, should never be sent to school without a bit of lunch or a biscuit or two. Nothing could be better for growing children than good, wholesome bread and butter, porridge, fruit and light puddings; but a child of the kind here described should be allowed a little



meat once a day, or at least during several days of the week. A boy of this type should be given the best advantages possible for acquiring a superior education, yet he should not be sent to school before the age of at least seven or eight years, and until that age, and even afterwards, every care and attention is needed to be given to the building up and strengthening of the physical constitution. He may, however,

with advantage be kept at school a year or two later than others.

Children of this description whose physique is below the standard proportion as much as their mental capacity is above it, need, as a first requirement, attention to their bodily condition.

Having larger brains than ordinary, their mental powers do not mature so early as those possessing smaller, active brains. Nor is it well that they should be forced.

## THE TRAINING OF CHILDREN.

BY ESTHER HIGGS, F.F.P.I.

## No. V.—The Secretive Child.

I suppose that no type of character is more difficult to deal with than is that in which Secretiveness takes a leading part. This faculty has for its special usefulness the duty of providing that element of the mind which brings into play the power of restraint, concealment and reserve. Accordingly, where it is deficient there is in the character a noticeable and unfortunate want of that tactfulness which does so much to prevent friction; a lack of proper reserve and self-restraint; and a bluntness of manner which is apt to wound the susceptibilities of others, though perhaps quite unintentionally.

We cannot dispense with a single mental faculty, each one is needed in its due proportion to build up a beautiful mind and character; but where one faculty encroaches upon the rights of another, then comes the want of balance and beauty.

The ugly aspect of overgrown Secretiveness is seen in the quiet, sly manner, the stealthy glances, the evasive answers and the want of candour and directness. Where, too, Conscientiousness is deficient, duplicity and deceit will be indulged in, and

## A CUNNING, UNSCRUPULOUS NATURE

will use his secretive faculty to further his own ends in anything but an honest fashion.

How, then, shall we train the secretive child so that this innate faculty, already too active, may be kept within bounds, and its power used only to good and useful purposes?

(1) The best counteracting agent to the secretive faculty is that of Communicativeness: thus the communicating instinct must be cultivated. To this end do not tire of asking the child questions—of course, not in a way that shall bore him, but encourage him to tell you everything that is in his mind, as well as to describe what he has seen or heard.

(2) Make sure that all his descriptions are accurate and precise, even in detail; allow no evasion, but let no fear of consequences step in to hinder honest, downright hearty communications.

If the nature be a timid as well as a secretive one, draw him out gently and kindly, and never let him suffer for speaking the truth, nor punish him when he confesses a fault. Let him have no reason to hide anything from you, but

## TAKE PAINS TO TRAIN HIM

to give you his full confidence. This can only be done gradually; but by shewing an interest in all his little concerns he will feel that you are his friend, and be more ready to confide in you.

(3) Find out whether his Conscientiousness is small; if so, he will be untruthful, fond of prevaricating, and may be found even taking and hiding things that are not his own.

In this case the conscience must be aroused, a love of truth cultivated, the moral aspect of a question put often before him, and the words *right* and *wrong* used frequently and explained thoroughly. The path of duty must be clearly shewn, and, in many a way which loving ingenuity will devise, the inward monitor may be aroused, and the

little barque saved from shipwreck on the rocks of untruthfulness and deceit.

(4) The study and practice of elocution, by increasing the faculty of Language, will do something toward balancing up large Secretiveness; certain kinds of music, such as the martial, where the style is simple and the harmonies not too involved, is also useful in this way.

## THE EFFECT OF SECRETIVENESS

is to *keep back*. Therefore every act of expression, or *giving out*, will serve to counterbalance this faculty and prevent the growth of some of its objectionable features. With large Benevolence the secretive child will be found to "do good by stealth, and blush to find it fame." Indeed, I have learned, years after the event, how a golden coin was placed in an envelope and put, without comment, into the drawer of one who was in need, simply for the mutual pleasure of the two faculties, Secretiveness and Benevolence. This, of course, is a very harmless and even beautiful manifestation of the influence of the faculty of Secretiveness when acting in combination with the superior powers of the mind. And that the basilar faculties should so act must ever be borne in mind by those who would influence aright the minds and characters of the young.

(5) Be careful as to the playmates and associates of the secretive child. Children are so imitative and quick to receive impressions that their companions are always a source either of help or of hindrance. In this case the point is that

## THOSE KNOWN FOR HONESTY

and candour should be the only ones admitted to the society of your child. Do not keep an untruthful servant-maid, or, depend upon it, this type of child will rapidly absorb the evil influence and develop also the habit of deceit. Where the one and only child is possessed of a secretive nature, the parents should see that frankness is the rule of the household and take care to leave undiscussed in the child's hearing any matter which may not be treated openly. This is far better than speaking in a veiled or an evasive manner before a secretive child.

(6) Try to become thoroughly acquainted with the mind of the child. Reserved people, whether children or adults, are always difficult to understand, for this one faculty of Secretiveness has a restraining effect upon all the rest, hindering their full and free manifestation, so that the real character is either covered with a thin veil or surrounded by

## A THICK WALL OF RESERVE

difficult, indeed, to pierce. Such persons may be either better or worse than they appear, and it is often hopeless to try and guess what is passing in their minds or what their real thoughts and feelings may be. Yet it is absolutely necessary that we well understand the character which we undertake to train; that we know not only those traits which are manifested, but also the hidden tendencies, the latent possibilities and the various courts of appeal in the young mind. Therefore I advise—not because I am myself a member of the profession, but because I know of no surer method of gaining the necessary information—that a detailed phrenological delineation of the child be obtained and kept for reference, so that, in times of perplexity or discouragement, when the patience is well-nigh exhausted and effort appears to be wasted, a quiet reading over of the plain, unbiassed, scientific statement will, maybe, clear away the doubts, and give new strength and courage for the difficult but noble work in hand.

**ANATOMY AND PHYSIOLOGY OF MAN.**

BY DR. WITHINSHAW, PRESIDENT, B.P.S.,

*Late Demonstrator of Anatomy, Royal College of Surgeons, Edinburgh.*

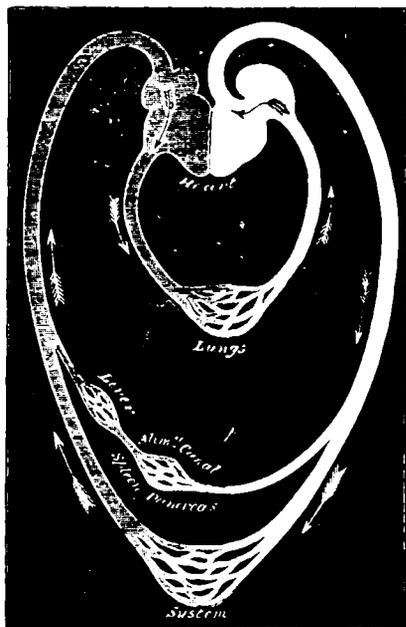
**THE HEART.—(Continued.)**

**THE PULSE.**—This is a pressure-wave, which is caused by a sudden addition to the contents of an arterial system which is already distended. At each beat of the heart about four ounces of blood is propelled by the left ventricle into the aorta, and added to the blood which is being pressed onwards throughout the arterial system. The pulse can be felt in any superficial artery, the most readily accessible one being the radial artery, which is situated at the front and towards the outer side of the wrist. Counting the pulse is the readiest means of ascertaining the rate at which the heart beats.

**RATE OF THE PULSE.**—The normal frequency of the pulse (*i.e.*, of the heart's beat) is about 72 per minute in man, 80 per minute in woman, and still higher in children; in the foetus before birth it is about 140. The pulse-rate is increased by exertion, by taking food, by alcoholic stimulants, by pleasurable and exciting emotions, and in fevers. It is diminished during rest and during sleep, and by painful and depressing emotions. Even slight differences of exertion, which insensibly accompany differences of posture, affect the pulse-rate; thus, for instance, in the same person the pulse has been counted in the lying posture 70, sitting 75, and standing 80.

**COURSE OF THE GENERAL CIRCULATION—The Arterial System.**—The aorta, leaving the left ventricle and giving off the coronary arteries, which supply the heart muscle with blood, first forms an arch, the arch of the aorta, from which three large branches are given off. The first of these, a

large one on the right side, immediately divides into two, one of which, called the *right subclavian artery*, goes to the right arm, while the other, called the *right carotid artery*, goes to the right side of the neck and head. There are then given off from the arch of the aorta the *left carotid artery*, to supply the left side of the neck and head, and a little farther on the *left subclavian artery* to the left arm. Continu-



ing its course downwards by the spine, the aorta runs through

the thorax, giving off branches to the walls of the thorax and to the bronchial tubes of the lungs, and piercing the diaphragm enters the abdomen. In the abdomen it gives branches to the walls of the cavity and to all the abdominal organs, and then divides into two main arteries, one for each leg.

**The Venous System.**—The veins returning the blood from the arms unite to form the *right* and *left subclavian veins*, and the veins of the head and neck unite to form veins, the largest of which are the *internal* and *external jugular veins*, on each side. The subclavian, jugular, and other veins of each side unite, and the two large veins so formed join to form the *superior vena cava*, which empties its blood into the right auricle. The large veins from the legs unite to form the *inferior vena cava*, which passes up the abdomen, receiving the veins from the kidneys, and close below the diaphragm the large *hepatic vein* from the liver; it then pierces the diaphragm and reaches the right auricle. The veins from all the other abdominal organs—namely, the stomach, the small intestine, the large intestine, the spleen, and the pancreas—unite to form a large vein called the *portal vein*. The portal vein runs to the liver. In the liver the portal vein breaks up into capillaries, and its blood mingles with the blood brought to the liver direct from the aorta. The blood flows from the liver by the hepatic vein to the inferior vena cava. From this it is evident that the blood from the abdominal organs only reaches the inferior vena cava to return to the heart after it has passed through a second set of capillaries in the liver.

**BLOOD-VESSELS.**

There are *three kinds* of blood-vessels—namely, (1) arteries, (2) capillaries, and (3) veins.

**ANATOMY OF BLOOD-VESSELS—ARTERIES.**—The wall of an artery consists of three layers, or coats: (1) an inner layer, called the endothelium, with a thin elastic layer on the outer side of it; (2) a middle layer or muscular and elastic coat; (3) an outer layer or connective tissue coat. The *endothelium* is a very thin membrane which is continuous with the endocardium lining the interior of the heart. It is continuous throughout the arteries, capillaries, and veins. It consists of very thin, flat cells, united together at their edges to form a thin membrane. The *muscular layer* consists of the plain, unstriated variety, which, in the smallest arteries, is composed of a single layer of spindle-shaped cells wrapped round the endothelium across the length of the vessel. In the large arteries the middle or muscular coat is the thickest, and consists of several layers, between which are layers composed of networks of elastic fibres, and there is a special layer of this elastic tissue immediately outside the endothelium.

The large arteries, especially the aorta, contain, as compared with smaller arteries, a large proportion of elastic tissue. Owing to the presence of this elastic tissue, all the arteries are elastic; when fluid is driven into them they distend, and when the fluid is let out shrink again.

**The Fowler Institute.**

The Annual Class for Instruction in Phrenology in connection with the Fowler Institute commences in September. Intending students should apply for full particulars to Messrs. L. N. Fowler and Co., Imperial Buildings, Ludgate Circus, London, E.C.

## LESSONS IN PHRENOLOGY.—LXXXI.

BY JAMES WEBB, F.B.P.S.

## PHRENOLOGY AND EDUCATION.—(Continued.)

In the August issue of the P.P. we were discussing the circumferential and the anterior and posterior measurements of the heads of schoolboys. We found that size increased with age and education. From this it might be inferred that given a boy's age and education, the size of his head could be ascertained.

It was pointed out that owing to the differences in natural capacity this is far from being the case. The crania of children in the same class vary in size. Indeed, other things being equal, the youngest boys in any given class have larger heads than their older class-mates—the anterior region being especially much larger.

We may, however, find heads of the same size in all the classes, and occasionally larger heads on the shoulders of the older boys, and we may, very rarely, find older boys with larger frontal developments than some of the younger boys in the same class. When this does occur it always accompanies a preponderating development of the posterior region and a lack of quality of temperament and constitution.

A few facts and comparisons will illustrate the principles just enunciated.

The measurements of the anterior region of children nine years of age in Standard IV. average 10·8 inches, the posterior region 10·9. In the case of those eleven years of age in the same class the average measurements are: Anterior 10·7 inches, and posterior 11 inches. Hence the children eleven years of age in Standard IV. have stronger animal and domestic propensities and weaker intellectual faculties than those have nine years of age in the same class. Of course, many of the older boys have been neglected; for the lack of cultivation of the intellect gives greater facilities for the increase of the propensities: the growth of the posterior region being discouraged when the growth of the anterior region is encouraged by intellectual work.

In the case of children who have passed the highest standards, a very considerable improvement in intellectual capacity is observable, the ratio being as 11·6·11, anterior and posterior regions respectively. The least intellectual boys average half an inch more posterior than frontal brain; the most intellectually developed heads possess half an inch more frontal than posterior brain.

So far as age is concerned, boys who have attended regularly at school have the following anterior measurements:—

|                         |                          |
|-------------------------|--------------------------|
| At 7 years of age ..... | 10 $\frac{1}{4}$ inches. |
| " 8 " " " .....         | 10 $\frac{3}{8}$ "       |
| " 9 " " " .....         | 10 $\frac{1}{2}$ "       |
| " 10 " " " .....        | 10 $\frac{5}{8}$ "       |
| " 11 " " " .....        | 10 $\frac{3}{4}$ "       |
| " 12 " " " .....        | 10 $\frac{7}{8}$ "       |
| " 13 " " " .....        | 11 "                     |
| " 14 " " " .....        | 11 $\frac{1}{4}$ "       |
| " 15 " " " .....        | 11 $\frac{1}{2}$ "       |

Irregular children often fail to reach the higher classes, dropping out before the age of fourteen. Now that the school authorities are raising the age for exemption, the average for the higher classes may become a trifle less, owing to the

duller boys being kept longer at school: though this will, on the other hand, be compensated for by the more regular attendance and the intellectual brain more regularly cultivated.

To proceed. Some years ago, at the High Street School, Stratford, I measured the head of a boy named Murray, in Standard VII. He was twelve years of age, and had the average circumferential measurement of boys in Standard IV. A non-standard boy—that is, a boy preparing for the lowest standard—Burley by name, had the same cranial circumference. Here were two boys, one able to pass the highest and the other unable to pass the lowest standard, with the same circumference of head. Some will judge that this is a clear proof of the falsity of the doctrine that "other things being equal size is a measure of power"; but one of the "other things" was unequal. The proportion between the anterior and posterior areas was different. In Murray's case the anterior was  $\frac{2}{3}$  inch greater than the posterior brain; in Burley's head the posterior exceeded the anterior measurement by  $\frac{1}{4}$  of an inch—and the brain quality was much inferior.

In the same school, a boy in Standard III., with half an inch more posterior than anterior brain, had been two years in his class, and in his previous class had similarly spent two years. The smallest head in that school was 19 $\frac{1}{2}$  inches. The boy would have been an idiot had not his posterior brain been half an inch smaller than the anterior portion. At Church Road School, Leyton, I measured the head of a boy which was only 19 inches in circumference. During the succeeding six months the anterior brain area increased its measurement by  $\frac{1}{3}$  of an inch, and the boy's improvement corresponded with the increase. He was then seven years of age. Two years afterwards I measured him again, and found a similar increase of frontal measurement justifying his promotion into another class.

In my records of measurements for 1887, I notice that of a boy seven years of age in Standard II. with a larger head than any boy of nine, ten, eleven, or twelve years of age in that class. Size in his case was a measure of power and placed him on the same intellectual level as his older class-mates who had received so much more instruction than he had received.

In the same year, in November, 1887, I measured the non-standard children in Lower Chapman Street Board School, Shadwell. A boy in that school, named C. Thompson, had a head 21 inches in circumference. He had been four years in Standard I. His frontal measurement was 10 $\frac{1}{2}$  inches against 11 $\frac{5}{8}$  inches of posterior measurement.

I could give many other equally interesting cases from a report of my visit kindly furnished by one of the masters of the school, who took down the figures as I measured the heads.

A brain, therefore, may be of a bulky character and yet wanting in intellectual capacity. In such cases it is found that the animal passions are considerably in evidence.

These facts confirm the doctrine so strongly enforced in previous lessons, that schoolboys must be treated according to their several developments, blame and praise being distributed more wisely than is the case at present, where all alike are dealt with as though they possess the same capacities and character. A child may fail in his attempts to perform his tasks however he may persevere. Surely he possesses equal credit with the boy who performs his task without special effort?

## THE PHRENOLOGY AND PSYCHOLOGY OF LITERATURE.

BY W. GEO. WHEELER, L.P.I.,  
*Author of "Phrenological Helps," etc., etc.*

No. 7.—"MACARIA," OR "ALTARS OF SACRIFICE."\*

BY AUGUSTA J. EVANS WILSON.

"Macaria" is a work of rare beauty and artistic merit, with an extraordinary conception of character, exemplifying a superb mental and moral strength, an intense personal suffering, as well as the victory of great souls over an apparently over-ruling fate. It reveals the masterly possibilities and indomitable strength of mighty minds, individuals who by their unflinching courage and resolute resolve rise superior to thralldom, injustice, parental folly, and stormy environment. The leading characters stand out in bold relief, drawn with consummate skill, and a keen perception of life and character. The production, containing as it does an abundance of abstruse flowerets, gathered from the mystic and ancient lore of a beautiful and sublime mythology, is rich in exquisite word-paintings and ethical conceptions. It reveals all the subtle force and delicate finish of a great artist, and has a phrenological and psychological significance.

### IRENE HUNTINGDON,

a strong, brave, secretive girl, in whose soul is locked an untarnished and unquenchable love, hidden as completely from the prying perceptions of Society as was the powerful and gifted mind of the beautiful and exalted possessor, is a chief character. She has "a calm, equable temperament, and a noble, unsullied soul looking out from deep, calm, thoughtful eyes." With a superior and somewhat masculine intellect, and a broad well-trained logical mind, she is able to accomplish much. Her natural gifts lead her in the direction of astronomy and mathematics; but she afterwards excels in enterprises of a benevolent and philanthropic character. Irene has an oval face of considerable beauty, glittering hair of a golden-bronze colouring, much height of brow, and "a pale, polished forehead, rarely seen save in the idealized heads of the old masters." Her violet eyes are strange and marvellous, her lips firm and delicate. Her character, slightly marred at first by pride and want of beneficial employment, becomes directed in a noble cause. The beauty of her truest self becomes more clearly discernible.

Irene suffers for her mighty and secret love; for this unrevealed and concentrated soul-devotion she braves all else. At earliest childhood her parent had fixed her matrimonial partner, a cousin who proved unworthy of her

### MORAL FORCE AND MENTAL GREATNESS,

and whom she could not love, and would not marry. Her life is centred in one, Russell Aubrey, her father's most hated foe. She treasures in her heart his noble character and wonderful life, remaining always Irene Huntingdon.

The scene wherein this magnificent queenly creature, in her matchless glory, her neck encircled with rare gems, her beautiful hair entwined with luxurious flowers, leaves the ball

\* A very cheap edition of "Macaria" is published by Richard Edward King, Limited, Tabernacle Street, London, E.C.

room at the urgent message of a poor, forlorn, and dying woman, is drawn with exquisite pathos. In a desolate room, mid the sorrowing children of poverty and pain, she remembers not her beautiful attire and surpassing loveliness: it is hers to share their anguish and participate in their distress, to shield the orphans in the living present, and promise her protecting care in the immediate future. Irene's self-sacrifice eventually brings about a dangerous illness; she struggles mid life and death, but finally recovers. This has a beneficial result, a reconciliation taking place with her long

### UNFORGIVING AND ESTRANGED PARENT.

Russell Aubrey, a brave, strong man, is under a dark cloud. His father, in a fit of passion, committed a crime, afterwards putting an end to his own miserable existence. Thus a dark stain is left upon the family escutcheon. Russell labours amid tremendous difficulty and opposition to redeem their honour. With a mighty irresistible will, and a concentration of forces extremely powerful, he rises from a poor struggling accountant to be a clever lawyer, a representative of the legislature, and a dauntless soldier. As a colonel for the Southerners, in the American war of independence, his magnificent courage and mighty daring could not be surpassed. In the march of human existence he presses onward with a vast and irresistible ambition to his goal. His self-reliance is immense.

Aubrey is intellectually as well as physically a great exceptional personality. He has an athletic frame, with unusual height and breadth of chest. His "massive, finely formed head, easily and gracefully poised, noble and large, faultlessly proportioned. The full, lofty forehead white and smooth, a broad, bold, matchless brow, pale and dome-like." The eyebrows black and finely arched, with beautiful, piercing, deep eyes, full, firm lips, straight, finely-formed nose, and a face of uncommon glory and strength. It was affirmed that "his intellect was one of

### THE KEENEST IN THE STATE;

his logical and analytical powers of the rarest order." As a speaker he had a marvellous magnetic influence, with a character mighty and resolute, a gigantic ambition.

Another personality of great phrenological interest is Aubrey's cousin, Electra Grey. She is studying as an artist, at the feet of a celebrated master. The beautiful piece of literary constructive word-painting in which the great painter, on the very brink of another world, arouses his enfeebled frame and semi-dormant mind to put the finishing touches to his great work, is drawn with delicate and exquisite skill. It is pathetic. Electra, his charming pupil, whose splendidly balanced mental forces at other times fully centre in her profession, gives herself in untiring self-sacrifice and devoted labour to brighten the last earthly days of her famous teacher. The closing scenes of the great artist's career, so splendidly described, have, for sublime and tender literary production, rarely been surpassed.

### ELECTRA RISES TO EMINENCE.

She has a sensitive, highly-strung nature, and is at times somewhat volcanic. Her brain is fertile and vigorous; she has a vivid imagination and fine talent. Electra's "forehead was broad and prominent, and rendered very peculiar by the remarkable width between the finely arched brows." Here we perceive many of the necessary organs prominent required for her vocation. The perceptives in the finely-arched brows, including Colour, Ideality, Construction, and Reason in the

full forehead, and Individuality and specially Form in the width between the eyes. Her "love of drawing had early displayed itself." Electra has a rich, flexible voice, beautiful eyes, large and eager, a pale, olive complexion and purplish black hair. She is susceptible to the most intense enjoyment as well as the very acutest pain. The story is one of great personal and national self-sacrifice. As "when Eurystheus threatened Athens, Macaria, in order to save the city, willingly devoted herself a sacrifice upon the altar of the gods," so Irene and her beloved gave themselves for honour and patriotism in the splendour of sublime suffering, "turning their faces toward the east, and looking for the sunrise" of eternity.

### PHRENOLOGICAL WORKERS.—No. VII.

MR. W. HATFIELD.

The editor of the *Hull Lady*, an exceedingly up-to-date local journal, says: "We took a bold step when we decided to place one of the most advanced phrenologists on our staff, and to give character sketches of the public men of Hull. Our choice of Prof. Wm. Hatfield, who has graduated at the Fowler Wells School of New York, has proved a wise one." We quite agree with the enterprising editor's opinion.

Mr. W. Hatfield, of Bridlington Quay, has for many years been a busy pioneer of Phrenology in the north country districts, including the West Riding of Yorkshire and the Midlands, where his services, both as a lecturer, consultant and writer, are largely in demand. The many testimonials he has received from influential personages, various societies, and the press, speak in the highest terms of his abilities. He stands for genuine Phrenology; is a member of the British Phrenological Society (Incorporated), an ardent disciple of Gall and Combe, and in his earlier career he spared neither pains nor expense that he might become personally acquainted with those indefatigable workers and admirable pioneers of phrenological science—Professors Bridges, Nelson Sizer, James Burns, the Fowlers and others. When only sixteen years of age, the subject of our sketch made his first acquaintance with phrenological literature. Whilst looking over some books at the house of a friend, he came across a bound volume of the *American Phrenological Journal*. The subject was new and curious to him. With keen avidity he read page



MR. W. HATFIELD.

after page, wondering what it all could be. It seemed to open up to him a new world of thought. He was anxious to know more of it. His friend being versed in this and kindred subjects, gave the ardent young student all the information he could, loaned him books, and suggested the best to purchase. He afterwards removed from that part of the country to a busy centre, where there were books, newspapers, libraries and lectures. Phrenologists visited this place; he eagerly listened to their lectures, and became fascinated with the subject. He had his head examined by Prof. L. N. Fowler, who told him, "Whatever you do, you will never be content unless you become a phrenologist." His love for Phrenology having become all-masterful, he determined to yield to its

spell; and, since the best instruction could at that time be obtained only in America, though a wretched sailor, he eventually summoned up courage to make the ocean trip; and in 1888, at much sacrifice of both time and means, he became a graduate of the "American Institute of Phrenology" (Incorporated). After qualifying himself by a systematic course of instruction in Phrenology and its allied sciences, he returned to England, and devoted himself to the professional practice of Phrenology.

Mr. Hatfield has been a student and phrenological practitioner for more than twenty years. He has been located at Bridlington for the last eleven years, consecutively. His experience has been wide and varied, which excellently adapts him for consulting-room work. As an expert delineator of character and lecturer, he has distinguished himself in his own and surrounding districts. Bazaar committees find his phrenological demonstrations, lectures and private delineations highly interesting, as well as profitable to the special objects sought to be assisted. He is besides a regular contributor of the phrenological character sketches of Hull's public men on the staff of the *Hull Lady*, and occasionally writes for other journals.

Mr. Hatfield's mental and temperamental developments are decidedly typical of the phrenologist. Though wiry and durable of constitution, he is mentally very susceptible. His temperament is nervous-fibrous; his brain active, his mind alert and impressional. He possesses large percepts as well as reflectives; likewise large aspiring, social, domestic, executive and moral organs; is very observant, practical in judgment, orderly, systematic, thoughtful, reflective, studious, cause-seeking, scientific, critical, and very intuitive—a keen discriminator of character and motives. Is artistic and refined in his tastes; has scope of imagination and freeness of conception without being impractical. Is very cautious, sensitive, and aspiring; has strong sympathies and a high sense of justice. Though not in any way assuming, he possesses much firmness and dignity of character. His abilities are such as should command attention and respect. He feels the importance and responsibility of rightly using his inherent gifts, and is anxious to be of good service to his fellows. In adopting Phrenology as a profession, he has made a selection in accordance with the natural bent of his mind—has chosen well. In the practice of Phrenology he is capable of doing an incalculable amount of good.

J. M. S.

### Notice of Removal.

Mr. Stackpool E. O'Dell has removed from Cambrian Road, Richmond, to Gall-Spurz-Combe, 136, Palewell Park, East Sheen, S.W., where in future the operations of the "Pioneer Reform Helpers' Association" will be conducted.

### NOTICES OF PUBLICATIONS.

"Key to Heads, Faces and Hands," 1s.; "Instructions in Crystal Gazing," 6d.; "Indian Card Reading," 6d.; "Character Reading from Handwriting," 6d.; all published by The Ellis Family, Blackpool.

*Human Nature*, San Francisco; *Human Faculty*, Chicago; *Suggestion*, Chicago; *The Phrenological Journal*, New York; *Cadets' Own*; *Protestant Standard*; etc., etc.

## PHYSIOGNOMICAL SKETCH OF MR. MARSHALL P. WILDER—HUMORIST.

BY R. DIMSDALE STOCKER,

*Author of "The Human Face," "The Language of  
Handwriting," etc., etc.*

Along with your almost over-active nervous system, you combine a tolerable infusion of the bilious temperament. Hence you possess, not only an active mind, a clear intelligence, and a brain that gratifies you to excel in artistic and literary pursuits, but the staying power, endurance and wiriness (indicated by the high facial bones and length of the upper lip) that enable you to make the most of your talents.

Your forehead shows large developments of Wit, Imitation, Comparison, Eventuality, Ideality and Sublimity; and, what is more, the facial sign for one and all of these organs is of large size. For instance: your wide mouth, the corners of which are indented, with your short nose, set a tilt on your face, like that of Geo. Grossmith and the late Corney Grain, shows that comedy is your forte. You have extraordinary power of imitation, ability to take after what you see and hear; to adapt yourself to surroundings, to derive inspiration from a model that is presented to your notice, and to quickly acquire the tastes, manners, etc., of those with whom you may be thrown. Not that you are a mere parrot—by no means: you improve on what you see and hear. You have much originality; are good at devising new methods; are thoroughly in your element when turning your power of ingenuity to account; and have

### GREAT FERTILITY OF RESOURCE.

Your drooping nasal septum shows that you are an excellent analyst: you can do your own criticising, and do not require much assistance in forming an opinion upon what would be the strongest or weakest points of a dramatic performance, or a musical composition, or a literary effort. You can somehow tell right away where it succeeds or fails.

You have a fine memory of facts and incidents; and your tolerably full eyes show that the capacity to narrate them is of almost equal power. You can tell a story so that you are, for the time being, personifying the various personages concerned with it. You can sustain the several *roles* with extraordinary skill and effectiveness: and manage to bring in the tones of the voice, as well as the mode of utterance, and characteristic gestures which belong to the several parties.

You enjoy music, imaginative literature and poetry. You have a great deal of magnetism in your make-up: can get *en rapport* with people quickly, and they, on the other hand, feel attached to you almost directly they see you.

Your rather long upper lip means "Self-Esteem." You place a certain worth on what you do; and people feel that it is deserving of their attention, too. You do not despise

### POPULARITY AND COMMENDATION

(lines in cheeks externally of angle of lips), yet would not be over-weighted with despondency or feel altogether of no importance were you to fail to receive public notice. You can work for your applause: and are quite content that this should be so.

You have a height of nose that corresponds with the cranial developments of Veneration and Continuity; you have also the width of that feature in the region of the bridge that shows a certain regard for the financial side. You have a wonderful application of mind: can rivet your attention on what you are about, and find but little difficulty in getting through a lot of work in a comparatively short space of time. You have business capacity of no mean order, and thoroughly appreciate the advantages to be derived by having a good balance at the bank. At the same time, your lips are full—generous and liberal; and, since you have large Sublimity, you will not be afraid to spend money whenever a big scheme promises profit, and seems

### LIKELY TO TURN OUT WELL.

You have a good deal of Conscientiousness (width of chin) and Firmness (depth of chin) in your composition are thorough, and always try your utmost to live up to your obligations; expect "fair play," and have faith in people until you can positively prove anything amiss against them.

You have a wonderfully tenacious disposition, and can be depended on to see a thing through if you have once decided on doing it. If you make up your mind that a plan shall succeed, it just *has* to—that's all. You won't suffer defeat; you seldom give in. And the courage shown by your large nostrils tells me that, however difficult a thing may appear at first, you are somehow able to overcome obstacles, and pull through

### IN SPITE OF OPPOSITION.

You have a wonderful amount of energy and intensity in your nature. Whatever you might do would be, for the time being, the one thing you lived for. Every effort tells, and where other people—almost equally gifted, but deficient in your persistence—failed, you would succeed.

You can turn your hand to a great many different kinds of work. You could operate a machine, write a book, and trace therein all the complex emotions of the human soul; or you could excel in art, in poetry, or in philosophy. You are a sound thinker (Causality); a clear speaker, and an efficient worker; and this is why, wherever you may be, or in whatever sphere of usefulness you may be employed, you will command and obtain the co-operation and respectful consideration of other people, and so achieve success both in the popular and in the real sense of the word.



### A Quiet Wedding.

On August 7th, at Kitto Road Wesleyan Chapel, Nunhead, Miss Lillian Day became Mrs. W. Arthur Chase. Mr. Edward Chase was his brother's best man, and Miss Day was attended by her sister Nelly. Misses Ada Manning and Laura Barrett were also in attendance upon the bride. The bride's parents were present, also her brother Archibald, her father performing the interesting ceremony of giving her away. The happy pair are spending their honeymoon at Montpelier. Good wishes and sincere expressions for their happiness have been showered upon them, and not the least among their many well-wishers are the members of the Council of the B.P.S.

## THE PHRENOLOGICAL CONSULTATION.

A REMINISCENCE OF DR. GALL.

It was towards the end of the eighteenth century that a young student from Baden found himself at Vienna, pursuing a course of anatomy. He had devoted himself to a branch of the science then very little known or followed, for the professor was a stranger, and without reputation. Nevertheless, his doctrines were entirely new, founded on an investigation of the brain, which no one till then had ever thought of; and it was not until after repeated experiments, indefatigable exertions, and numerous dissections, that he succeeded in unfolding the cephalic convolutions, and proving that the brain does not consist of simply one organ, but of

## A VARIETY OF ORGANS,

each having its own distinct property and use—that the viscera, which had hitherto been regarded as a mere pulpy mass, in reality performed the most important function of animal life, being at once the seat and instrument of thought. As yet these discoveries had attracted very little attention in Vienna, and might have remained much longer in obscurity, had not some functionary of the police thought proper one day to order the science of anatomy to be closed, under the pretext that fanaticism and materialism were the doctrines inculcated—an accusation both absurd and false, though one that has with equal iniquity been since renewed in France, by the enemies of science and progress. The victim of this arbitrary proceeding made his appeal, which was responded to by the mass of the people, always ready to resist oppression.

## CURIOSITY WAS PIQUED,

the listless were aroused, and the consequence was a crowded audience, all anxious to hear the opinions of the young Baden doctor, who soon found himself an object of general attention. Thus incidentally favoured, his reputation rose, and opposition had gained for him an advantage which the depths of his knowledge, and the novelty and clearness of his instructions had failed to produce. Henceforward the martyr was to enrol his enthusiasts, his fanatics, and his disciples: also he had his enemies, and by the end of the season the name of Joseph Francis Gall had become popular. Crowds came daily to consult him on the organization of their brains, and to request their horoscopes. Gall, who was in earnest, and far superior to any charlatanism, listened with vexation to these unreasonable demands, which he invariably rejected, in spite of

## THE BRILLIANT OFFERS

that frequently accompanied them. He told them that the anatomical science of the brain was still in its infancy—that as yet his experience had failed in furnishing him with infallible proofs, and that education produced such immense modifications in man's nature, as almost to change his instincts. Unfortunately his disciples, and ignorant enthusiasts, shewed less reserve; they manipulated the heads of all those who presented themselves, made the most absurd predictions, and thus became the most cruel enemies of the new science, and for a while impeded its advancement by their folly. Gall constantly deplored the abuse, because he foresaw the fatal tendency.

## HE PERSISTED IN REFUSING

to satisfy the curiosity of those who came to consult him, with the exception of a few of the more intelligent, and then with the restrictions I have before named. Still, it became necessary to prove that Phrenology (twas thus the new science was named) was based on solid foundations, to state facts in answer to pleasantries, and refute the objections of those who denied the peculiar faculties of the brain. Then it was that Gall permitted that the heads of persons entirely unknown to him should be submitted to his investigation. It was on one of these occasions that two young men, the one a Frenchman,

## THE OTHER A CORSICAN,

having arrived the previous evening at Vienna, wished to be introduced to him. They had heard Phrenology and its founder spoken of, and determined (the Corsican in particular) to mystify this manipulator of heads. They were accordingly presented to him by his favourite disciple, Spurzheim, their minds filled with doubts, and their lips with sarcasms.

Gall had an excellent disposition, and a distinguished manner: he received the strangers with politeness; and soon rendered them respectful and attentive—thanks to his reserve and great mental superiority. He began by speaking of

## HIS THEORIES OF THE BRAIN;

related to them how he had arrived at the conclusion of the viscera being an assemblage of different organs, having common attributes with special and individual qualities. He then went on to tell them by what series of observations he had been led to class the various organs, and recognize their several localities and functions. "If you admit," said he, "that the brain is the seat of the mind, you equally admit that the mind undergoes modifications according to the modification of the brain. The same law must govern this organ that governs all the others; for instance, is not the sight modified according to

## THE SHAPE OF THE EYE?

Are not some eyes near-sighted, whilst others are far-sighted, weak; strong, middling, extraordinary? Does not a skilful oculist instantly decide on their defects and peculiarities by inspecting them? Very well; such is the result at which phrenologists must some day arrive when, by means of study and experience, this science will be rescued from the obscurity that now surrounds it."

"I am very desirous," said the Corsican, "that you should make an essay of your skill on me. I am entirely unknown to you, therefore the opinions you might form on my character and inclinations would give me a just appreciation of the point at which you are arrived in your new science."

## "I CONSENT," REPLIED GALL;

"but remember, they are purely inductive. I have a firm conviction that we shall some day arrive at certain and invariable rules; but at present, far from having proofs, we have not got beyond essays and manipulations."

The Corsican then seated himself, and Gall, after carefully placing his hands on the young man's head, began his investigations.

"Monsieur," said he, "if the prognostics of Phrenology are at all borne out, that which chiefly characterizes your head is *Pride*."

The young man started.

"I also remark another quality most powerfully developed : it is *Mechanism*. Notwithstanding the energy of this faculty, I doubt its governing absolutely ; the first-named quality will never admit of your following the occupation of a simple mechanic, from which I am naturally led to infer that

YOU ARE AN ARTIST."

Here the Corsican's companion could not repress a gesture of surprise, accompanied by an exclamation of approval.

"Pursuing my examination of your forehead, I find a complete absence of the organ of Colour : the arch of your eyebrow is flat and hollow. If you are an artist, you must be a sculptor."

"You are right. What a marvellous science is yours !"

But Gall was not attending : a profound melancholy had spread itself over his expansive brow, already bald.

"Monsieur," said he, "a terrible drawback has been added to these divine gifts which distinguish you from the vulgar.

#### A MURDEROUS INSTINCT

has been implanted in your nature ; and, unless you are careful to restrain this unhappy propensity, it will, sooner or later, lead you into an abyss. Until now it has probably produced merely an enthusiasm for warlike deeds. You kindle at the recital of a battle : the name of a great general excites your admiration. I am only surprised that, living in such times as these, you have neither seized a musket nor buckled on a sword."

"Two things have prevented me : first, the military discipline, which I could ill brook ; and, secondly, my republican principles, which prevent my enlisting myself in favour of

THOSE TYRANTS CALLED KINGS."

"But your countryman, Napoleon Bonaparte, is not a king."

"He seeks to be one," said the sculptor, in a deep, sepulchral voice.

Gall placed his finger on that portion of the head where he had previously found *pride* so greatly developed.

"This explains," said he, "the cause of your hatred of power in others—the domineering spirit, disguised under the mask of liberty. Take care, monsieur ! If *at present* the destroying instinct which swells the lateral portion of your head incites you to anger on the slightest provocation, it may, combined with pride, lead you to conspire against the lives of men whom you find opposed to

YOUR VIEWS AND OPINIONS.

Too generous openly to give yourself up to sanguinary propensities, you will disguise them from yourself under the delusive aspect of democratic principles. Take my advice, and regulate even your most trivial actions with prudence ; for I think I perceive that your *caution* is defective, and that you might be led even to commission of crime."

The Corsican had become sad and thoughtful.

"You are right," said he ; "you have defined my character better than I could have done it myself. You have explained to me the secret of many influences by which I have been governed without being able to give any external or precise account. I have often sought to overcome my

PRIDE AND PASSION FOR BLOOD ;

but you must remember, monsieur, that I am a Corsican—a name synonymous with pride and revenge. With us, insult is rarely endured with patience : it is our practice to cut

short our difficulties with the sword or the trigger. Art, like a guardian angel placed near me by divine mercy, has hitherto preserved me from those fatal *penchants* which cleave to me like demons. More than once has he stifled the thoughts of vengeance, and restrained the arm prepared to strike. May God give me strength for the future to subdue the ferment in my blood. Adieu, monsieur ; henceforth you have a friend devoted to you through life and death ; in a word,

THE FRIENDSHIP OF A CORSICAN."

"And a sincere and holy friendship," said the sculptor's companion ; whilst Gall, and his disciple, Spurzheim, the sole witnesses of this interview, bowed with respect on hearing the name of the celebrated artist—"a sincere and holy friendship, as I can attest."

"You, monsieur," said Gall, "do not share the inclinations of Monsieur Ceracchi, and I am surprised to find you his associate. The projection of your arched eyebrow denotes the organization of a powerful colourist ; whilst the development of your frontal brain announces an imagination vivid and easily excited. This, in the absence of Firmness, might lead you far from the beaten track to the commission of good or evil, according to circumstances."

"YOU ARE RIGHT !

I am the painter, Topino Lebrun."

"Under that name, monsieur, I can only recognize a juror of the revolutionary tribunal, the bitter enemy of the Girondins, who afterwards pronounced sentence of death on Danton and Camille Desmoulins."

"The same, monsieur."

"You have caused much bloodshed ; and yet it is not your organization that prompted you."

"I yielded to conviction, but I have never pronounced sentence without shuddering in every limb and shedding tears : and whenever I have believed in the innocence of the accused, I have never hesitated to proclaim it, even

AT THE PERIL OF MY LIFE."

"I am aware of that," said Gall. "Seventeen accused persons in the city of Tonnerre have escaped the guillotine—thanks to you, monsieur—and in defiance of the whole Mountain party. Nevertheless you are not fitted for political struggles. Your vocation is art ; your pursuits those of tranquil life ; but friendship, and a powerful imagination, may mislead you : beware of both !"

Whilst speaking thus, Gall fixed a penetrating glance on the two friends—a look that seem to read their inmost thoughts. Ceracchi frowned, whilst Topino Lebrun blushed like a young girl, and both took leave of Gall, silent and thoughtful.

"COULD HE KNOW OUR SECRET ?"

said Ceracchi, feeling in his pocket for the handle of his poignard.

"The science of this doctor astonishes me," said Lebrun on the other hand. "I feel strongly tempted to remain in Vienna, and study Phrenology for myself."

"Vacillating man !" exclaimed Ceracchi. "You are thinking of futile science, when sacred duties summon us to Paris. Suffer not your energy to relax, or I shall doubt your friendship for me, and your love for your country. I have sworn to share your fate, and I will share it under all circumstances."

The year had not expired before Gall learned at Vienna

## THE ARREST OF CERACCHI,

accused of an attempt to assassinate the First Consul, Bonaparte. The sculptor had been seized on the 11th of October, 1800, on entering the opera with Aréna, his accomplice, both armed with pistols and poignards, and proclaiming aloud their intentions. There was one who had made his escape when the police captured the two conspirators: this man was denounced by Ceracchi, who fancied himself deserted at a critical juncture. It was Topino Lebrun. Long did Topino evade the pursuit of the police; but a month after the arrest of Ceracchi, the retreat, which he owed to

## THE DEVOTION OF A WOMAN

named Brissot, was discovered, and he was thrown into prison. It was then that Ceracchi would have saved the friend whom his vindictive nature had prompted to drag forward. He had begun by declaring that he had received from Topino the poignard with which he intended to kill the First Consul; but, when before the judges, he loudly denied it. This tardy declaration was not believed, and on the 9th January, 1801, the same sentence condemned to death Aréna, Ceracchi, and Lebrun.

During the two months which preceded the execution of the sentence

## CERACCHI WAS VIOLENT,

and expressed the greatest regret at not having succeeded in his attempt on him whom he regarded as a tyrant. Topino Lebrun, on the contrary, seemed to regret his share in the conspiracy, though he did not openly avow it. He had expected a commutation of the sentence, and never ceased to hope for it, till the executioner prepared to tie his hands. In all other respects, like Ceracchi, he displayed the greatest courage in facing death; and both mounted the scaffold, Ceracchi with regrets that he should perish without having killed Bonaparte, and Topino in pronouncing the word liberty.

Near the scaffold stood a stranger, who succeeded, by means of gold, in obtaining the two heads.

## IT WAS DOCTOR GALL,

who had arrived in Paris two days previous. One of these heads is now in the cabinet of comparative anatomy in the Jardin des Plantes, and forms part of the collection formed on the death of the founder of the science of Phrenology. It is inscribed under No. 231, and may serve to shew whether Doctor Gall was mistaken whilst making his observations in Vienna on the predominant qualities in the character and organization of Ceracchi, and reading on his brain these three words—Art, Pride and Murder.—*From Belle Assemblée, 1848.*

## REPORTS OF MEETINGS.

**BRIGHTON PHRENOLOGICAL SOCIETY.**—The members of this Society joined with the members of the Clarion Fellowship in an "outing" at Saddlescombe, near Devil's Dyke, on Saturday, August 16th. A most enjoyable day was spent by all who attended. A goodly party partook of tea in the open under the welcome shade of a clump of trees, and the catering was well done at a very cheap rate. Games followed in which all heartily joined. The proceedings concluded with songs and speeches; the speakers being Mrs. Thurston, Councillor McClean, and Mr. J. Millott Severn. "Auld Lang Syne" ended the programme, and all

went home delighted with their picnic amid the beauties of South Down scenery.

It was decided to have a similar "outing" on Saturday, September 6th, to which all members of the Brighton Society are cordially invited.

## The Centre for Sleep.

M. Soca has recently reported an observation on a young girl, who was attacked by a prolonged sleep of seven months, and in whom they found at the autopsy, a tumour compressing the third ventricle. This observation comes in support of the experimental facts which led Dr. Dubois several years ago to admit between the bulb and the cerebrum the existence of a centre playing a preponderating rôle in the mechanism of sleep and wakefulness. When in consequence of work, fatigue, etc., a sufficient quantity of carbonic acid has accumulated in the tissues and blood, there results from it a paresis of the region in question. The temperature lowers, the respiratory movements diminish in number and amplitude, and sleep is produced. During sleep carbonic acid continues to accumulate in the blood, and when its proportion is sufficient the centre in question, in place of being torpid, is excited, and the respiratory movements are accelerated very rapidly as it happens in every narcosis produced by gas, and we wake up; in other words, it is the same agent—carbonic acid—which produces sleep as well as wakes us up.—*Revue Internationale de Thérapie Physique p. 191 (1901).*

## On the Manner of Reading.

There is a great difference in the way in which different people read books. One allows the thoughts to pass through the mind like water through a sieve, or like the moving scenes of a panorama before his eyes. Another arrests and attends to each one until it becomes fixed on his memory: And a third weighs and balances each in his judgment; analyses its contents, forms his own opinion of it, and then classifies it with the rest of his knowledge. The first is amused, the second is informed, and the third gets out of it education and culture. A smattering on all subjects, and a mastery of none, is too much the characteristic of the day. Reading can never take the place of thought, and thought alone enriches and cultivates the mind.—*Rev. J. Cranbrook.*

Each of the seven ages of life has its joys, which if not taken at the time, are lost to us for ever. Some people never catch the proper time; they are always an age behind, and the true enjoyments of life are consequently never known to them. It is useless to try to put old heads on young shoulders, or to do in old age what only youth fits us for.—*Charles Bray.*

It is due to the character of this eminent man (Gall) and his pupil, Spurzheim, to state that all our knowledge of the anatomy of the brain and spinal cord, has resulted from their dissections; and even with respect to those splendid discoveries, which have thrown so much light on the functions of the nervous system, I believe that most, if not all, of them may be traced to the same source.—*R. D. Grainger, Lecturer on Anatomy and Physiology, and author of "Observations on the structure and functions of the Spinal Cord," etc.*

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VOL. VII. No. 82.

OCTOBER, 1902.

ONE PENNY.

## THE POPULAR PHRENOLOGIST.

OCTOBER, 1902.

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All Advertisements must reach the Hon. Manager as above, on or before the 12th of the month before it is required to appear; and if proofs are required, two days earlier.

All matter for the Literary Columns must be sent to the EDITOR, "POPULAR PHRENOLOGIST," c/o British Phrenological Society, 63, Chancery Lane, London, W.C.

Correspondents are particularly requested to note that the different departments are separate, and will save delay by writing to each only on its own business.

### EDITORIAL EFFERVESCENCE.

We are again nearing the great event of the phrenological year to which hundreds are looking forward with intense interest. This year, owing to November 9th falling upon a Sunday, the "Lord Mayor's Day" will be the day following (Monday, November 10th); and the railway companies will run their cheap excursions upon that day from all parts of the kingdom to London. Phrenologists everywhere, therefore, will have the privilege of attending our great meeting at a minimum of cost; and no reader of the P.P. who has the good of Phrenology in view should miss this splendid opportunity of gathering with its friends.

The afternoon assembly will be of interest to phrenological workers and practitioners only. It will as usual deal with matters of organisation and of scientific interest, in which the general public will probably feel no interest, but to which all who desire to associate themselves with the advocacy and extension of phrenological principles will be cordially invited. Any friend of the subject desiring to attend should write to the Hon. Secretary, B.P.S., for an invitation, and it will be cheerfully sent. Do not make any other engagement for that day, but book it for London and the Congress.

Owing to the constant inquiries as to the SCIENTIFIC INSTRUCTION CLASS held by the British Phrenological Society, it has been decided to repeat the first course, to commence at as early a date as a sufficient number of students shall have been enrolled. Applications should be made immediately, as only a limited number can be accommodated,

and the earliest applicants will necessarily take precedence. The testimony of former pupils is, that the information obtained is of such a nature that it is impossible to otherwise procure it; and persons desiring of having a scientific basis for their knowledge should apply at once.

The complete course of instruction is divided into three series of lessons, each series consisting of ten lessons. The teachers, who are themselves experienced practical phrenologists, take special pains to see that each student is thoroughly assimilating the information given, and by means of home-lessons and other exercises endeavour to ensure the utmost proficiency. The fees are one guinea for each of the three series, or three guineas in all. This is most moderate, and within the reach of all really earnest students. The course of instruction is a natural one, and can be followed by any person of ordinary intelligence who has no previous knowledge whatever of the subject.

It is to be hoped that there will be no hesitation on the part of any who desire to gain a knowledge of Phrenology. The means of obtaining a phrenological education are very limited. The number of institutions in England which provide facilities for learning the subject may be counted upon the fingers of one hand; and the present opportunity, therefore, is one of those rare occasions which you cannot afford to miss. For a syllabus of the first series, with particulars of fees and times, write at once to the Hon. Secretary, British Phrenological Society Incorporated, 63, Chancery Lane, London, W.C.

May I request secretaries of societies who desire their meetings to be inserted under the heading "Forthcoming Meetings" to kindly send particulars before the 15th of each month to ensure free insertion? I shall be glad to notice under this heading any lecture to be given anywhere, free of charge—the only conditions being that the public are to be admitted to the meeting without pay, and that the subject is a purely phrenological one. I am also pleased to receive newspaper cuttings giving reports of such meetings, or any other information relating to Phrenology.

The following appeared in the *Daily News* of September 18th:—"Dr. Bernard Hollander is a phrenologist, not a bumpologist. A new book which he has written, and which Mr. Grant Richards will publish very shortly, will shew the difference between the two. Dr. Hollander is the author of a recent book on the mental functions of the brain, which has attracted considerable attention. His forthcoming work will be entitled 'Scientific Phrenology,' and has been written specially for the general public, whereas the earlier book was chiefly intended for students. The author holds that his observations and deductions may be tested by anyone. The volume will contain a hundred illustrations."

## OCCUPATIONS AND PROFESSIONS.—XXXIV.

BY J. MILLOTT SEVERN, F.B.P.S.

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## THE COOK.

"I have made a point of visiting the cottages of the industrious classes generally," says that eminent authority and writer on culinary science the late Alexis Soyer; "and I have viewed with pleasure the exertions made by philanthropic individuals to improve the morals of the labouring class, and render their dwellings more comfortable; but still I have found a great want of knowledge in that one subject which produces almost as much comfort as all the rest put together—*viz.*, the means of making the most of that food which the great Architect of the heavens has so bountifully spread before us on the face of the globe. . . . The morals of a people greatly depend on their food; and wherever the home of an individual, in whatever class of Society he move, is made comfortable and happy, the more moral and religious will that person be. . . . The food of a country might be increased at least one-third if the culinary science was properly developed."

The whole art of cookery is said to consist of ability to extemporise a good, nourishing and tastily dressed meal out of a mere nothing; and

## A REALLY GOOD COOK

is a utilizer of what are usually deemed waste products. Among business-people and the labouring classes a person so skilled in culinary matters could render invaluable service, though such strenuous economy is not generally practised in the establishments of the well-to-do.

The Educational Department, realizing, years ago, that a great deal of the poverty and degradation of the poorer classes was largely attributable to the discomfort of their homes, and to the inability of the women to provide or cook proper food for the households, decided that some practical instruction in cookery, and in the reasons for choosing different foods, should be given to all girls in elementary schools; and, with a view to encouraging managers to make cookery a part of the ordinary course of instruction, offered a small grant for each pupil who had attended the cookery class a stipulated number of times and was presented for examination. Arrangements were accordingly made by school managers for giving girls some practical instructions in

## THE ART OF COOKERY.

In large establishments the position of cook, next to the housekeeper, is the most important and remunerative, and, being so, admits of a liberal training. A young person wishing to become an experienced cook usually commences as a scullery maid, proceeding from this to be under kitchen-maid, first kitchen-maid, then cook. Afterwards she may become cook-housekeeper, or housekeeper, qualifying for and improving her position according to her abilities and experience. In addition to much practical experience in all that pertains to cookery and kitchen management, the advantages of a fairly good education are recognized; and, when available, a short course of instruction in one of the recognized schools of cookery, as the National Training School, Buckingham Palace Road, S.W.; Mrs. Marshals, Mortimer Street, W.; Fox's School of Cookery, Worthing, and others,

An efficient cook should possess a fairly wide head well developed at the base; a fairly wide forehead; large perceptive, particularly Order and Calculation, that she may be practical, matter-of-fact, orderly and systematic; well-developed executive organs, also Constructiveness, Acquisitiveness, Cautiousness, Firmness, Conscientiousness, Causality, Comparison; large domestic organs, fair Secretiveness and Self-Esteem, to give her sense of economy, cautiousness, prudence, reliability, planning capacity, contrivance, perseverance, physical endurance, love of home, domesticity, staying power, self-possession and fair confidence. There are expert cooks with narrow heads whose superior training may well adapt them for the work; but such are likely to be artists in their calling rather than economists.

## THE TEACHER OF COOKERY

Since the National Training School of Cookery was founded in 1874, the headquarters of which are now at 72-78, Buckingham Palace Road, S.W., many other training schools conducted on similar principles have been established in London and the provinces, at which training in the art of cookery may be obtained. Many cooks who may be backward in up-to-date knowledge and experience, and likewise many private housekeepers, take lessons or courses of lessons at these establishments; and it is here that the aspirants for teacherships may acquire proficiency.

The Board of Education requires that the minimum period of training for a cookery teacher's full diploma should be 840 hours. Students must train for not less than forty weeks. The fee for this period, which includes the examinations, is £35, payable in three instalments. Training for a limited diploma recognized by the Board of Education to be granted to certificated teachers qualifying them to teach in the schools in which they are employed, or in any evening schools; time, 16 weeks; hours, 320; fee, £12 12s. A candidate must not be under 18, and if admitted by votes not more than 35 years of age. She must be sufficiently educated to enable her to perform the duties of an instructor after the special training in cookery. No diploma is awarded unless the student passes in cookery, in class teaching, and in teaching by demonstration, classes of adults and of school children.

## TEACHERS SHOULD BE ABLE TO EXPLAIN

the reasons for selecting various foods, and for adopting methods of preparing them. They should know the difference between economical and wasteful diets; how to extract the greatest possible nourishment out of the least possible material; and should have a thorough knowledge of the classification and use of food substances as articles of diet requisite for maintenance.

Teachers of cookery are employed by the various town and county councils, school boards, evening classes, and by various institutions, schools of cookery, etc.

The teacher of cookery should possess, phrenologically, much the same qualifications as the cook, and, in addition, large Language, Ideality, Comparison, Imitation and Human Nature; a good degree of Self-Esteem, to give confidence, and a fairly superior Organization.

## THE HOUSEKEEPER

has all the ordering and superintending of the household duties. Thus she needs to possess a fairly large and well-proportioned head, great experience, superior intelligence, and a very domesticated and practical type of mind.

## GENIUS.—VIII.

By F. FRAMJEE.

## INVENTION.

Dealing with criminality as an element in genius in our previous article, we contended, upon a broad basis, that from time immemorial man had been sacrificed to Society.

In every stage of Society the wrong-doer has proved himself a misfit; more through social misunderstanding than tendencies to do wrong, the same tendencies acquired special characteristic faculties, by virtue of heredity, and in certain instances became difficult to eradicate.

Let us inquire how workers in the cause of progress, real pioneers, have been treated. Albertus Magnus, observed character from cranial configuration, studied Botany, was acquainted with the sleep of flowers; interested in chemical studies, "was accused of illicit commerce with Satan."

In the thirteenth century Roger Bacon suffered ten years imprisonment for the cause of truth. He is supposed to have invented spectacles; he described the true theory of microscopes and telescopes; he even speculated in making flying machines; he proposed vessels in water, and carriages on roads, to move by mechanical contrivances. His death-bed utterances were, "I repent now that I have given myself so much trouble for the love of science."

Vesalius paid a severe penalty for dissecting a human body; and many facts of a similar kind distinctly prove how Society has treated its benefactors.

Steam-engines, gas, chloroform, sewing-machines, all tell the same wretched tale, how men of genius have been thwarted, hindered, and obstructed in their efforts to confer positive benefits on Society.

Dr. Gall says that "few men have been destined

## TO PLAY A GREAT PART

in regard to intellectual faculties. In the greater part, the moral and intellectual powers are confined to a rather narrow sphere of activity."

In the masses the frontal region rarely surpasses a moderate degree of development. It is even asserted by competent thinkers that our best and brightest thoughts are entirely under the guidance and influence of superior feelings. Few men are capable of following the dictates of pure reason emanating from the intellectual region.

Professor Owen, under the guidance of superior feelings, biassed in the extreme, misinterpreted and misrepresented many facts connected with the brains of monkeys, which were fully rectified by Huxley.

There are instances where men have followed the bent of their natural inclinations and pursued a career regardless of the interference of sentiments, or feelings emanating in a bias; because the developments had determined the measure of interference towards intellectual pursuits of a constructive kind. When the combined developments of several organs are in some definite proportion, the individual would shew evenness of disposition towards efforts moral and intellectual; but genius truly belongs to the partial or one-sided man, possessed of greater foresight: capable of deeper penetration, thinking, constructing, arranging, re-arranging ideas on objects, and producing realities which once existed in the

mind as percepts and concepts. The practical aims of life necessarily demand constructive ability in the field of inventions. One must have an active temperament, great powers of application regardless of success or failure in results: that is,

## THE LOVE OF EXPERIMENTS

for their own sake, with quickness of perception, calmness of judgment, with a constant effort at combining and re-combining, collecting and re-collecting, previous notions, aided by the force of associating links in the great chain of mental activity.

Professor Bain says that the great discovery of Daguerre was worked out by persistent application alone, without any systematic or orderly research.

The same spirit prompted Kepler and Herschel to work assiduously in special directions; and if we entertain the philosophical view of Baron Humboldt, that happiness consists in exertions of a specific kind, rather than the ulterior idea of possession, the labours of the man of genius can be better appreciated by us as natural, which art cannot touch nor education improve.

It is further suggested that genius possesses the happy knack of seizing opportunities of which the average individual is incapable. Musical people are fully aware how a change of key produces a definite result. To quote Rossini's words *re* "Mosè in Egitto":—

"A short time after this exhausting concert, I had to take a tisane, which stood before me as I wrote that prayer. While I was writing the chorus in G minor, I suddenly dipped my pen into the medicine bottle instead of the ink. I made a blot, and when I dried this with the sand it took the form of a natural which instantly gave me the idea of the effect the change from G minor to G major would make, and to this blot is all the effect, if any, due."

"Chance," says a writer, "made the suggestion, appropriated by genius, which no previous toil would make a musical drone to seize the occasion."

(To be continued.)

## JOTTINGS FROM MY NOTE BOOK.

By OUR CANDID CRITIC.

## A Need for Phrenology.

There never was a period in the world's history when Phrenology—a true knowledge of man's mental powers—was more needed than it is to-day. Science, education, philosophy, law, civil and religious institutions, each and all require the aid of a system of metaphysics founded upon nature and in harmony with nature's laws, and Phrenology, despite a few "candid critics," still holds the field.

\* \*

## Backward Britain.

Just now the theme that is occupying the minds of all who think, and some of those who do not think, is the question of education. For many years, the various governments of this country have been tinkering with the subject until England, instead of being foremost in fields of commerce and enterprise is gradually being outstripped by Germany, America, and other smaller "empires,"

In order to realize more fully the force of this statement, phrenologists should read the address of Professor Dewar, the President of the British Association, which has just been held at Belfast. In the course of his remarks, he held that it would take us two generations of hard and intelligently directed educational work to attain the point of general training and specialized equipment which our rivals have already gained.

\* \*

#### Specialized Equipment.

This is an important matter, and should rouse up the Board of Education to a sense of its responsibility; but the fundamental cause of failure, to our thinking, is ignorance of the constitution of those needing to be educated. By "specialized equipment" the Professor probably meant more useful and specific tools to work with; but the cause lies deeper than that. There should be a knowledge of the boy's capacity to use the tools entrusted to him. In education, as in some other things, there should be adaptation of means to environment. The aim of the teacher should be to get the best possible result from the individual pupil, and this can only be done by that teacher who is best acquainted with each pupil's mental constitution. The general training will be useful where the pupils have "general" types of heads, but individuality of type needs individual and specific treatment.

\* \*

The address of the President of the "Educational Science" section, Professor H. E. Armstrong, LL.D., Ph.D., was also very suggestive; and, in order to consider more carefully the value of Phrenology in this direction, let us examine the speech of this gentleman. After criticizing our present system of education, and pointing out what he considers some of the chief weaknesses, the Professor says: "We indeed need to send forth a new mission charged with the holy duty of enabling man to appreciate and acknowledge the beauty of the universe, as well as of preparing him to be a thoroughly effective worker, thus fitting him for the true, unselfish, and reverent enjoyment of life." In other words, the Professor wishes us to study "the constitution of man in relation to external objects," which course of study was so admirably taken up by the late George Combe upwards of sixty years ago.

\* \*

#### Develop the Individual.

Further, the Professor says: "If any sincerity of purpose be left in us, if any sense of the value of true training—of what constitutes true training—could be rescued from the scholastic wreck on which we find ourselves at present embarked, we must institute some form of leaving examination which would give the requisite freedom to the schools and every opportunity for the development of individuality, and at the same time necessitate thoroughness of training and patient regard of EVERY GRADE OF INTELLIGENCE: leaders would shew themselves and would not need to be examined for." Exactly, sir! The development of individuality and patient regard of every grade of intelligence are two points that lie at the root of the whole matter. At present very many men have little or no interest in their work. They work at pleasure, but have no pleasure in their work. I have just

been reading the magazine issued by the college where one of my boys is a pupil, and six and a half pages out of ten are devoted to a description of college sports. Sports are right in their place, but the aim of the teacher should be to so understand the nature of his pupil that study will be to him as great a delight as football or cricket. Our present system of education is so arranged as to produce to a large extent mere mental machines. You pay the money, and the boys absorb so much grammar, Euclid, Algebra, Latin, French, German, Shorthand, etc. Individuality of character will manifest itself when each boy receives instruction in harmony with his natural constitution, and the Board of Education or County and Borough Councils need to bear in mind "the patient regard for every grade of intelligence."

\* \*

Unfortunately the new "Education The Need of the Act," if it ever come into force, will not give the Councils the power to appoint teachers; but if it did, it is doubtful if they would (in their present crude state) do it any better than the schools themselves. As the Professor says, "The really serious tasks before those who directed the course of education in the immediate future would be the choice of a programme and the provision of capable teachers." And in order to emphasize this he argues that the teacher must not only be "a potential bishop," but a man capable of working with brain and hands, "forced out into the world at stated intervals," so that he might combine the practical with the theoretical. That is excellent as far as it goes, but he must also thoroughly understand his own characteristics and the characteristics of all lads placed under his care, and this knowledge, to our thinking, Phrenology alone can supply.

\* \*

The subject is too vast to be adequately dealt with in a few notes, but its importance will readily be recognized by all who take in the P.P. The naturally endowed musical lad should have a musical training, the lad with engineering capacity should have special instruction in practical mechanics, the lad with large reasoning powers and language should be taught logic, and the boy with scientific capacity should be taught scientific subjects. It is of course essential that most lads should be taught the three R's; but the thing which parents and teachers need to specially guard against is an overdose of intellectuality—the mental biliousness produced by educational therapeutics that are quite unfitted and unnecessary.



ENFIELD.—At the annual carnival of the Tradesmen's Cycling Club, held at Enfield Court, the object was to raise funds for a Children's Ward in the Cottage Hospital. To assist in this laudable object Madame Otto freely gave her services as phrenological delineator, the resulting fees being added to the fund. The surroundings were very picturesque, the spot selected by the lady for her labours being a massive ivy archway, where, in the brilliant moonlight, her subjects were enlightened as to their capacities, and advised as to their strong and weak powers. Large numbers of visitors flocked around to hear the delineations, and it is hoped that in addition to the cash taken much good was done to subjects and listeners.

## PRACTICAL PHRENOLOGY.—II.

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

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## HOW IT IS APPLIED TO BUSINESS.

"Sorter and Packer wanted; apply after 7 p.m. to-day or to-morrow at 68, West Street, Brighton."

The above advertisement appeared in the *Brighton Argus* on September 5th last. This is one of the many instances shewing how practical business people utilize Phrenology in Brighton. There are individuals still to be found who smile sneeringly at the mention of Phrenology; and as to its practical use, such an idea they immediately pooh-pooh! But while such, with a contemptuous wave of the hand summarily dismiss the whole subject, practical business people eagerly avail themselves of its advantages.

Mr. and Mrs. Harris, proprietors of the Drove Laundry, Brighton, are practical business people. Recently Mr. Harris called on me. He knows something of Phrenology, and he desired to make use of it in the selection of a woman *sorter and packer* to be employed at his laundry.

"I want a person," he said, "who is thoroughly honest and reliable; she must be experienced in this class of work, quick, active, orderly, a good calculator, have a good memory and be able to concentrate her attention upon her work. If I put an advertisement in the local newspaper, will you oblige me by seeing callers at such a time as is convenient to you? Take note of their mental developments and their suitability for the position, and as soon as you meet with one whom you can

RECOMMEND ON PHRENOLOGICAL PRINCIPLES, let me know, and I will arrange to engage the person, and will pay your fee."

So far the transaction has proved a success, and this practical laundry proprietor is quite satisfied with his phrenologically-selected *sorter and packer*. The accompanying portrait is that of the young person selected. But this is not an isolated instance of employees being selected by the aid of Phrenology. Many years ago I reported the fact of this being done; and, without exception, it has proved satisfactory. Many business people in this town would, I have no doubt, willingly attest to this, if asked to do so. There are at the present time in Brighton quite a number of employers of labour who will not now engage persons for any post



whatever until they have had their heads examined, and a phrenological report of their characters made out.

An exceedingly practical business gentleman, and a large employer of labour, called on me some six months ago. He wished to engage a reliable manager. Various individuals applied for the post; some from a distance, in which case the applicants

COULD NOT BE PERSONALLY EXAMINED, but photos were submitted to me; and, on my recommendation, one was engaged. The engagement has been so satis-

factory that an arrangement is now being made for a binding term of several years' engagement. Considering the importance of such an agreement, both manager and master mutually agreed to personally consult me about their plans, and my decision in the matter is being implicitly followed.

The same gentleman lately advertised for apprentices for positions in his business establishments; and a lady connected with an industrial school brought to him two youths.

"Which of the vacancies do you wish to have for these boys?" asked the master. "I really don't know," said the lady. "Well, then, how do you suppose I can know?" said the gentleman. "If you will take them to the phrenologist—Mr. Severn, 68, West Street—and he considers them suitable for either of my vacancies, I will engage them." "I am afraid our people would not care for that," said the lady. "Well, then, I can't engage them. But, wait; just let me see the boys," he said: and here is where the weak point in the ordinary mode of engaging employees is shewn. Boy No. 1 is asked into the office. "Well, my boy," says the master, "I have a vacancy for a junior clerk; do you think you would like to be a junior clerk?" "Yes, sir," says the boy. "I have also a vacancy for a junior salesman; do you think you would like that?" "Yes, sir." "Oh! I have also a vacancy in the manufacturing department, where you could be trained as a mechanic;

WOULD YOU LIKE TO BE A MECHANIC?"

"Yes, sir." "Now," says the master, "what can I do? Here is a boy who would take any one of these positions, each of which is quite different to the others." The second boy was similarly tested, and to each question he answered "Yes, sir." "Well, I like the appearances of the boys," said the master. "If you will allow me, my manager shall take them to the phrenologist." This was acceded to. One of the boys was found to be adapted for training as a junior clerk. He was thoughtful, reflective, steadily persevering, conscientious, thorough, but his deficiency of Language and persuasiveness would have quite unfitted him for a salesman. The other youth had qualities which would enable him to succeed as a salesman; but with his small Concentrativeness and active, restless disposition, a clerkship would have been most trying and quite unsuited to him. This one's Language and perceptive powers were large. Their mental proclivities being phrenologically explained, the master at once engaged the one as junior clerk and the other to be trained as a salesman.

The accompanying portrait of the young gentleman, who has kindly allowed us to reproduce it, is highly typical of the qualities required in an expert salesman. He possesses a very practical type of mind. Large perceptive powers and Language, good powers of observation; large Human Nature, Comparison, Firmness, Approbativeness, Friendship, fair Self-Esteem, Hope, and Acquisitiveness, and not too much Secretiveness, giving him a keen insight into character and motives; ambition, dignity, confidence, alertness, hope, enthusiasm, persuasive powers, perseverance, tact, and freedom of expression, combined with prudence and self-restraint.



## THE TRAINING OF CHILDREN.

BY ESTHER HIGGS, F.F.P.I.

### No. VI.—Should Children be Taught to Save?

Economy, thrift, or the saving instinct in whatever form it may be shewn, is usually regarded with satisfaction and held up as an object to be admired and a model worthy of imitation. This, at least, is the attitude of our moralists and the teaching of our school-book writers, who endeavour to instil into the youthful mind the grace of economy by frequent references to some paragon of perfection who began with nothing and climbed the ladder of success by means of the constant exercise of his Acquisitiveness. Now, is it wise in the present day to lay so much stress upon this particular virtue? and, further, is it even advisable to teach all children alike in this respect? Most assuredly it is not. For example, within the past week I have had two children brought to me for delineation. One very noticeable difference in the two heads lay in the state of the organ of Acquisitiveness, that of the boy being full and active, whilst the head of the girl was particularly flat in this region, shewing the absence of the acquiring instinct, and added to this was a very full organ of Benevolence. I had occasion, therefore, to advise their mother to encourage economy in the girl; but, as for the boy, he had no need to be taught to save: indeed, the instinct for acquiring and retaining was already far too strong, so that I advised her to teach him to *spend* and encourage him in generosity, otherwise he would develop into

#### A HARD AND SELFISH MONEY-MAKER.

In another case, I found the organ of Acquisitiveness unusually large in a little girl, who had come to the sea with four or five other children. I was told that she alone had made money during the holiday, as she had saved what she brought with her to the seaside, and added to it by the various pennies which were given to her in common with the rest.

From these examples, which might be multiplied indefinitely, we may reasonably come to the conclusion that it is the height of folly to treat all children alike even in the inculcation of some much-belauded virtue like that of thrift. Indeed, any virtue having its root in one of the propensities or instincts is especially liable to become a glaring evil, so that even a moral essay, or a Sunday-school address, with a chance illustration bearing rather strikingly upon this point, is likely to set fire to the imagination of some innocent-looking little boy, whose large organs of Acquisitiveness and Secretiveness bear no meaning to his teachers and guides (who, however earnest for his moral welfare, are, unhappily, seriously handicapped through their ignorance of phrenological principles), and he may be so impressed by the story of the self-made man that his thoughts, desires and energy all pulling in the same way at length resolve themselves into the aim to become rich, until money-making has become the one object of his life, and all the sweet and tender influences, all the nobler ideals and impulses, are sacrificed to the hard, selfish and

#### DEADLY PURSUIT OF MATERIAL WEALTH.

Of course, the other extreme of wasteful, reckless extravagance, and even lavish or unwise generosity, is by no means commendable; yet even this, inconvenient as it is to the friends of the spendthrift, is a lesser crime against the soul than the chilling, contracting and deadening influence of miserliness.

Teach the children to have *power over their money*, and never allow it to *dominate them*. Then they will be able both to save up for a definite purpose, and also to spend wisely and to give generously. With Acquisitiveness and Benevolence equally large, they will have both an inlet and an outlet for the stream of wealth that may come their way. This is a very good combination, and is often found in many men of business, who are as generous in the use of their wealth as they are successful in obtaining it. But Conscientiousness must also play a leading part, to prevent any departure from fair-dealing, and to insist upon justice and honesty in all business methods. If the child's conscience is kept tender and his sympathies active, his Acquisitiveness may be the more easily controlled, and with large intellectual faculties much of its force may be directed towards the acquiring of knowledge, which is a safe and worthy channel for the activities of this instinct.

The many collections made nowadays of foreign stamps, pictorial post-cards, china and other curios are partly due to the faculty of Acquisitiveness, when working with Veneration or Spirituality, these giving a taste for the ancient or curious.

But Acquisitiveness as applied to money-getting requires special guidance in children—those having it large needing to be

#### TAUGHT TO BE GENEROUS,

to share their treasures with others, and to find out the meaning of the words, "It is more blessed to give than to receive"; whilst those in whom it is deficient require to be taught the habit of economy, and the wise use of money. Nature, in her prodigality of wealth and lavish out-pouring of treasure, teaches a lesson of generosity which puts to shame the mean and miserly spirit of the mere money-seeker. But, on the other hand, Nature destroys nothing; all the same materials are used again and again continually, ever transformed but never wasted, which teaches us wise and careful providence. Nature has power over her boundless wealth: she can save or she can give. Therefore, I repeat, teach the children to have *power over their money*, and so train them that they shall be able either to save or to spend, to keep or to give, as their wisdom shall direct. The spirit of generosity should be encouraged, but not that of wastefulness; of economy, but not of miserliness. Thus shall the happy mean be reached and the acquiring faculty become a useful servant, neither too weak to work, nor strong enough to usurp the position of its master.



#### A Violent Sunset.

Hearing the loud report of a gun from the castle, an old body from the country inquired, as she walked down Princes Street, Edinburgh, with her son, what the sound was.

"Oh, I suppose it's just sunset," was the offhand reply.

"Sunset!" exclaimed the old woman, with open-mouthed astonishment, "mercy me! does the sun gae doon here wi' a bang like that?"

## ANATOMY AND PHYSIOLOGY OF MAN.

BY DR. WITHINSHAW, PRESIDENT, B.P.S.,  
Late Demonstrator of Anatomy, Royal College of Surgeons,  
Edinburgh.

## THE CIRCULATORY SYSTEM.

## BLOOD VESSELS—(Continued.)

**CAPILLARIES.**—A capillary has only the endothelial lining for its wall, consisting of thin, flat cells, united together at their edges to form a tube. The finest capillaries are only about one three-thousandth part of an inch wide.

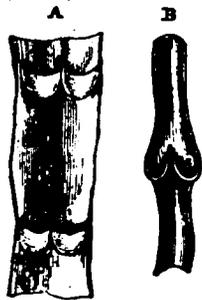
**VEINS.**—The walls of veins are in structure similar to those of arteries, and consist of the same three layers. But the walls are not so thick as those of arteries, there being less elastic and muscular tissues, though there is more connective tissue. On account of this a vein, when cut across, collapses—that is, the thin walls fall together. When an artery is cut across it does not collapse, because the walls are thicker and contain much elastic tissue, which keeps the vessel open.

**THE VELOCITY OF THE BLOOD.**—Whether the blood passes through the aorta or through all the capillaries or all the veins there flows the same quantity of blood in a second in each case. The bore of all the capillaries put together forms an area very much greater than that of the bore of the aorta; therefore, all the capillaries put together hold a great deal more blood than the aorta. But the same quantity of blood passes along the bore of the aorta in a second as passes through the very much wider bed formed by all the capillaries in a second, and in order to do this the blood rushes along the aorta much faster than it does along the capillaries. In the same way, when a river opens into a lake the velocity of the stream greatly falls in the lake, but increases again in the river leading out of the lake, the same quantity of water passing through the lake as rushes along the river in a given time. Therefore, the velocity of the blood is greatest in the aorta, less in the smaller arteries, least in the capillaries, and increases again in the veins.

The calibre of the venæ-cavæ close to the heart being greater than that of the aorta, the velocity of the blood in them is less than in the aorta. The velocity of blood in the aorta is about fifteen inches per second, in the capillaries about one-twentieth part of an inch per second, and in the inferior vena-cava about half what it is in the aorta.

**CIRCULATION OF BLOOD IN THE VEINS.**—When seen through the skin the veins appear bluish in colour, but venous blood is really dark reddish-purple. The veins are freely connected with one another, so that when several of them are compressed the blood can pass by other vessels, especially by those more deeply situated.

In many of the veins, especially those of the limbs, there are valves frequently placed along their course. A valve is formed by



DESCRIPTION OF DIAGRAM.  
—Diagrams shewing valves of veins. A. Part of a vein laid open and spread out, with two pairs of pouch-shaped valves. B. Longitudinal section of a vein, shewing the apposition of the edges of the valves in their closed state.

a semilunar fold of the inner layer of the wall of the vein, which projects into the vessel, and is directed towards the heart; it forms a pocket like those of the semilunar valves of the heart. Sometimes there is only one such fold, or there may be two or even three such folds at the same level. These valves present no hindrance to the flow of blood towards the heart, but pressure on the vein above, or weight of blood in it, closes the valves and so prevents the blood returning towards the capillaries. Valves do not occur in the arteries; the semilunar valves at the commencement of the aorta and pulmonary artery belong to the heart.

## REGULATION OF THE CIRCULATION.

In considering the regulation of the circulation we have to treat of: first, the regulation of the heart; and, second, the regulation of the blood-vessels.

**REGULATION OF THE HEART.**—The nerves going to the heart carry impulses from the brain to the heart which regulate the strength and frequency of its beat. When the muscles are in action, as in manual labour, they require more blood from which to obtain more oxygen and to take away more waste products; and, in order to accomplish this, the heart beats stronger and faster. The force and frequency of the heart's beats is in accordance with influences which it receives through the nerves going to it. On the other hand, a man may faint from a "blow in the stomach," or from severe mental shock or pain. The cause of this is a sudden weakening or even stopping of the heart, and is brought about by impulses reaching the heart from the brain along one of the nerves going to the heart.

The centre or region of the brain which regulates the heart is in the medulla oblongata or spinal bulb. The nerves which carry the impulses from this centre to the heart are the *pneumogastric* or *vagus* nerves, one being given off from each side of the medulla. They run down the neck to the thorax and abdomen, and, in addition to supplying the heart, give branches to the lungs and stomach. If weak impulses be sent along these nerves, the effect on the heart is to diminish the rate of its beat, and usually at the same time to make each beat weaker. If the impulses be sufficiently strong, they may cause the heart almost at once to stop beating, its muscular fibres to relax, and, remaining so, the heart to become dilated with blood and unable to contract again. Therefore, the impulses which are transmitted by these nerves have a restraining or inhibitory action on the heart. There are other nerves passing from the medulla to the heart, the impulses of which cause a quickening and strengthening of its beat. Thus the need of the body for an increased or diminished blood supply is regulated by the heart centres in the medulla oblongata.

## Prayed for His Ma.

A little boy one day had done wrong, and was sent, after parental correction, to ask the secret forgiveness of his Heavenly Father. His offence had been passion. Anxious to hear what he had to say, his mother followed to the door of his room. In lisping accents she heard him ask to be better, never to be angry again, and then, with child-like simplicity, he added:

"Lord, make ma's temper better, too!"

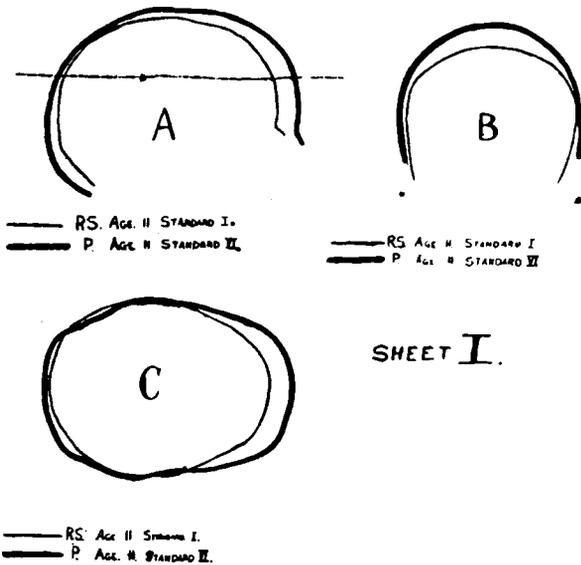
LESSONS IN PHRENOLOGY.—LXXXII.

BY JAMES WEBB, F.B.P.S.

PHRENOLOGY AND EDUCATION.—(Continued.)

Two years ago or so, Mr. Dommen, a member of the British Phrenological Society, constructed an instrument for drawing the contour of the skull. It is a very useful instrument, though I am not aware that it has been used to any considerable extent outside the school with which I am specially connected.

His measurements and diagrams made directly from the cranium confirm the principles laid down in the preceding lessons in a very striking manner. He took boys from each of the classes of the school, and, by his instrument, drew outlines of their heads longitudinally and transversely and secondary lines parallel to them. These diagrams were compared with regard to size of brain, and the relative development of the anterior and posterior regions. Several sheets of illustrations were prepared from them, to three of which I propose to refer. Sheet I. gives three contours of th



heads of two boys. One is that of a boy P., and the other of a boy R. S. The two figures at the top of the sheet are different sections of the same head—in A from the forehead through the median line to the occipital prominence; in the other, B, from ear to ear over the coronal or sinciputal region. The lower diagram exhibits a horizontal section of the head from the root of the nose, or lower part of the forehead (that is, from the glabella), to the occiput.

The horizontal section is taken from a position lower than that of the horizontal line in the upright section.

In A it is seen that the head of P., marked by a very dark line, is more elevated than that of R. S., marked by a lighter line. Much more is the intellectual region larger in the case of P.— $\frac{1}{8}$  of an inch in actual measurement—whilst P. has also a larger domestic and animal region.

In B. the difference in the heights of the heads is still more apparent, being more than  $\frac{1}{8}$  of an inch. These dia-

grams provide a graphic representation of the difference in their moral organs and in the organs devoted to the animal and defensive faculties.

In the case of Diagram C it will be seen that there is the same elongation of the frontal region with a somewhat less domestic region. In the case of R. S., with a length of  $\frac{1}{8}$  of an inch less than P., his head is slightly wider. What does the phrenologist infer from such heads?

Any phrenologist worthy of the name would infer what I propose to publish.

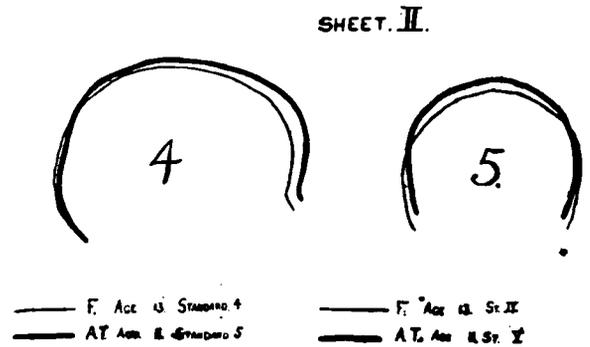
P. was a boy of the same age as R. S. P. was in Standard VI. R. S. was in Standard I.

P. was truthful, self-reliant, industrious, intelligent, and particularly studious.

R. S. was sly, untruthful, deceptive (as far as he could deceive with his small intelligence), and was sent by a fatherly School Board on two occasions to a boarding-house, called a truant school, in order to make sure of his school attendance. His mother was kept occupied, at other times, in watching him to school, occasionally succeeding in her object. He lived for weeks on the proceeds of his thefts and benevolences, staying out all night when food was not particularly scarce.

Such were the boys owning such heads.

Diagram 4 of Sheet II. represents the median horizontal



section and diagram 5 the upright lateral section of the heads of two other boys, A. T. and F.

A. T. is at present in the school, and was in Standard V. when the diagram was drawn. He has now passed Standard VII. F. at the time was thirteen years of age, and was in Standard IV. It will be noticed that the head of the boy A. T., though really wide itself, is narrower than that of F., and shews larger Destructiveness and Secretiveness, though not larger Caution than F., and is narrower than that of R. S. in Sheet I. By diagram 5 it will be observed that the more backward but more mischievous boy, to give him his true character, has a far less elevated head than his more intellectual schoolmate. This difference is manifest in the much smaller intellectual development—though an older boy was in a lower class.

Sheet III. is very instructive. It contains four diagrams Diagram 6 shews the cranial contours of two boys. R. N. was an intelligent little boy in Standard I., seven years of age, whose attainments equalled those of another boy fourteen years of age in the same class.

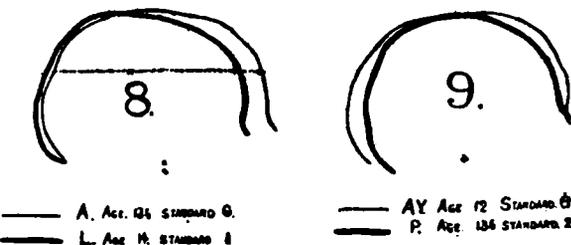
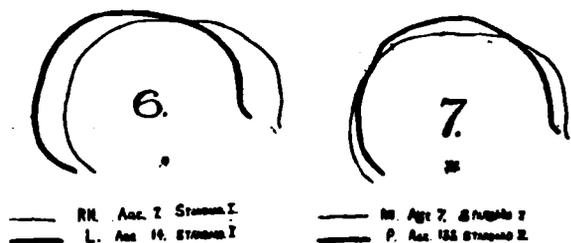
A less striking case is that marked No. 7, where we have comparisons between R. N., the boy in No. 6 in Standard I., and P., nearly twice his age, in Standard II. P. was a gentle and very respectful boy, whose intellect was badly developed

when compared with his higher sentiments. He had large Benevolence and Veneration. During the two years since the diagram was drawn the younger boy passed up into higher classes—the older boy remaining in the same class.

Again, in diagram 8, a comparison is made of two boys, A and L.

L is the boy already referred to in Standard I., fourteen years of age, and A a boy of thirteen and a half years of age in Standard VI. Though A has a large posterior head, almost as large as that of L., he has far greater frontal brain; and, as the diagram shews, his coronal region is also very large; and had they been measured from the same fixed point—that is, from the opening of the ear—it would have been a half inch higher. This diagram was drawn to illustrate the development of the moral region only—the parietal and frontal eminences being taken as points of measurement.

SHEET. III



In the case of No. 9 we have two boys, P. and A. Y., with exactly the same Veneration or Respect, but with very different domestic and intellectual faculties. The boy A. Y. with very large frontal and occipital regions was younger than P., and yet was in the Sixth Standard, whilst P had only reached the Fourth. Their school record fully confirms the doctrine that the relation between the frontal and occipital regions agrees with the progress of the two boys.

**CULTURE: PHRENOLOGICALLY CONSIDERED.**

BY STACKPOOL E. O'DELL, F.B.P.S.

The following article is one of a series Mr. O'Dell is writing for the *Protestant Standard*, and it constitutes the four hundred and fifty-first article he has contributed to our fortunate contemporary.

To bring the perceptive organs of the brain into activity they must be developed by constant training. How long will it take? When will my training be finished? When shall I stop developing them? When your eyes grow blind, not even then. Milton blind, still saw, perceived. Stop! when breath and all the vital functions cease. Even then we may see the more. To an ordinary mind perception leads to ad

miration. Admiration is life. The man who has not the capacity for admiration is dead. . . . The man who does not admire is a mere vegetable for his life is a vegetative one. Not to admire is the black spot, the blank in the idiot's mind. That is the entire idiot. To perceive the grass with its embroidery of many coloured flowers and not feel the sensation of admiration is to be a semi-idiot. The semi-idiotic state of mind, though sometimes a birth mutilation, is more often due to want of culture, unused and therefore abused perceptive organs. The whole realm of nature is lost to the unobservant, untrained brain cells. Can you conceive the man who will pass through a forest of, say, pine trees, chattering and gossiping about something very trifling without a single impression of the almost sacred splendour encompassing him around? Of the birds of bright plumage that flit from bush to bush or tree to tree, the setting sun glorifying the world with its magnificent colouring, or, it may be, to stand on the top of a hill and to see at its base the sea beating against the rocks below, and to scan the ocean as far as the eye can see. To watch at night a cloudless sky with its myriads of suns and planets. Such a man will possess no sense of the beautiful though he may have been educated in some academy, college or university. But he is a dead, lifeless, maimed creature. He may have gained the whole world, but lost his own soul, in not obtaining the power requisite for perception. Inability to perceive beauty is joined to incapacity for admiration. Incapacity to admire limits the mental powers necessary to produce sensations of reverence and that worship which consists in acknowledgment of manifestation. Humanly speaking, on scientific and philosophical grounds alone, our capacity for worship, reverence, and spiritual insight would be much developed if the perceptive organs were cultivated more, while our thoughts would widen, so that nothing short of eternity and all that it means would satisfy. There is this great difference between human beings and animals: while the latter possess perceptive capacities perfect within their limitations, the former see no limit whatever. A well-trained mind in the perceptive increases in power up to the very last, and the last is the best. And because the best, the presumption is a persistency of power. To point out methods of educating the perceptive region of the brain would be to present the obvious. Our schools are now, after thinking over the matter for some centuries, taking the children into the country and directing their attention to natural objects as part of their education. If this education were carried out on phrenological principles there would be results of a national benefit. These principles in brief would be applied to all children in homes as well as schools. Recognize that the brain has to be developed. To individualize objects is a specially localized brain function. We can individualize ourselves and objects outside ourselves. All animals can do the latter in a very limited degree. As we ascend in the animal scale this power increases. When we arrive at man the power differentiates him from the animals. Man alone, according to our present knowledge, can individualize himself. This is self-consciousness. Man can individualize his own personality, persistently existing through many changes from infancy to old age. What a training it would be to be able, through culture, to individualize each mental faculty, to know its use, and how best to strengthen, develop, and apply it. It is a great power that places us high in the scale of life to individualize our own minds as one of nature's specialities. But to individualize each portion requires special culture. This culture will be a key opening up to our view a world of beauty.

## THE PHRENOLOGY AND PSYCHOLOGY OF LITERATURE.

BY W. GEO. WHEELER, L.P.I.,

*Author of "Phrenological Helps," etc., etc.*

No. 8.—"OLD SAINT MARGARETS."—  
BY STACKPOOL E. O'DELL, F.B.P.S.

"Old St. Margarets," a splendid philosophical treatise on the human mind, is not alone an interesting story, but to the intellectual student and broad-minded theologian a work of profound merit. The author, without fear of consequences, and with that bold, conscientious adherence to truth and scientific knowledge so apparent in his heavier productions, enters the arena for the cause of humanity, with a grand battle-cry in thrilling word-painting. He hesitates not; but presents a terrific and almost unsurpassed indictment against a religious system—a system fostered and advanced in the name of Christianity, pressed for centuries upon the minds of a multitude, without logical evidence, without a careful consideration as to its pernicious and overwhelmingly evil influence over the souls of its victims. The work treats of the effect—morally, mentally, and physically—of the doctrine of everlasting punishment upon the human mind, shewing its tendency to warp the intellect, undermine the intelligence, and estrange much that is brightest and best from the manifestation of the faculties, individually and nationally. The author is neither an atheist nor a materialist. He is one who has thought out, fearlessly and reverently, many of

### THE GREATEST PROBLEMS OF THE TIME,

fighting long and strenuously for the cause of the highest Christianity—a religion based upon the requirements of the mind of man, according to the sublime ethical philosophy of the prophet of Nazareth.

In "Old St. Margarets," too, we have presented a very real representation of life in the East-End of London, pictured in vivid and striking colourings, with pathetic and graphic incidents at once grave and thrilling, pitifully sad and heroically tender. The author takes us, with unflinching courage and an irresistible will, into direful hovels of sin and crime, into the filthy, putrid atmosphere of the slums, the haunts of the criminal and morally depraved. He has, with a burning eloquence and clear-minded, passionate indignation, torn aside the curtain which divides the East from the West, and revealed to the eye of dilatory and neglectful shepherds a profoundly pitiable world of suffering, down-trodden, and sometimes pure-minded humanity. Surely John Ruskin never presented a more undeniable and terrible indictment than has the gifted author of "Old St. Margarets." The work is brightened by many humorous flashes, and is produced in a pleasing and popular style.

Henry Hilton, the generous-minded and noble-hearted curate-in-charge of Old St. Margarets-in-the-East, is the central character. He has "a mind of more than ordinary power and capability," a splendid personality and fine physical and moral courage. In a wretched slum-court he is forced to defend himself against a brutal pugilist, and being victorious is respected and

### HONoured BY THE CROWD.

Hilton fills a large church, once without a congregation, by the nobility and fearlessness of his character, by the breadth and beauty of his teachings, by the benevolent, broad-minded love he showered upon the down-trodden and distressed.

This grand fellow, entering upon his work with a magnificent constitution, becomes in a few short years a physical wreck. He is dying for the people. While yet a young man his face is "almost bloodless, his skin like parchment, his hair white. His shoulders, once broad and square, are rounded off and bent forward. His chest, once broad, is now narrow, contracted and depressed." His strength at last completely fails. The scene in which his vast congregation await news of their pastor in the church-yard is very fine, it is pathetic. They long for him with tear-dimmed eyes and sorrowing hearts. Then he comes to them unexpectedly, with extreme difficulty and great weakness. That great, working, suffering congregation instinctively turn their eyes toward him, they move on either side, with all uncovered and bowed heads.

What wonder if they love this man. He has gone in and out among them—suffering for them, ill-clad for them, half-starved for them.

### THE GREATNESS OF HIS GOODNESS

softens every heart. The vision of that saintly soul, with his frail, emaciated frame, is to them the best evidence of the truth of his teaching. That eloquent discourse in the church-yard is his last. He has given his life a sacrifice for the people.

Phrenologically, Hilton is a cleverly-drawn character. He possessed a classic type of features, delicacy of complexion, and a firm mouth. "His forehead was broad and high, indicating a more than ordinary breadth of thought, and a benevolence which would produce the most daring courage." He had a voice sweet and clear, capable of swaying the multitude by the power of his eloquence.

How different a type is Nightingale, who started life Hilton's senior in position, yet spent his life in folly and in crime. This Nightingale took "pleasure in what was vicious, and boasted of it." He had "a hardened and desperate looking face," and was altogether "a low-browed villanous looking character."

Miss Rhodes, the distinguished literary personage, is a beautiful soul. With great mental and physical activity, and a philosophical tone of mind, she gives herself unreservedly in

### THE CAUSE OF HUMANITY.

Her "reasoning and most exalting faculties" were in the supremacy, and she had a splendid knowledge of human nature. Mr. Oxen, the large-hearted Yorkshire manufacturer, who does so much for Hilton's people, must have had very large Philoprogenitiveness and Benevolence, with active Acquisitiveness and Conscientiousness. Psychologically, William Harwood is a sad and interesting study. His nervous system had received a tremendous shock. His father preached at him continually, appealing to the fear-giving and selfish propensities of his nature. This father had pictured in fiery earnestness and terrific force everlasting punishment—"the precipice of destruction; the yawning gulf; the bottomless pit; the fire and brimstone." For years, the lad lives in constant terror. A mighty fear was upon him by day, the agony of an overwrought imagination by night. His mind manifestation was for a long period retarded. That father had accomplished, in spite of his conscientiousness and integrity, something even more terrible than a crime.

CASSELL'S ENCYCLOPÆDIA AND  
PHRENOLOGY.

A REFUTATION BY JAMES WEBB, F.B.P.S.

In the recently published "Twentieth Century Edition" of the above work (vol. 7, page 212) the Editor asserts:—

"In 1814, the latter (Spurzheim) lectured in England and at Edinburgh, where he found a doughty opponent in Sir William Hamilton, who, after an examination of numerous skulls, established the fact that the external skull is no safe criterion of the size or development of the brain within, and was able to cite cases in which disease had destroyed much of the brain material without any apparent loss or change in the mental characteristics."

Had the writer of such inaccuracies read the P.P. during the past six years he would have satisfied himself that Sir William Hamilton could have done no such thing as is here reported of him.

The Editor would evidently be surprised to hear what such men as Cuvier, Solly, Sir Charles Bell, Magendie, have to say about the facts of brain and skull relationship.

CUVIER: "In all mammiferous animals the brain is moulded into the cavity of the cranium which it fills exactly; so that the description of the osseous part affords us a knowledge of, at least, the external form of the medullary mass within."

SOLLY: "The student, in considering the relation of this osseous envelope of the brain, must bear in mind its vital properties—that the skull, which so beautifully protects this delicate organ by its physical hardness, is modelled in its form and shape by a soft substance like the brain. It is not uncommon to hear the opponents of Phrenology ridicule the idea of the soft brain producing any impression on the skull."

Dr. Solly was lecturer on Clinical Surgery at St. Thomas's Hospital, and his work on *The Human Brain* is a classic on the subject.

BELL: "Thus, we find that the bones of the head are moulded to the brain, and the peculiar shape of the bones of the head are determined by the original peculiarity in the shape of the brain."

MAGENDIE: "The only way of estimating the volume of the brain of a living person is to take the dimensions of the skull."

FERRIER: In *Functions of the Brain*, Dr. Ferrier (on pages 483, 486, 490, and 491) gives four illustrations to assist the student in his study of the "relations of the convolutions to the skull," remarking: "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 localization and estimation of the effects of diseases and injuries of the brain and its coverings, and may prove of great service in anthropological and craniological investigations."

That injuries to the brain and destruction of its parts occur without loss either apparent or not apparent is so ridiculously absurd that one wonders how an Editor can blunder to such an opinion. The best answer to this absurdity is to refer the Editor and his readers not to Sir William Hamilton, who had no claim as an authority on the subject, but to the recent

publication, *The Mental Functions of the Brain*, by Dr. Hollander, which gives some one thousand eight hundred cases from the leading medical journals to prove that every disease of the brain produces mental changes, and changes illustrating the accuracy of the localizations of the phrenologists. If there are any "established facts" in regard to brain injuries and disease they are not to be found in the writings of Sir William Hamilton but in those of Dr. Hollander.

This remark of the Editor of *Cassell's Encyclopædia* reminds me of the statement made by Sir Francis Jeffrey in the *Edinburgh Review* that "insects continue to perform all their functions after their heads are off." Sir William Hamilton indeed!! Sir Francis Jeffrey!! The Editor takes as his authority the opinions of these men, does he? One thought the brain was no more useful inside the skull than a dish of macaroni, the other that the head is so useless a part of the body that insects could do as well without as with it, and that "cold-blooded animals live and move in the same predicament." What "cold blooded" statements are palmed off on the poor useless brains of English students by their encyclopædists and metaphysicians!!

There is no doubt that when one hemisphere only is injured the other can perform its functions, though with less constancy and greater fatigue.

Now, Sir William did not believe that different parts of the brain performed different functions, and therefore was not likely to perceive any special injury to the mental faculties by brain disease. Dr. Charles Cowan in his *Phrenology, consistent with Science and Revelation*, expresses his view on this point in these words: "If physiologists are ignorant of the primitive faculties of the mind, how can they assert that a particular power is the sole faculty, suppressed or not, and that this particular power, and no other, depends upon the portion of the brain they have destroyed? They may have removed the half of an organ, or two halves of different organs: the corresponding organ of the opposite side might be entire."

Dr. Ferrier confirms Dr. Cowan, and refutes Sir William Hamilton. Here are some of his statements: "We know, and are every day confronted with the fact, that the most widely abnormal deviations from healthy functional activity of the nerve-centres may be manifested, which leave no trace discoverable by ordinary dissection, or even by any of our most advanced methods of investigation." In his *Localization of Cerebral Disease*, after proving the absurdity of assuming that there is no cause for a disease because it cannot be discovered, he says: "The transition from cause to effect is comparatively easy, but from effect to cause . . . taxes all our skill, and too often baffles all our efforts."

And he asserts that: "When mental aberrations, of whatever nature, are manifested, the brain is diseased organically or fundamentally cannot be disputed." And on the other hand it is impossible to believe that disease can occur without mental disturbance; at any rate, he says: "A man may not be incapacitated for the ordinary duties of life; but that his mental powers are altogether unscathed even by an unilateral lesion, I venture to question," and "to shew that there is no localization of mental function, it is necessary to demonstrate that the same parts may be destroyed in both hemispheres without producing mental disturbance. But has this ever been shewn? I cannot find the faintest approach to evidence which would justify such a conclusion."

And Dr. Ferrier only corroborates the teachings of Drs. Gall and Spurzheim—doctrines that Sir William Hamilton seemed to have the greatest delight in misrepresenting.

## A SIXTY-YEAR-OLD SATIRE.

All great discoveries have to pass through four definite stages. The first is that of being ignored as utterly as though it did not exist. The second stage is that of violent and frequently unreasoning opposition by interested and prejudiced persons. The third—that of ridicule and satire; while the fourth and final stage is that of tardy and frequently unwilling examination and acceptance.

To this experience Phrenology was no exception, and in the first half of the last century, it passed through the second and third stages. During the satirical stage much was given that was severe and highly sarcastic; but there were many well-written ironies which were humorous without being either bitter or insulting. Of the latter kind is the following, abridged from *The Illustrated Magazine*, 1843; then edited by Douglas Jerrold. It is entitled:

### "A PAGE OF PHRENOLOGY."

How delightful is the pursuit of natural science To study the habits and manners of ants—to contemplate the industrious spider—little weaver that never starves for want of employ; to observe the "busy bee," instinct with that appetite for sweets which it shares with the equally happy, but, alas! the less industrious truant, collecting the saccharine principle "from every opening flower"; to form a continually increasing circle of acquaintance with the verdant inhabitants of the vegetable kingdom, and the interesting inmates of the Zoological Gardens; these, indeed, are the occupations which render life one summer's day, which enhance the beatitude, and sweeten the tea-cup of domestic bliss.

Actuated by an appetite for useful knowledge, I connected myself some years ago with a literary and scientific society which had been formed at Islington, where I reside among a small but respectable circle of friends. Our members are inclusive of several ladies, among them Mrs. Brown, the amiable partner of my lot, with whom I have lived in an uninterrupted state of felicity for a longer time than, perhaps, she will allow me to state. The predilections of Mrs. B. are precisely similar to my own; and, having no family, we are enabled to devote the greater part of our time to indulgence in our favourite pursuits.

Our society meets at the house of each member in rotation at half-past six precisely. After an exhilarating cup of tea, we proceed to business, and a lecture is delivered by the host of the evening. Sometimes our recreations are diversified and enlivened by a discourse from one of our number, who is a young medical man, on the conformation of the skeleton; the circulation of the blood; and the like

### ARCANA OF THE HEALING ART.

One evening our young friend (whose name I may mention is Mr. John Hunter Dummer) obliged us with a lecture on the Science of Phrenology. Never having had the means previously of acquiring any information on this subject, I had formed no opinion respecting it. I therefore hailed the opportunity thus afforded me of enlarging my stock of ideas.

Mr. Dummer very much disposed me to believe that there was something in the doctrines which he advocated, particularly as he appealed in confirmation of them to facts, which he remarked were stubborn things. Resolved, as he recommended, to make observation of nature the test of truth, I took home with me a phrenological bust, accompanied by a card, descriptive of the different organs, which he was so kind as to lend me.

On arriving at our little domicile I immediately commenced my researches by examining the head of Mrs. B.

The first point in her organization which struck me was the great fulness of the occiput or back of the head. On comparing notes with the bust, I found this was the region of the organ termed "Philoprogenitiveness." I looked out this organ upon the card, where I found the results of its predominance described as follows:—"Very large.—Extreme fondness for children. Apt to lead to indulging and spoiling youth, also to petting and caressing small animals. Often occasions extreme desire for offspring, and regret at the non-enjoyment of that supposed blessing."

### THIS WAS VERY SINGULAR.

Mrs. B. had at that very moment Tiny, a little King Charles's spaniel, whom she washes and combs every morning with her own hands, and has fed so bountifully that he has become quite corpulent, in her lap; and Tib, her favourite tortoise-shell, was purring behind her chair. The very next evening the little Edwardses over the way, whom she is continually regaling with sugar plums and raspberry jam, were coming to tea to meet our little nephews and nieces; and I could not but be interestingly reminded of the circumstance that the sole affliction of my good lady is that no olive branches have graced our otherwise unique mahogany.

I next remarked her considerable prominence at "Tune," and recollected, with a fond sigh of retrospection, that the circumstance which, in youth's gay morn, fixed my destiny or life was hearing her sing in a summer-house at Brixton:

O 'tis the melody we heard in former years.

I found also "Alimentiveness," or the organ of appetite for food, very highly developed, and remembered that she had that very morning inquired, with a languishing gaze upon vacancy, when ducks and green peas would be reasonable enough for our circumstances. Her predilection for bubble and squeak occurred in addition to my mind; as did moreover ("Constructiveness" was large too) her proficiency in the preparation of jellies, pickles, preserves, and in the other mysteries of the culinary art. These striking coincidences at once rendered me

### A ZEALOUS CONVERT TO PHRENOLOGY.

The next day I examined the heads of our domestics—not without some opposition on the part of the cook, who, I imagine, at first misapprehended my object. She had a very large "Destructiveness," and certainly her temper is none of the most equable. The housemaid was deficient in "Order," a defect which her neglected toilet abundantly exemplified, and which the dusty condition of the mantel-piece, the litter observable in the passage, and the inadequately rinsed breakfast cups had too often borne out before. Our knife, errand, and foot boy, or page, was endowed with an extraordinary "Locality," which, among other things, occasions a desire for change of place. I had never observed any indications of the faculty in the boy; but he came a few days afterwards to give warning, wishing to change his place, as he said, to better himself—but, as I am convinced, acting under the influence of his "Locality."

When he was gone, I made up my mind to choose his successor on phrenological principles; one of the chief uses of Phrenology having been stated by Mr. Dummer to be its applicability to the selection of servants. Accordingly I rejected numerous applicants for his situation, who came with the best recommendations, not finding their organizations in conformity with their alleged characters; and finally

made choice of one, whose head, in my judgment, was to be depended on. He seemed to have a fine moral development, with particularly large Wit, Form, Imitation, Constructiveness, Adhesiveness, Marvellousness, and, as I thought, Ideality. When I inquired

#### WHAT HIS NAME WAS,

he said "Bill Summers." I considered his substitution of "Bill" for "William" as a proof of the facetious tendency of his mind—which, admiring innocent mirth rather than otherwise, I considered by no means a disqualification on his part for my service.

I soon found that the disposition to humorous manifestations was really very strong in this young gentleman, and was manifested in a variety of ways. If his fellow servants asked for anything, he would often playfully demand whether they did not wish they may get it? At the same time he generally put his thumb to his nose and twiddled his extended fingers. He would inquire of young passers-by at the area railings, of whom he had no previous acquaintance, the state of the health of their maternal parents? whether those relatives were aware of their being from home? if they had disposed of their mangles? and many similar questions, which, though they had rather the semblance of impertinence, were no doubt dictated by a pure love of drollery.

This "Wit" or "Mirthfulness," acting along with "Imitation," and perhaps "Tune," oftentimes occasioned him to indulge in the utterance of various noises, which I supposed were intended to resemble the cries of different animals. Of these a favourite one was a note something like the call of a lapwing, another was similar to that of the turkey. The duck he imitated to perfection.

"Constructiveness," the organ of manual adroitness, he evinced by a singular dexterity in flinging stones, which sometimes

#### EXCITED MY ADMIRATION,

in spite of my perception of the dangerous tendency of the amusement. He was very fond also of piling little grottoes with oyster shells, which he collected while going on errands. His "Marvellousness," or "Wonder," was very apt to make him loiter in order to stare at sights. This habit sometimes occasioned us a little inconvenience, but then how interesting it was to observe the exemplification of truth! He was always specially attracted by the performance of "Punch," which gratified the dramatic turn arising from his "Imitation," and was also a rich treat to his "Mirthfulness."

The faculty last mentioned in him was eminently practical, and the cook and housemaid had often to complain of its results, which were, sticking needles point uppermost in their chairs, putting chopped horsehair in their beds, insects on the sly down their backs, and other like pleasantries. A neighbour, an antiquated spinster, one day sent in to complain that he had singed her cat's whiskers, and shaved its tail; but, upon a careful admeasurement, finding his "Benevolence" to be decidedly large, I acquitted him of so cruel a joke.

His "Adhesiveness" was shewn in the delight which he evidently derived from the interchange of ideas with the butcher and baker boys at the area, wherein he would sometimes spend more time than I quite approved of.

In one respect, however, I was at a loss to reconcile his character with his development. He seemed, as I said, to have large "Ideality," the protuberance indicative of the poet. Nevertheless, he never made any verses that I knew

of, and though he knew a few songs, they were chiefly of the description termed "negro melodies," which can hardly be said to be of

#### A POETIC OR SENTIMENTAL CHARACTER.

Indeed, they were, for the most part, scarcely intelligible—there was one in particular in which one "Josey" was invited to "Jim along." I could not make head or tail of it.

To make sure that my phrenological estimate had been correct, I induced him by the present of five shillings, to allow his head to be shaved, and to let me trace out the different organs thereon in ink. I chose some of Mrs. Brown's marking ink for the purpose, which, being principally composed of nitrate of silver or lunar caustic, was ineffaceable by ablution. I mapped out the bare scalp, in exact conformity with the bust, and was confirmed in the conviction that I had made no mistake.

Shortly afterwards several spoons were missing. The cook and housemaid on being taxed with the theft indignantly denied it; and the idea that so well organized a boy as William was capable of such a delinquency was preposterous.

Mrs. B. had a tame magpie, and having read in various books of natural history of the propensity of this creature to pilfer and secrete such articles, we determined, not without great reluctance on my wife's part, that the bird's neck should be wrung—an operation which was performed by William, and which he appeared to undertake with greater readiness than could have been predicted from his large "Benevolence."

We had occasionally before observed the marks of smutty fingers on the exterior of

#### MINCE AND APPLE PIES,

and had fancied that an undue diminution had taken place in their contents during their reservation in the larder. This circumstance, in spite of our preconceived opinion of the lad's honesty, gradually induced us to question his pretensions to that virtue; and at last, Mrs. Brown having lost a brooch, and a diligent search having been vainly instituted in the other servants' boxes, the bedroom of Master William was examined, under the auspices of F. 34, when, to our astonishment and confusion, the brooch and two or three of the spoons, with a pawnbroker's duplicate for the rest, were discovered behind a loose brick in the chimney.

The youth was with little loss of time conveyed in the charge of F. 34 to the Clerkenwell Police Office, and thence in a van to Newgate. Before he left, we called in Mr. Dummer to look at his head, and explain its discordance with what it turned out to be. And now comes the climax of my narration which I record for the benefit of inexperienced phrenologists. What I had marked out as "Ideality" was declared by Mr. D. to be "Acquisitiveness."

William is now in Australia. I have determined, in future, not to trust my own skill as a manipulator in determining on a servant's character; but, instead, shall have recourse for that purpose to the assistance of some practised professor of Phrenology. The guinea thus laid out will be well spent in the purchase of a guarantee against deception and loss.

The cook and housemaid, who, indignant of having been suspected, had given us warning, both declared that the boy was not only a thief, but an incorrigible story-teller. This feature of his character was beautifully accordant with his great "Marvellousness." On the whole, I consider my phrenological experiment highly satisfactory.

## ANSWERS TO CORRESPONDENTS.

CONDUCTED BY JAMES WEBB, F.B.P.S.

X. (*Kiveton Park*).—Dr. George Combe, in his *System of Phrenology*, does assert that man must put animals to death to maintain himself in existence: firstly, to destroy them when they would otherwise be likely to destroy him; and, secondly, as nourishment, as a food. He shews that man has a stomach "fitted to digest animal food, and a bodily system that is nourished, excited, and preserved in health and activity by the aliment which it affords. To gratify this appetite, he must bereave animals of life by sudden destruction; for the flesh is unwholesome if they die of old age or disease." This certainly does not support vegetarianism, and a vegetarian would most probably regard such destruction of animals as murder. Personally—and you ask my opinion on the subject—I cannot look on this *killing as murder*. Yet I have ever had a repulsion against killing for food; and if I had to do the killing, I should probably become a vegetarian. Among phrenologists we have a fair share of vegetarians, for whose practice much can be said. Still killing for food is generally accomplished with the least possible pain; and, moreover, animals having no knowledge of death, however much their instincts may warn them, by smell, etc., of danger, they suffer little bodily or mental pain under the operation.

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**Excessive Cautiousness.**

During his practice at Philadelphia in 1854, Nelson Sizer relates an incident in his experience in the following words:—"This day I examined a man in this city who has excellent judgment of the value of property and good business talent, but his Cautiousness is so excessive that he is ever fearful to follow his judgment until he has not only demonstrated every business proposition, but obtained the concurrent advice of several reliable friends. Hence he is a 'slow coach,' and generally loses good opportunities by delay. This I pointed out, and advised him to dash ahead in business as soon as his judgment sanctioned an enterprise, and not listen to the croakings of Cautiousness. He replied: 'You are right, and I have good reason to know it just now; for three weeks ago I was offered a property in the City, which I wanted, for \$15,000. I thought I would take it, but I waited three days to brood over it; and, on informing the owner I had decided to take it, was told that he had been offered \$18,000 for it, but I might have it at that price. This offer I took home and ruminated over for three days, and returned to close the bargain, but it then stood at \$22,000. The man did not feel in a hurry to sell, so I studied upon it another "term," and concluded to buy at that price; but lo! he had received an offer to buy at \$24,500; and, at the end of a week having concluded to pay even this, what was my surprise to learn that it had been sold in the interval for \$28,000; and this day it has again been sold for \$32,500. I think this examination would have enabled me to have made \$17,000 within the last month, if I had obtained it in time, and perhaps it may save me more than that yet in the future. I shall remember the lesson, enforced as it is by this stupid failure to gain a handsome little fortune, all by over much Cautiousness.'"

**Facial Indications of Age.**

Of the features of the face the nose lasts longest, undergoing little change with the lapse of years. The brow becomes wrinkled and crows' feet gather round the eyes, which themselves gradually grow dim as time rolls on; cheeks lose the bloom which cosmetics cannot replace, and lips their fulness and colour. The chin, dimpled in youth, develops angularities or globularities, as the case may be, and the eyebrows become heavy with the crop of many years' growth. The nose shews no mark comparable to these familiar facial indications of the approach of old age, and practically enjoys immunity from the ravages which time makes on the other features of the face. Next to the nose, probably the ears, as a rule, shew the fewest signs of old age.

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## DIRECTORY OF PHRENOLOGISTS.

The names and addresses of qualified phrenologists will be inserted in this list for 12 months for 2s., payable in advance. Additional matter will be charged at the rate of four words for one shilling for 12 months.

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CROTHALL, EDWARD, 499, Harrow Road, W.  
DOMMEN, H. P., F.F.I., 28, Newington Causeway, S.E.  
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O'DELL, STACKPOOL F., F.B.P.S., 8, Ludgate Circus, E.C.  
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### BRIGHTON—

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LEV, Miss A., 81, Whiteladies Road, near Clifton Down Station, Clifton.

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## FORTHCOMING MEETINGS.

### BRISTOL ROAD CHAPEL, BRIGHTON.

Under the auspices of the I.O.G.T., a Lecture will be delivered by *Professor Severn*, entitled "Characters of Living Celebrities in Art, Science, Literature," &c., on MONDAY, OCTOBER 7th, 1902. The chair will be taken at 8 o'clock by Rev. S. B. LANE. Doors open at 7.30 p.m.

LONDON.—BRITISH PHRENOLOGICAL SOCIETY, 63, Chancery Lane, W.C.—Tuesdays, at 7.45 p.m. FREE.

October 7th.—"Further Proofs of Phrenology."—By B. HOLLANDER, Esq., M.D.

November 10th.—Phrenological Congress at Exeter Hall, London.

FOWLER PHRENOLOGICAL INSTITUTE, 4 and 5, Imperial Buildings, Ludgate Circus, E.C.—Wednesdays, at 7.30. FREE.

October 8th.—Lecture by H. BOSANQUET, Esq.

Oct. 28th.—Lecture by R. D. STOCKER, Esq.

BIRMINGHAM.—BIRMINGHAM PHRENOLOGICAL SOCIETY, Ebenezer Schools, Steelhouse Lane. Every Tuesday, at 8 p.m.

October 7th.—"Capacity and Self-Esteem."—By Mr. A. ABBOTT.

Oct. 14th.—"The Forceful Faculties."—By Mr. G. LISTER.

Oct. 21st.—"Intellect and the Feelings."—By Mr. J. WILLIAMS.

Oct. 28th.—"The Temperaments."—By Messrs. HATTON and HADLEY.

MIDLAND PHRENOLOGICAL SOCIETY, Birmingham Coffee House, Snow Hill.—Wednesdays, at 8 p.m.

BRIGHTON.—BRIGHTON AND HOVE PHRENOLOGICAL ASSOCIATION, Y.M.C.A. Lecture Room, Old Steine, Brighton.—Alternate Wednesdays until end of April, at 8 p.m. FREE.

October 8th.—"Phrenology Practically Demonstrated."—By the PRESIDENT (J. MILLOTT SEVERN).

Oct. 22nd.—"Questions and Answers" and "Members' Practice."

LEICESTER.—LEICESTER PHRENOLOGICAL SOCIETY, Phrenological Institute, Museum Square, New Walk. Meetings every Thursday at 8 p.m.

LEYTON.—LEYTON PHRENOLOGICAL SOCIETY, Congregational Lecture Hall, Grange Park Road. Fridays at 8 p.m. Admission FREE.

October 10th.—"How to Estimate the Mental Powers of Man by his Brain-organisation."—By Dr. BERNARD HOLLANDER, F.B.P.S.

Oct. 24th.—"Interesting to Phrenologists."—By Miss DEXTER.

**FOR SALE**—"Handbook of Phrenology," C. Donovan, 2s.; Fowler on "Marriage," 1s. 6d.; Fowler's "Self-Instructor in Phrenology," 1s.; "Outlines of Phrenology," by Spurzheim, 1s. 1d.; Combe's "Physiology," 1s. 6d.; "Ethnology and Phrenology," by Jackson, 1s. 2d.; Solly on "The Brain," illustrated, 2s.; Fowler's Works (ten pamphlets, bound), 1s. 9d.; Combe's "Moral Philosophy," 2s. 6d.; "Natural History of Man," Lawrence, F.R.S., 2s. 6d.; Works of Camper ("Anatomy," seventeen plates), 2s. 9d.; "Jaleberd's Bumps," a Phrenological Experiment, by James Greenwood (The Amateur Casual), published 1s., for 5 stamps; a Cabinet Photo of Dr. Gall (three-quarter face), shewing his autograph name, 9 stamps; "The Principles of Phrenology" (Sidney Smith), 2s.; Combe's "Constitution of Man," 1s. 1d.; "Orthodox Phrenology," by Vago, illustrated, 1s. 3d.; "La Phrénologie," par Lelut (Membre de L'Institut), in French, published 3fr. 50c., price 1s. 2d.; "The Philosophy of Laughter and Smiling," by G. Vasey, thirty-nine engravings, 1s. 3d.; "Physiognomy," by Lavater, seven engravings, 1s. 6d.—All post free at these prices from JOHN HARFORD, 157, Cambridge Road, London, N.E.

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VOL. VII. No. 83.

NOVEMBER, 1902.

ONE PENNY.

## THE POPULAR PHRENOLOGIST.

NOVEMBER, 1902.  
NOTICES.

Wholesale Publishers: L. N. FOWLER & CO., Imperial Arcade, Ludgate Circus, London, E.C.

The scale of charges for advertisements may be obtained of the Honorary Manager of Advertisement Department, Mr. J. MILLOTT SEVERN, 68, WEST STREET, BRIGHTON, to whom all accounts for Advertisements must be paid.

All Advertisements must reach the Hon. Manager as above, on or before the 12th of the month before it is required to appear; and if proofs are required, two days earlier.

All matter for the Literary Columns must be sent to the EDITOR, "POPULAR PHRENOLOGIST," c/o British Phrenological Society, 63, Chancery Lane, London, W.C.

Correspondents are particularly requested to note that the different departments are separate, and will save delay by writing to each only on its own business.

### EDITORIAL EFFERVESCENCE.

The great phrenological anniversary once more approaches. The day for which so many are looking and longing is near at hand, when, from every part of the kingdom, the chief among the supporters of Phrenology will foregather in Exeter Hall, London, to take counsel with each other, to drink in encouragement from contact with kindred souls, and to share the enthusiasm which is always enkindled when earnest and determined men meet for a common purpose. All lovers of Phrenology must, regardless of all other considerations of business or pleasure, book for London and Phrenology on Monday, November 10th.

\* \*

It is "Lord Mayor's Day," and very cheap day excursions are being run by all the great railway companies, so that everybody who desires may, at a minimum cost, visit London and share in the pleasure of mingling with the best and truest in the phrenological world. Write to the Secretary of the Incorporated Phrenological Society, 63, Chancery Lane, for full programme and card of admission, which will be forwarded free by return. Once more I urge you to reserve November 10th for London and Phrenology.

\* \*

The President's suggestion for doubling the B.P.S. membership has been acted upon by a few, but the great majority of members have still to respond. It will be remembered that at the time of Dr. Withinshaw's election, he desired that each existing member of the Society should, during the ensuing twelve months, propose at least one other person for membership. The idea is a simple but effective one, and if all my readers who are members of the Society would only put forth a very little effort, our valued President's excellent scheme could be made a decided success, and be for the benefit of all concerned.

Before this issue of the P.P. reaches the hands of my readers, Dr. Hollander's new work, *An Illustrated Text Book of Scientific Phrenology*, will have been published. Its price is 6s. Although I have not yet seen a copy of the work, still, from my knowledge of its author, and of his interest in Phrenology, combined with his technical training and special fitness for treating the subject scientifically, I have no hesitation in suggesting that it will be an excellent introduction to the subject for cultured students and pro-scientific critics.

\* \*

For the furtherance of Phrenology throughout the United Kingdom, a committee of the B.P.S. have evolved a scheme (based upon Mr. Dutton's agency proposal made at the last Congress), which, if adopted and put into operation, will do much to dissipate the ignorance concerning Phrenology which now prevails, and at the same time enlist as sympathizers and co-workers many who would otherwise hold aloof from phrenological propaganda. A draft of the scheme will be introduced for the consideration of those who attend the Congress for confirmation, or suggestions for amendment may be made.

\* \*

A correspondent, signing himself "Unchartered but Proficient," deploras what he is disposed to call the decline of Phrenology, believing that, because of the misrepresentation of Phrenology by "Quacks and Bumpologists," the "public are not so enraptured with this science as they were." I can quite agree with him that these pestiferous parasites upon Phrenology do undoubted harm; yet to conclude that consequently Phrenology is on the decline is a great mistake.

\* \*

Phrenology declining! Why, since the days of Spurzheim and Combe it has never been so universally acceptable and accepted. All evidence shews that though the more objectionable practices of persons professing a knowledge of Phrenology obtaining trifling fees for services of doubtful value may be declining, yet the truths and facts of Phrenology are securing consideration and acceptance in cultured and scientific circles in a manner which but a few years ago was not possible. Witness the growth of the B.P.S. and the increasing numbers and enthusiasm of its annual congresses; the triumph of Dr. Hollander's book, *The Mental Functions of the Brain*; the splendid success of Mr. Severn in securing recognition of Phrenology by men of lustre and leading as given in this journal; the general tone of the London and most notable of the provincial press; and then tell me if Phrenology is declining. I fear our correspondent and "Candid Critic," whom he quotes, must "peel their optics," and look beyond their present horizon.

## OCCUPATIONS AND PROFESSIONS.—XXXV.

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

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## THE GROCER.

The grocery business is very different to what it was thirty or forty years ago. Thus the duties, and requirements are different. The establishing of the Co-operative, Army and Navy, and other stores has necessitated the adoption of new methods of conducting this business. At one time a long apprenticeship—invariably seven years—was needed. For the first year or two a youth was then kept much at warehouse or cellar work—the unpacking, cleaning and preparing of goods for sale—mixing moists and chopping loaf sugars, grinding coffee and pepper, carrying home parcels, etc.; afterwards weighing and packing; and eventually behind the counter to serve customers. In some country shops the same practices continue, and several years' apprenticeship and a premium are required. But in the majority of town shops it is different. The chief qualities now required are those of a good salesman; and a smart fellow, given fair facilities, may rapidly work himself up from a parcels-porter or warehouse work to the proficiency of a first hand, and from the commencement of his services receive wages—though, generally, the mode of acquiring a situation as apprentice or assistant in the grocery business, is to arrange terms with the master or manager of a grocery establishment.

Many kinds of goods are now delivered, weighed and packed ready for sale, and

## THE GROCER'S ASSISTANT

is relieved of much purely mechanical work which fell to the duties of the young apprentice years ago. On the other hand, the grocer now handles a greater variety of tinned, bottled and dried goods, which means that he must have a more apt and ready judgment, be more of a business-man and less a drudge than formerly.

Provision dealing and grocery frequently go together. One of the first requisites in a grocer is, that he should have a clean appearance and good address. Few persons care to be served with eatables by other than scrupulously clean individuals. He should have a healthy and durable constitution; as the hours are many and the work not altogether light. His head should be of good average size—21½ inches circumferential measurement, at least. The perceptive organs should be large; and Acquisitiveness and the reflective, planning and reasoning powers fairly so, that he may possess good judgment of the qualities, condition and value of the goods in which he deals. He should have a fairly wide head to give him energy, endurance and executive powers. All the better if the domestic and social organs are large, that he may be settled in disposition and not lacking sociability.

## CONSCIENTIOUSNESS SHOULD BE LARGE,

and Firmness and Cautiousness fairly so, that he may be persevering, prudent and trustworthy. Hope sufficiently large that he may be reasonably enterprising. Individuality, Size, Weight and Comparison should be large, that he may be apt in judging of proportions and in measuring, cutting and weighing goods with quickness and precision. He should be of an active temperament, and his Concentrativeness should be smaller, so that he may deal quickly with many things and customers, and not become confused.

Large Order, Locality and Eventuality will greatly assist him in this matter; disposing him to be orderly and systematic, and to remember the location and arrangement of the materials and goods he stocks. He should have well-developed Approbativeness, Agreeableness, Human Nature, and Language to give him ambition, a sensitive regard for others' opinions, discernment of character and freedom of expression.

The Master Grocer and proprietors of large grocery establishments should possess exceptionally good practical judgment and first-rate mercantile business abilities. Grocery is generally conceded to be a healthy business, and for those suitably adapted there are reasonable chances of getting on well.

## THE DETECTIVE.

The profession of detective is a somewhat unique one so far as the requirement of ability is concerned. There are private firms which employ both men and women detectives; but the official detective headquarters is at Scotland Yard, London. Detectives are usually selected from the police; are chosen for their superior education, intelligence, knowledge of foreign languages, and aptitude in tracking criminals. They receive salaries in accordance with their abilities and experience. It would be a laudable thing were there no requirement, from the standpoint of criminality, for either police or detectives; but since the need of both is inevitable, if policemen and detectives only knew how valuable Phrenology would be in assisting them in the pursuit of their duties, one and all, ambitious to excel in his profession, would study it. I know one or two detectives who study Phrenology. They have distinguished themselves in the force, and have gradually risen to high positions.

The detective needs to have a strong, durable and muscular constitution, combined with which the higher his intelligence the better are his chances of promotion. His head should be fairly long in the intellectual lobes; and the base of the brain should be well developed. He should be well endowed with Combativeness, Firmness, Self-Esteem and Executiveness; and have fair, but not too much, Cautiousness and Secretiveness, so that

## HE WILL BE COURAGEOUS,

firm, persistent, determined, forceful, if needs be, untiring in his energies, confident, and have much fortitude, prudence and self-possession, without timidity or fear, and be tactful without displaying too much cunning. The perceptive organs should be large, so that he may have quick powers of observation. The forehead should be fairly high and well-developed in the central regions indicating large Eventuality, Comparison, Causality and Human Nature; with these he will naturally have a good memory, critical acumen, quickness in perceiving, tracing and comparing evidence; and a keen insight into character and motives. Combined with Individuality, Human Nature or Intuition should be exceptionally large. Without this quality, whatever his other capacities, he could only expect to attain to an average position. Human Nature has been termed the detective faculty, and it is certainly the most important and necessary faculty the detective should possess; with it he will intuitively be able to judge of character and motives, and trace and track the faintest evidence or clue. It is difficult to deceive anyone who has this organ large. Policemen, as well as detectives, to be well adapted to their callings, should possess large Human Nature; and when this is so, should they give attention to the study of Phrenology, it will afford them pleasure and may greatly enhance their chances of promotion.

## JOTTINGS FROM MY NOTE BOOK.

BY OUR CANDID CRITIC.

**Dark and Light November.** November is by no means an attractive month to the majority of persons, its chief characteristics being fog and rain. "No lamps, no light, no 'tother side the way, no—vember," sang dear Thomas Hood, and that is the view of the average Englishman; but, to the phrenologist, November is the one month of the year that fascinates and interests him: it is his lighthouse in the storm, his oasis in the desert.

\* \* \*

**The Gathering of the Clans.** What is it that makes this month so attractive to the student of Human Nature? It is the annual gathering of phrenological clans in the heart of the world's metropolis. There is nothing so much calculated to make life worth living as the communion of kindred spirits. Some of us have listened to some oratorio or grand opera, when singers, instrumentalists, and conductor have worked together in such harmony as to reproduce and make felt the intention and design of the composer. That is true art; it is the soul of music. And our annual gathering in London, if it does nothing else, stimulates and strengthens us for our labours during the ensuing year. "As iron sharpeneth iron, so doth the countenance of a man his friend" is a true proverb of the phrenological brotherhood as of any other.

\* \* \*

**Approaching Perfection.** Not that the meetings are perfect: that is hardly possible, even among phrenologists; but there is, on the whole, a fraternal feeling and good fellowship that is as pleasant as it is rare. The coming meeting should be particularly interesting, if only for the fact that it is the first after a Provincial Congress. The latter, as most of our readers are aware, took place at Brighton in the spring, and I hope this will result in a larger number of representatives at the Exeter Hall conference.

\* \* \*

**Our Gifted President.** Our President this year is Dr. Withinshaw, a sincere, earnest, and intelligent student of the science. A real good fellow is the Doctor. Modest, unassuming, sociable, with a genuine interest in, and talent for, demonstrative science. No wonder he secured a large number of votes for the presidency. He comes from a good stock, and there is method and historic associations connected with his Christian name.

\* \* \*

**The Father of the B.P.S.** Another even more familiar figure is our old friend the schoolmaster from Leyton. What would the B.P.S. do without that dear smiling face? To see him is an inspiration, to hear him is an intellectual treat, and to shake him by the hand is a genuine delight. Amongst others we have pleasure in meeting may be mentioned friends Allen, Burton, Brooks, Cox, Higgs, Elliott, Hubert, Hollander, Severn, Proctor, Roe, Timson, Taylor, Warren,

and some whose names I do not recall. All these are enthusiasts in the cause, though by no means disposed to agree on all points.

\* \* \*

**The Social Element.** A not uninteresting feature of the gathering is the tea. It is not so much the viands that one appreciates—though they are usually excellent—but the opportunity it gives for social intercourse and reminiscences. If the combined experiences of phrenologists could be embodied in one book, it would form interesting reading. They, more than any other class, know how difficult it is for some persons to do right and how easy for them to do wrong.

\* \* \*

**Come to London.** Some important subjects are likely to be brought forward at the afternoon conference, and it is hoped that all interested in Phrenology will make an effort to attend. Letters addressed to Mr. F. R. Warren, British Phrenological Society, 63, Chancery Lane, W.C., with an application for tickets, will receive prompt attention.

\* \* \*

**American Go-Ahead-ism.** Our American friends are far ahead of us in enterprise and self-advertisement. I have just received a circular from the editor of *Human Faculty*, announcing a new book he is bringing out. Its varied attractions are forcibly and clearly presented, the type is large and attractively arranged, and the description grips you, so to speak. I felt like sending for the wonderful book straight off, and was only deterred from so doing by distance, and the necessity for changing money.

\* \* \*

**Blackpool Becoming Respectable.** That Mecca of peripatetics "phrenologists," palmists, crystal-gazers, astrologers, etc.—Blackpool—seems, like the leopard, to have changed its spots. Several years ago the beach was practically covered with vendors of the "character-reading art," but to-day its votaries have sought "fresh fields and pastures new," and your mental horoscope is now mainly outlined by gipsies. This is all the better for Phrenology, but one misses the "sophistical rhetorician" who garrulously described your mental idiosyncrasies for the modest fee of sixpence. It might not be particularly elevating, but it was certainly entertaining.



### Technical Instruction in Phrenology.

There are still one or two vacancies for students in the class formed by the British Phrenological Society for complete technical instruction in the science and art of Phrenology. Ladies or gentlemen desirous of entering should make early application, as the class will commence almost immediately. The fee is moderate and the opportunity exceptional. A syllabus of the subjects for first course will be sent free on application to the Hon. Secretary, British Phrenological Society Incorporated, 63, Chancery Lane, London, W.C.

## THE TRAINING OF CHILDREN.—VII.

BY ESTHER HIGGS, F.F.P.I.

### THE CHILDREN'S NURSERY.

The brightest room in the house should always be devoted to the children. For children are like young plants: they thrive best in the sunshine; light and air are the two great essentials of their healthy growth, therefore be sure that the sunniest room is set aside for their use. Take care also that the windows in that room remain open constantly during the warm weather, and are opened at very frequent intervals during the day even in the most bitterly cold weather, when there is a blazing fire in the grate, so that a continual supply of fresh air is always at hand for the use of the little ones. Children trained from infancy to sleep with open windows seldom take cold, and become correspondingly harder than those poor little mites who are doomed to breathe the same vitiated air again and again for want of proper ventilation.

Both day and night nurseries should always be kept flooded with fresh air, care being taken to shield the little ones from any direct draught. Play-rooms are useful in wet weather, but whenever the days are fine children should practically live out of doors if they are to have the best chances of healthy development; and if mother can take them out herself so much the better, for by thus

#### SHARING THE CHILDREN'S LIFE

she will have increased opportunities of studying their peculiarities and of acquiring a strong influence over them.

With regard to open windows at night, the question arises, "Should windows be open in foggy weather?" and common-sense exclaims at once, "Surely a thick, yellow London fog is not the fresh air which Nature intended for the children!"

Now here indeed we are in a dilemma. Shut the windows, and the air of the room is quickly impure; open them, and impure air is also admitted. The only solution of the difficulty appears to be to strain the outside air before permitting it to enter; this can be done more or less successfully by tightly fastening layers of stout muslin, padded with wadding, across the window.

The better way, however, would be to move right away from the neighbourhood of fogs. In the opinion of the writer, children should always be reared in the country; the choice of a neighbourhood should bear reference to the soil and the prevailing atmosphere, and in the selection of a house considerations of aspect, drainage, airiness and the amount of sunshine to be obtained should always enter into the calculations.

#### THERE ARE MANY DIFFICULTIES

in the way of people removing to the country during the infancy of their children, and sacrifices will be necessary; but I am now speaking of the children's health, and, if this is worth the sacrifice, the ideas I have suggested may well be carried out. Indeed in many cases the supposed sacrifice might in the long run be found no sacrifice at all, but only a good investment in several ways.

Take the case of an intelligent city clerk for instance; would he not be far happier as he felt his health and vigour of mind and body daily increased by a country life, in which he turned his attention to fruit-culture, market-gardening, or some other rural occupation?

Or an enterprising business-man, with less capital than would be necessary in town, could begin in a small way, and work up a good business in some village; and in many another way the means of livelihood be obtained, and this without the stress and anxiety incident to a London existence. Socially, of course, the town has the advantage over the country, and for those who can afford to live in the less crowded districts, who have easy access to beautiful parks and full enjoyment of all

THE CONVENIENCES OF CIVILIZATION, it would appear at first sight that their children were even more highly favoured than those living in more rural parts.

In some respects this may be true; but what can compensate for the loss of the wild flowers, whole days spent nutting in the woods, blackberrying, gathering mushrooms, wandering about the hillside and learning the habits of the birds, listening to the hum of the insects, and drinking in all the sweet influences that come direct from Nature?

This should be the children's portion, and will serve them infinitely better than manufactured toys, which are at best poor substitutes for the innumerable playthings of the country.

Yes, there are difficulties in the way; and to the many who find these difficulties insurmountable I say, If you cannot let your children grow up altogether in the country, give them as many country holidays as you can afford; take a day's outing with them as often as possible to the nearest wood or common; so that they may grow up with some knowledge of, and care for, Nature's wonders; teach them to watch the sky: they will soon begin to call your attention to unusual cloud effects, and delight to recognize some of the familiar constellations in the starry heavens; teach them to love the flowers with which you adorn your rooms, and spare some

#### FOR THE CHILDREN'S PLAY-ROOM.

Growing plants may be made a centre of interest, and such simple devices as a bunch of ears of corn placed in a vase of water will cause the little ones endless delight as they watch the fresh green blades develop from the sprouting corn.

Even the fruit on your table may be spoken of in such a way that the children of the town shall regard it no longer as a portion of the greengrocer's stock, but as part of the harvest produce. And ever bear in mind "the country for the children," at least as an ideal, and by giving them as much as you can of its freedom, naturalness, reality and beauty, you may spare them somewhat from the stifling effects of town life, with its conventionalities, narrowing influences, and, above all, its unrealities. Fresh air, freedom to enjoy physical exercise to the full, to run and leap, and shout; plain food and early hours: these are some of the essentials of healthy child-life; whilst over-heated rooms, vitiated air, late hours and improper food conduce to the unhealthy pallor of the sickly little Londoner. The more distinctly *mental* influences will be discussed in the next paper.

Energy is what you want. 'Tis energy which strikes the first blow, and is therefore of the first importance. Perseverance is highly commendable, but it is secondary. If you find a man possessing irresistible energy, with a well-balanced mind, you will never find such an one lacking perseverance to carry out any undertaking in which there is a possibility of success. Well-directed energy will grasp an object, however large, with a determined will, though steady, to see the thing completed and reap the reward of its labours.

## PRACTICAL PHRENOLOGY.—III.

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

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## ROUND PEGS IN SQUARE HOLES.

In the September issue of the *POPULAR PHRENOLOGIST*, I gave some details and illustrations of a boy possessing a very long, narrow head; and shewed how important it is that individuals so organized should have judicious phrenological advice; that especial care is required in their earlier training; and that they should be given liberal advantages as to education, and be early put upon the track for following the pursuits for which they are best adapted; otherwise a superior and powerful brain capacity, marked creative ability and mental ingeniousness may be dribbled away and nothing but dissatisfaction and disappointment come of it.

Individuals so endowed have an excess of the intellectual over the more selfish and business qualities. Where such children are the offspring of wealthy parents, or have wealthy relatives or friends to educate and assist them, their superior intelligence may be brought out in great power, and enable them to command high esteem, publicity, honour, and possibly highly profitable results later in life.

But when such children are born in poor and straightened circumstances, and have to begin early to earn their livelihood at uncongenial or laborious occupations, and the training of

## THEIR GREAT MENTAL GIFTS

is as a consequence neglected, it is only by dint of hard work, the overcoming of continued disadvantages and disappointments, or by a mere stroke of apparent luck, that they ever come to the front.

For want of early educational advantages, and a proper understanding of individuals on phrenological principles, the lives of many working and labouring men and women frequently present to us scenes and mental strugglings which are pathetic beyond description.

The following sketch of Mr. W. Evans, of Brighton, who has kindly allowed me to re-produce portraits of him, presents many points of interest, and shews the proclivities and tendencies of individuals possessing great length of head. Taking the profile view, it will be seen that the length from the opening of the ears forward in the intellectual regions is extraordinarily large. The whole length from front to back is 8 inches; width at

Cautiousness and the executive organs 6 inches; circumference 23 inches. He possesses very large reflective, reasoning,

## PLANNING AND CREATIVE POWERS;

Ideality, Constructiveness, Mirthfulness (sense of humour), Intuition, Language (power of verbal expression), Benevolence (sympathy), Cautiousness, well marked executive organs and fair Concentrativeness. Excepting for lack of

Self-Esteem or Self-Confidence, and the disadvantage of his earlier environments, he has all the mental qualities largely developed which give a splendid endowment of literary abilities. But his only means of livelihood is that of a working mechanic. Though his large Constructiveness and executive qualities enable him to display mechanical talent of no mean order, yet it must be extremely monotonous and at times distressingly disheartening for a man of his mental calibre to be pent up in a workshop from early morning till night. But let us follow this working mechanic, and see how this powerful brain manifests itself. Like many another similarly endowed, the chief interests which

## MAKE HIS LIFE WORTH LIVING

lie outside the workshop, which is all too mechanical and monotonous. While pursuing his daily working tasks his mind is planning greater things; and during the evenings and on Sundays his time has been devoted to the improvement of his mental gifts. The great problems of the day which occupy the minds of great men also occupy his mind.

He expounds his views among his working mates. They recognize his advanced ideas, and urge him to come to the fore and represent their interests in the various organized societies. He becomes a delegate of the Amalgamated Engineers, in which capacity on two occasions, at Leeds and Manchester, he has represented half a score or more of the Southern branches of that society in congress. Later he becomes a candidate, is elected, and for three years represents the working men's interests on the Brighton Town Council. As chairman of the Brighton Trades' Council he advocates the rights of the working classes. His sympathies go out to the unorganized and oppressed.



## HE ASSISTS THE UNPROTECTED,

laundry-women, costers and others, to become organized bodies. On every possible occasion, and on every sort of platform, he is heard and appreciated. His own trade journals are brightened by his many delightful series of articles, sketches, reviews of works, etc. But, O! the disadvantage and self-sacrifice under which all this splendid work is being done. Is it not a pity that a man endowed with such splendid gifts should be tied down to physical labour and a miserable pittance of weekly wages? When a few paltry pounds, reasonable opportunities, and a little personal interest might have procured him a training in that which would delight his soul beyond measure—a literary and public career, for which he has proved his ability. When will man rightly appreciate his fellow-men? Not until Phrenology is better known and applied.



A dainty tea, at a moderate price, will be provided at Exeter Hall on Lord Mayor's Day, when, if you attend, you will have the pleasure of association in friendly intercourse with the best and noblest in Phrenology.

## LESSONS IN PHRENOLOGY.—LXXXIII.

BY JAMES WEBB, F.B.P.S.

## PHRENOLOGY AND EDUCATION.—(Continued.)

From the tables and diagrams already in the hands of the readers of the *POPULAR PHRENOLOGIST*, it is clear that there is a great diversity of brain development in young children as well as in persons of maturer years; and it is equally clear that intellectual activity or indolence depends on the relative development of the anterior and posterior portions of the brain. But mental activity is not entirely intellectual. A boy or girl of but moderate intellect is well disposed or otherwise according to the development of the moral region. The boy R.S. (whose cranial contour is sketched on page 152, October P.P.) had very weak mental and moral faculties, agreeing with his brain development, whereas the boy P. (Sheet III., diagrams 7 and 9) had a well-developed moral brain, though his intellect and social feelings were poor. On the other hand, P. in diagrams A, B, and C, corresponding with his large brain, had all his faculties in a healthy and harmonious development, the intellectual and moral faculties being especially active.

No wonder there is such a difference in character and ability in schoolboys: some with the mental faculties harmoniously developed in all their variety of function; others so inharmoniously developed as to puzzle the most anxious of parents, as well as to mystify

## THE CLEVEREST OF TEACHERS.

It has been shewn, also, that children whose occupations exercise their intellectual faculties have a far greater growth of brain material in the frontal and prefrontal area than in the posterior and temporal regions, whilst indolent and neglected children increase their posterior or occipital region more rapidly than they do those of the moral and intellectual areas. Whatever part of the brain is allowed to become dormant, or whose activities are of a desultory character and wanting in continuous cultivation, becomes less and less susceptible to growth, and especially in the case of the moral region less inclined to resume its activities even when the intellect is aware of the need of reformation. For in this case, not only do the sentiments become inert, but the propensities being constantly active their brain organs become proportionally larger, and therefore more powerful—more paramount. These are, therefore, less free to resist their animal instincts than are those whose education has been cared for, and whose intellectual pursuits have developed their intellectual organs.

It is not to be expected, at the present day, that these principles will be disputed. "Modern research" and "physiological psychology" may be said to have arrived at the same conclusions: all agree that weight and mass represent force and power; and that the weight of

## THE BRAIN INCREASES WITH ITS USE.

No one now disputes the fact that each part of the brain is equally subject to these laws. Yet for a century those who discovered and those who taught these doctrines have been loaded with insult and ridicule for publishing them. Verily, Dr. Gall is being justified. Slander, misrepresentation, neglect, plagiarism, have hitherto been his guerdon: the twentieth century may see him crowned with the fame and glory due to the chiefest of brain specialists.

It must not be forgotten that all the faculties of the human

mind are innate. That is, a child does not acquire his mental faculties by education and environment as many philosophers have asserted; he brings them into the world with him. Hence, though all children have like dispositions and talents, those dispositions and talents are not given in the same degree to all alike.

Now a child is neither wholly good nor wholly bad. He is what the totality of all his faculties make him. His ancestors have left him a legacy of the highest importance. Will he use that legacy aright? If he be aware of its numberless constitutional conditions he may. But can he if he think he is

## HEIR TO THE SAME LEGACY

as others are heir to? Ought he not the rather to find out in what he differs from them? As children may not be able to do this, is it not incumbent on his teachers to do it?

To rest ain a disposition when it is too pronounced, to cultivate a faculty when it may be cultivated with advantage, and to direct both disposition and faculty into useful channels should be the end of all education. Unfortunately, the ordinary systems do not deal with the child as an individual person, but as one among many; and too often he is taught that it is duty to displace, out-distance or defeat his comrade irrespective of his mental capacity. Hence, these lessons are not written with the object of shewing either pupil or teacher how to compete with others, but how to improve himself. There is far too much competition and far too little self-culture in our present Government schools. Perhaps the greatest error that is made is the so-called "co-ordination" of the work of the school, its division into "cast-iron" standards, its time-tables, its "red-tape." If all the teachers and children were alike in

## ABILITY AND CHARACTER,

if all alike were truthful and industrious, then measurements and divisions of work suitable to all would be possible, and especially so if inspectors (when they knew their work, and were willing to appraise it at its real value irrespective of adventitious circumstances) were well-informed in regard to the suitability or otherwise to child nature of the subjects they are engaged to report upon. At the present time, when an intelligent medical man is called in to pre-cribe for a child, he does not fill up a formula in his dispensary, changeable with every change of Government or Government official; but he goes to see his patient, and treats him according to his special requirements—to his "complicated individual circumstances." Undoubtedly there is much in human nature common to all, every mind having the same faculties; but the interaction and its resultants of the various faculties create such variety of character and ability that the mere theorist and

## RULE OF THUMB TEACHER,

however much he may succeed in bringing out a few pupils to the front at an examination, fails miserably to rightly educate the whole of his pupils. The bulk of them, from the standpoint of such a teacher, are miserable failures. He does not know that those who have shone at the examinations may be the failures, because their memories, in certain subjects that they are examined in, have been cultivated to the injury of their moral and social natures.

The phrenologist, on the other hand, feels bound to take special note of the differences of capacity in his pupils rather than in their similarities. He sees what is required by each pupil, and, if honest to his principles, secures the mental and moral improvement of his pupils, and an indifferent "report" from His Majesty's Inspector.

## ANATOMY AND PHYSIOLOGY OF MAN.

BY DR. WITHINSHAW, PRESIDENT, B.P.S.,  
Late Demonstrator of Anatomy, Royal College of Surgeons,  
Edinburgh.

## THE CIRCULATORY SYSTEM.

## REGULATION OF THE CIRCULATION—(Continued).

**REGULATION OF THE BLOOD-VESSELS.**—The quicker the heart beats, the more blood all parts of the body receive; whilst the slower it beats the less is the supply of blood to all parts. Quickening of the heart's beat cannot supply more blood to one organ without giving more blood to all the other organs. It constantly happens, however, that some organs are doing much more work and need more blood when other organs are doing little and need less. For example, when muscular work is being done the muscles require more blood; when brain work, such as thinking, is being done, the brain requires more blood; and when digestion is taking place the stomach and intestines require more. This is brought about by a regulation of the blood supply in each organ or tissue. If the blood-vessels of an organ become narrowed, the resistance to the passage of blood

is increased, and less blood flows through them, more flowing through the unchanged vessels of other organs. If the blood-vessels of an organ become widened, the resistance to the passage of blood is less, and more blood flows through them, less flowing through the unchanged vessels of other organs. The small blood-vessels can in this way vary their lumen or calibre, and by this means the blood supply to an organ is lessened or increased. Those changes are called the *constriction* or narrowing, and the *dilatation* or widening of a vessel.

The constriction and the dilatation of the smaller arteries are brought about by the contraction and relaxation of the plain muscular fibres composing their middle coat. When these muscular fibres contract they become shorter, making the bore of the vessel smaller, and so the vessel is constricted; when they again relax the vessel dilates. In this way the muscular fibres of the small blood-vessels can regulate the supply of blood to an organ. The vessels are supplied with nerves termed *vaso-motor nerves*, which are the motor nerves for these muscular fibres.

**THE VASO-MOTOR CENTRE**—The contraction of the muscular fibres of the vessels is caused by their receiving impulses which travel along the vaso-motor nerves, and

when these impulses cease they again relax. The impulses which govern the blood-vessels are generated in the medulla oblongata of the brain, and the nerve-fibres along which they are conducted pass down the spinal cord and then out by several nerves to reach the small arteries of the body. The part of the medulla which in this way regulates the calibre of the blood-vessel is called the *vaso-motor centre*. Impulses are constantly being discharged from this centre, so as to keep the small arteries naturally a little contracted, and consequently the vessels are kept in a state of slight constriction. The vaso-motor centre keeps a "rein" on the arteries, holding them in a condition of "tone," as it is called.

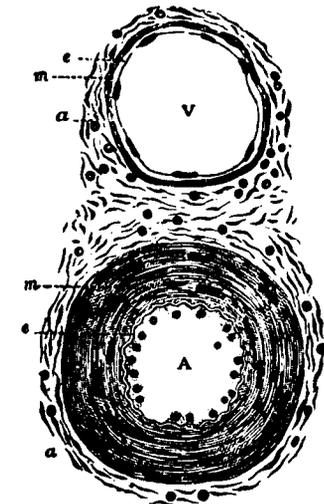
**BLUSHING AND PALLOR.**—These opposite phenomena are caused by the influence of some emotion on the vaso-motor centre. The emotion of shame, by leading to the withdrawal of the impulses usually passing out to the vessels of the face, causes their dilation and results in blushing. The emotion of fear, by causing an increase of the tonic constriction of the small arteries of the face, may result in sudden pallor. The commonest cause of sudden pallor, however, is a weakening of the heart, as occurs in fainting.

## THE LYMPHATIC CIRCULATION.

The smallest blood-vessels, the capillaries, carry the blood to the tissues of the body, and convey it very close to the individual cells. The walls of the blood capillaries, formed of a single layer of flattened cells joined edge to edge, are so exceedingly thin that part of the plasma of the blood passes through the capillaries and brings the nutritive material actually to the cells. This fluid, which exudes from the blood-vessels to reach and nourish the individual cells of the tissues, is called the lymph.

**LYMPH.**—Lymph is a colourless fluid, and resembles blood plasma in composition, consisting of water containing proteids, salts, and other substances in solution. When shed it clots like blood plasma. Lymph contains colourless corpuscles like those of the blood, but no red corpuscles.

**LYMPHATIC VESSELS.**—The finest lymphatic vessels consist of a network of delicate tubes, which drain away the lymph that lies in spaces surrounding the cells of the tissues. These fine vessels gradually unite with each other to form a few main lymphatic vessels by which the lymph is carried away from the tissue or organ. In the smallest lymphatic vessels the walls are very thin and delicate, being formed of a single layer of flattened cells joined edge to edge; the larger ones have, in addition, a little fine connective tissue, and, outside this, some plain muscular fibres. The lymphatic vessels of one organ or tissue join those of others; thus the lymphatic vessels of the leg are formed by the union of those from the muscles and other tissues of the limb. The lymphatic vessels from the leg can be traced up the limb into the abdomen to one of the main lymphatic vessels lying in front of the vertebræ. This vessel is called the *thoracic duct*; it commences in front of the lumbar vertebræ as an expanded portion called the *receptaculum chyli*, and passes through the diaphragm to reach the thorax. In the abdomen the lymphatics from legs, the lower part of the trunk, and from the intestine and abdominal organs open into it.



**DESCRIPTION OF DIAGRAM.**—Transverse section through a small artery and vein; the contrast between the thick-walled artery and the thin-walled vein is well shewn. A. Artery, the letter is placed in the lumen of the vessel. e. Endothelial cells with nuclei clearly visible; these cells appear very thick from the contracted state of the vessel. m. Middle or muscular coat. a. Connective-tissue coat. V. In the lumen of the vein. The muscular coat of the vein (m) is seen to be much thinner than that of the artery.

Don't forget the Congress on the 10th at Exeter Hall, and the great public meeting which will follow it. You must do your level best to be present.

## THE PHRENOLOGY AND PSYCHOLOGY OF LITERATURE.

BY W. GEO. WHEELER, L.P.I.,

Author of "Phrenological Helps," etc., etc.

### No. 9.—"ALTON LOCKE," TAILOR AND POET.\*

BY CHARLES KINGSLEY.

The author of "Alton Locke," in his masterly portrayal of the slavish miseries of a vast army of the struggling, intelligent workers of London, has delineated his characters in a decidedly life-like and scientific manner, based on a practical study of human life, and an unmistakable knowledge of the principles and teachings of Phrenology. He has refuted the idea—an idea existing in the minds of a section of the community—that a clergyman is necessarily outside, and apart from, the general thought-life and battleground of the toilers, more especially by his own carefully-acquired, almost exhaustive inquiry as to the sweaters' dens, which study, in the opinion of the writer, supplied him with the power and right to plead the cause, and emancipation from thralldom and slavish misery, of the British workers. Kingsley, advanced and profound thinker that he was, took his stand boldly and firmly on the platform of Christian Socialism, opposing always that destructive anarchism and materialistic force fostered and advanced by those who would "march through rapine to the breaking up of an empire."

Alton Locke was the victim of an unnatural environment, unfavourable alike to the development of his puny body, and the health of his all too active brain. As a boy, he manifested a keen perception, observed minutely, and made the best use of his meagre chances of knowledge. He delighted in natural scenery, pored over beetles and butterflies in

#### THE SPIRIT OF A POET,

and "knew every leaf and flower in the little front garden." His mother was a strict Calvinist of the narrowest school, and his home made up of tiny garrets and kitchens free from ventilation, although scarcely from foul impurities.

Locke's experience in the tailor's workroom is anything but ennobling. His companions are reckless and depraved; he has long hours and a vile atmosphere. He does not, however, fall a victim to his degraded work-fellows, owing, perhaps, as the author suggests, to "natural character—conformation of the brain, if you are a scientific man and a phrenologist." Yet, who among the noblest and best—the best brain and the nearest perfect manifestation of mind—is not influenced for evil in some degree, knowingly or unknowingly, by vile companions and environments?

Sandy Mackaye, a rugged, quaint, kindly-natured Scotchman, is Locke's best friend. He has keen grey eyes, full of thought and humour; square, firm-set lips, an eccentric earnestness; he is described as

#### A STRONG MAN WITH "A WOMAN'S TENDERNESS."

Mackaye, an old bookseller by trade, is a close student of literature and of men; he thus delineates Locke's character:

"Hum, hum, a vara gude forehead—vara gude indeed. Causative organs large, perceptive ditto. Imagination superabundant—mun be heeded. Benevolence, Conscientiousness, ditto, ditto. Caution—no that large—might be developed (with a quiet chuckle) under a gude Scot's education. . . .

\* A very cheap edition of "Alton Locke" is published by Richard Edward King, Limited, Tabernacle Street, London, E.C.

Hum, hum. Back o' the head a'thegither defective. Firmness sma'—love of approbation unco big. Beware o' leeing, as ye live; ye'll need it. Philoprogenitiveness gude. . . . Hum, hum. Amative and combative organs sma'—a general want o' healthy animalism."

Locke's first volume of poems is approved by the publisher conditionally—that is, after the cutting out of all that pertains to the people's cause, the emancipation of the workers from tyrants and sweaters. Locke battles between conscience and ambition; and, to retain the patronage of a dignitary of the Church, secure the publication of his verse, and perchance the love of the Dean's pretty daughter, he yields. Having lost his occupation in the tailor's workroom, he earns a pitiable existence as a hack writer, wherein he too often outrages, with bitter regret, his conscience. To redeem his character as a true Chartist, he undertakes to speak at a great meeting of starving country labourers. He is carried away by

#### THE SIGHT OF HUMAN MISERY,

and as the multitude get uproarious in their cry for bread, he loses his self-control and falls in with their desire for food at all costs. A terrible scene follows, in which the mob attack a farmhouse with all the brutal force of wild beasts, destructive beyond measure, overpowered by drink, desperately reckless. Locke, who in vain tries to stay their evil course, is arrested, tried, and sentenced to three years imprisonment, during which time he is fortunately permitted to pursue his studies.

On his return, a plot is in process of construction to obtain the charter by force, even though at the cost of blood. The rising proves a complete failure, and the perpetrators of the scheme are utterly disheartened. Locke's health fails; and although he partly recovers and adds to his literary production, his career is cut short at an early date.

That the movers in the insurrection had some cause for the carrying out of their disastrous enterprise may be understood by a description of the sweater's den at the time of Kingsley's writing. In a tiny, choking apology for a room, fetid and poisonous with the breath of its packed victims, are seven or eight sallow beings

#### ON THE BRINK OF STARVATION.

At one of the doors appears a skeleton face of a man in pitiable misery, crying, "Take me out of this hell, or I'll go mad entirely." His fingers were long, skinny, and trembling; his uncared feet chapped and bleeding; his only garments a ragged shirt and trousers. This human creature had for long months neither tasted meat nor seen the light of the sun, encased in a dungeon as his home, a hungry and neglected slave in a land of plenty.

Phrenologically, a few characters must be briefly mentioned. Crossthwaite, a leader among the advanced Socialist party, has "wild grey eyes, which gleamed out from under huge knitted brows, and a perpendicular wall of brain too large for his puny body." He has a strong mind, being moral in the midst of the immoral, and exceedingly temperate. The formation of his brain harmonizes with his mental activity, for he was known for his "preternatural clearness, volubility, and sensitiveness of mind."

#### THE REV. MR. WIGGINTON

and his friend the missionary are everything that is unchristian—vulgar, selfish, and devoid of all nobility of character. The former has "a narrow forehead, retreating suddenly from the eyebrows up to a conical peak of black hair over his ears"—a bilious-looking man, tall and grim, who preached fatalism and antinomian doctrines. The

latter, "a squat, red-faced, pig-eyed, low-browed" individual, possessed "an innate vulgarity, sensuality, conceit, and cunning marked on every feature."

Eleanor Ellerton is a character of rare strength and beauty. Her intellect is powerful, and she has great originality of thought and compass of mind. At first somewhat proud, imperious, and restless, she afterwards develops into a truly great and noble soul, spending her life among the poor toilers of East London. Eleanor has firm-set lips, and "a brow almost too massive and projecting."

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### PHRENOLOGICAL WORKERS.—VIII.

BY J. MILLOTT SEVERN, F.B.P.S.

MR. T. TIMSON, F.B.P.S.

In the face of much ignorance and persistent prejudice on the part of a large percentage of the community, it is not an easy matter to carry Phrenology triumphantly to the fore. Leicester has not shewn itself the most willing to accept all the advantages accruing from a vastly important science; but the determined energy of its local phrenologist has done much in keeping this largely populated centre enlightened as to the most useful of modern sciences—the science of Phrenology. We have great pleasure in giving a portrait and sketch of our esteemed colleague and fellow-worker.

Mr. Timson was born on May 20th, 1863, at King's Lynn,



Norfolk. When little more than a child, his intense desire for knowledge and his love of books asserted themselves. At about nine years of age, while reading a library book belonging to St. Margaret's School, Norfolk, he first became acquainted with Phrenology. When twelve years old, he was transferred to the Grey Friars' Grammar School, where more books on physiology and kindred subjects were available for use. On leaving school he entered the service of Dr. Allinson, of Nelson Street, Lynn,

as apothecary's and surgery assistant, which association acted as a great impetus to further physiological studies. Here he had access to a finely-articulated skeleton and

A PHRENOLOGICAL BUST,

and had opportunities of reading books on physiology, anatomy, and pathology by eminent authors. The doctor, being himself deeply interested in the science of Phrenology, shewed also a particular interest in the educational welfare of his assistant, whom he materially helped by the presentation of a free membership-card of the Alexandra Library, and

tickets of admission to a course of Cambridge University lectures on medical science being given at the Athenæum.

After exhausting these privileges and opportunities, in May, 1879, he left his native town for Leicester, hoping that this larger centre of activity and industry would further facilitate his opportunities of usefulness and study. During a course of lectures given by Mr. L. N. Fowler at the Cook Memorial Hall, Leicester, in 1880, he was phrenologically examined, and advised to continue

THE STUDY OF PHRENOLOGY,

and to make it his life-work. In personal consultation with Mr. Fowler, he was further earnestly advised to pursue, professionally, phrenological work.

In 1884, he established the phrenological society in Leicester, held meetings, and gave courses of lectures in the surrounding towns and districts during the winter months. He gave much time to writing articles to the press on social, secular, and religious subjects, a practice which he still continues. Later he travelled, visiting many of the provincial towns and cities throughout the kingdom during the lecturing season, as assistant practitioner to Mr. R. B. D. Wells, of the Scarborough Hydro, whose private instructions were invaluable in laying the foundation for the present work at the Leicester Hydro establishment, of which Mr. Timson is the proprietor. Established some seven years, this is now a well-known centre of hygiene and hydrotherapy. Here lectures upon Phrenology are delivered, and classes and consultations held daily, in addition to the constant dissemination and propaganda of these subjects.

Mr. Timson is an exceedingly busy man, and the interest he takes in the various phrenological societies and in all that pertains to the science, is in constant evidence. In April, 1892, he qualified for, and

WAS GRANTED THE DIPLOMA B.P.A.

He is one of the promoters of the Fowler Institute, having taken part in its inaugural meeting, and was early associated with the British Phrenological Association. He is a regular visitor at the annual meetings of the friends of Phrenology at the Fowler Institute, Ludgate Circus, and the B.P.S., London, of which he is a fellow; and has been an earnest advocate and supporter of the latter during its promotion as an incorporated society. In all these connections, from the commencement, Mrs. Timson has been continually associated with him as a member of each of these institutions.

Phrenologically, Mr. Timson possesses an exceedingly active mind. The frontal lobes of his brain especially predominate. He is very observant, critical, cause-seeking, and intuitive; free of verbal expression, an apt character reader, and an able and zealous exponent of phrenological principles. He possesses keen susceptibilities, a mind full of suggestive thoughts and high ideals; and he has well-marked executive powers, is active, zealous, firm, conscientious, hopeful, social, sanguine, exceedingly enthusiastic, ardent, ambitious, aspiring, and sympathetic; and manifests critical acumen and great fervency in expressing his views and expounding his principles.

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The Congress Day is the red letter day for phrenologists' and all who are in sympathy with our subject. Come, then, and join in the delights of greeting and congratulation which will be paramount at Exeter Hall.

## GENIUS.—IX.

BY F. FRAMJEE.

## ILLUSTRIOUS DUNCES.—ENERGY AND PERSEVERANCE.

If the law of the growth of the human brain were sufficiently understood, to determine, with even approximate accuracy, the degree of the discharge of its functional activity, then the problem of illustrious dunces in early age emitting sparks of genius at later periods in life, it would render reliable explanations. Writers and moralists attribute much to energy and perseverance; we, however, can safely remind such thinkers who exhort much, and reason less, that the appropriate basis for energy and perseverance must pre-exist, before their exercise is possible. The accidental association of the fall of an apple could not make Newton think of the law of gravitation if the reflective traits in him were not prominently marked; neither would a big boy's kick "set him to work with a will and determination to vanquish his antagonist as a scholar, which he did, rising to the top of his class." Such salutary reading supplies an excellent example to indolent minds, and gains popular acceptance; but are the facts, their causes, and consequences, correctly explained? We contend that accidental associative correlations are frequently confounded with causes in the true explanation of results. If a mere kick set Newton "to work with a will," why do like causes fail to produce like effects in other boys? Open the pages of Gall's *Functions of the Brain*, and there find amassed a store of facts connected with varying range of activity, from the lower to the higher kingdom, both of structure and function.

Once admitted that mind has a physical basis, and like other things, human organism has its qualitative value; the inquiry loses half its mist.

We can submit a long list of names shewing how men of brilliant talents, almost bordering on genius, have been scolded, reprimanded, punished, nicknamed, not only by teachers, guardians and relatives, but even by their own parents. It is related by Huxley, in his life of Hume, that Mrs. Hume, although shrewd in every respect, considered her son, Davie, "a good-natured creature, but rather *wake-minded*"; and this "weak-minded" man became the founder of a school of philosophy. Isaac Barrow was noted for his proverbial idleness as a scholar. Adam Clarke, when a boy, was "a grievous dunce." Dean Swift and Dr. Chalmers were "stupid and mischievous"; and Sheridan was "an incorrigible dunce." Scott, Chatterton and Burns appear in the same category of stupidity, and were so regarded by minds incapable of understanding the keynote of mental development. Vico, a deep and original thinker on philosophy, mathematics and jurisprudence, failed to cross the *pons asinorum* in Euclid. Hobbes had no aptitude for mathematics. Holmes, the biographer of Emerson, states that the great essayist who exercised immense moral influence, "could not multiply 7 by 12 with impunity."

All these facts, and many more, tend to prove that the fallacy of our present educational system which expects a uniform standard of efficiency, from minds differently constituted, and with varying degrees of activity; and offers prizes, scholarships, etc., as inducements, appears to us as haphazard in the extreme; sacrificing individuals to society, instead of understanding, or attempting to understand, the

physical basis of mind and feelings in their intensities and differentiations.

This doctrine of "the survival of the fittest," a biological law, ought to be excluded from sociological applications; that failures should go to the wall is a consideration unworthy of the age we live in.

If we were purely intellectual beings, the doctrine may hold good; but as we are moral beings also, capable of affection, sympathy and benevolence, it behoves us to point the fallacy of that which to our minds appear as fallacious.

(To be concluded.)

## REPORTS OF MEETINGS.

## THE INCORPORATED PHRENOLOGICAL SOCIETY.

The first meeting of the session was held at 63, Chancery Lane, on October 7th. There was a good attendance.

THE PRESIDENT (Dr. Withinslaw), in opening the meeting, thanked those present for their attendance, and considered it indicative of their enthusiasm for Phrenology. He reminded them of his suggestion for increasing the membership, and trusted all were doing their best to make the scheme a success.

THE SECRETARY read the minutes of the previous meeting, which were confirmed.

Mr. Cox, by request, delineated the character of a visitor (Mr. Stevens), who expressed his surprise that so much could be told, and so accurately, from the exterior of a man's skull.

Dr. HOLLANDER was then called upon by the President to deliver his lecture upon

## "A SCIENTIFIC VIEW OF PHRENOLOGY."

THE LECTURER said that the brain consisted of an inner white substance, composed of nerve fibres, and an outer grey substance, made up of nerve cells. In and through this outer grey substance or cortex of the brain all mental operations took place. Organic life, nutrition, circulation, excretion, secretion, motion, in fact all vital functions, could be carried on independently of the brain cortex; but the manifestation of the mental and moral powers, the affections and propensities or instincts of self-preservation could not take place without it. If the cortex of the brain was not affected, the mental functions would not be impaired, though all other parts of the body may be diseased or separately destroyed. If, however, the superficial grey matter of the brain be injured or destroyed the mental functions were necessarily partly or totally deranged. We thought, felt, rejoiced, wept, loved, hated, hoped, feared, planned, destroyed, etc., all through the agency of the brain. Its cells recorded all the events which transpired within the sphere of the individual's existence, not merely the intellectual knowledge acquired, but also the emotions passed through, and the passions indulged in.

Irritation and mutilation of the brains of living animals could throw no light on the mental aptitudes and dispositions of men nor could the most minute examination of the neuron or brain cell reveal the thoughts or feelings, which were its functions. The phrenologist needed more than a knowledge of Anatomy and Physiology; he should have a perfect acquaintance with human nature, the intellect and character.

of men in all walks of life. Anatomists and physiologists studied the structure of the brain, the phrenologist studied the motive power. That was the science of human life, not merely the science of motion and sensation.

Though the brain may be considered as a unit, it contained innumerable centres, each with a different function representing every one of the mental processes needful for the display of human character. The brain was more complicated, as we ascended the scale of the animal kingdom, the essential differences corresponding to decided differences in function, and the complexity of structure was proportionate to the number of aptitudes displayed.

There were no two skulls or brains alike in form, nor were the characters of any two individuals found to correspond. There was a natural inequality in men, and the difference in character distinguished them from their childhood.

Injury to the head affected one or more mental powers according to the locality of the injury while in other respects the individual remained perfectly sound as shewn in his (the lecturer's) *The Mental Functions of the Brain*. This could only be explained on the principle that distinct portions of the cerebral hemisphere

#### HAD DIFFERENT FUNCTIONS

allotted to them.

Thus injury to the brain in the parietal region led to melancholia; injury to the middle temporal region to irascibility; etc. When, however, the effects of the injury were removed, as by lifting up an indented bone, the patient recovered his mental equilibrium. Similarly, it had been observed that irritation of the frontal cells affected intellectual processes, while suffering of the same part led to dementia, whereas injury of the parietal, occipital and temporal areas left the intellect quite unclouded. In certain forms of poisoning too, such as by alcohol, the highest mental powers were paralysed first, thereby depriving a man of the controlling power over his natural tendencies. Hence some intoxicated men got dejected, others gay, some talked foolishly, others were eloquent, some became effusively benevolent, others furiously maniacal, and so on. All these facts pointed to there being a congeries of centres in the cortex of the brain, not only for the intellectual powers, but also for the emotions and the propensities.

Other proofs of difference of function of the various parts of the brain were in the results of numerous observers, who shewed that certain regions were distinguished from others by

#### BROAD DIFFERENCES IN STRUCTURE,

which necessarily indicated differences of function. Though centre was spoken of, it would be recognized that there being two hemispheres in the brain, each centre or region was twofold, to which fact was probably due the few instances in which a particular centre got injured without any loss of mental power being discoverable.

Every organ of the body increased in size in proportion as it was exercised within the limits of its physiological capacity, and this held good also with the brain. With increased mental work the brain would shew increased growth. In cases where the brain was too small, it would be found that it was not dwarfed equally in all its parts, but especially in the frontal and pre-frontal regions—the parts which manifested the purely human faculties—while the hinder and lower parts were less affected.

As the mental functions of the brain included not only the intellectual aptitudes and moral sentiments, but also the affections and instincts of self-preservation, etc., it was evident

that the measure of the brain volume could not be taken as an index of intellectual capacity only, whether the head be large or small, or the brain heavy or light. There had been

#### MEN WITH LARGE HEADS

famous for their ability, and also some with exceptionally small ones. To arrive at a correct conclusion, it was necessary to compare the relative development of different regions in the same brain. Cephaloscopic investigation had revealed the fact that a high development of a particular region, as compared with the rest of the brain, was associated with special mental powers of which the region in question was the essential basis. As in animals with an extraordinary sense of smell, the olfactory bulbs were enormously developed, so a man of immense intellectual power would be found to have the frontal lobes of his brain remarkably developed compared with the remainder of the cortex.

The size and shape of the brain could be estimated with tolerable accuracy in men, the skull practically representing a true measure of the brain in all normal individuals. The head of a new-born child was from 13 to 14 inches in circumference, that of an adult from 20 to 23 inches. The cranial cavity, and hence the whole contour of the head, enlarged, in the same proportion as the brain increased in size, and this simultaneous enlargement continued as long as the brain grew. This fact shewed sufficiently that the cranium yielded to the brain which augmented in volume. The external outline of the cranium was precisely similar to the brain surface, especially at the age of puberty, the skull then being but about a line in thickness. It must be borne in mind that the skull was a living substance, and in it there was a continual process going on, of absorption, nutrition, decomposition, and new formation of osseous molecules.

#### THE FRONTAL LOBES IN MAN

reached the highest development in volume as compared to all animals. These lobes increased in size as we ascended the scale of animal intelligence, until their surface measured one-third the surface of the whole brain. The frontal lobes of the highest ape were only equal in size to those of the lowest microcephalous idiot; and, as none of the other lobes of the brain in men and animals were so disproportionate, it might be inferred that the frontal lobes contained the centres which were distinctly human—that is of the intellectual operations and moral sentiments. The larger the anterior lobes in proportion to the rest of the brain, the more refined would be the expression of the emotions, and even of the passions, of a man, and the greater control would he be able to exert over them.

The frontal lobes could be divided into two segments—the anterior segment, or pre-frontal lobes, which lay on the orbital plate, and against the forehead up to the line of hair growth; the second or superior segment, extending from this line to a vertical plane drawn from the opening of the ear. The anterior segment may be further divided into a lower portion related to the perceptive intellect, and the upper part related to the reflective intellect.

The superior segment was the region of the ethical and æsthetical sentiments, and was non-existent or very rudimentary in animals; and very small in typical criminals, and in the lower races of mankind known for their barbarous and inhuman dispositions.

Men, like animals, possessed a part of the brain which administered to selfish tendencies or propensities; planted

in nature because they were necessary for the preservation of the individual. Vivisectors had found that after destruction of the frontal lobes in animals, they had lost the inhibitory power over their propensities. After, however, the destruction of the temporal lobes in ferocious animals they became quite good-natured. A large development of the temporal lobes in man was shewn by great width between, and depth of, the ears, and indicated great strength of the animal passions, and of the physiological force of the constitution. When this breadth was balanced by a proportionate development of the intellectual and moral regions the character was strong yet attractive. The

#### STRENGTH OF THE ANIMAL DISPOSITIONS

must not be estimated by the size of the mass of the temporal lobes alone, but it should be compared with the development of the rest of the brain, particularly with the frontal lobes which inhibited or modified the manifestations of the instincts referred to.

The parietal lobes may also be divided into two portions, the upper and the lower, the former being connected with the egotistic sentiments, the latter was intimately connected with the posterior of the temporal convolutions, and manifested similar functions, giving the emotion of fear, or caution, as an aid to self-preservation, acting automatically as it did in the presence of danger. Vivisectors had shewn that electrical excitation of the section of brain in animals corresponding with that lying under the parietal eminences in man, caused an expression of fright, while destruction of this part caused loss of fear and imperception of danger.

The posterior or occipital lobes would be found to correspond with the degree of affection or attachment a man or woman possessed. They seemed to contain the centres which formed the constituent elements of the human affections. The enduring love of parent to offspring necessary for the maintenance of the species; the attachment of husband and wife, of brother and sister, friend and friend, forming the foundations of social life. Those persons who have small occipital lobes were lacking in tender emotion, wanting in affection, and were apt to be stiff and formal.

The principles of Phrenology only required to be made known to the cultured public, and all who took an interest in human nature would study it, and rescue it from its present position as a Cinderella amongst the sciences.

Dr. WITHINSHAW said all must have been pleased with the lecture, and was sure the masterly way in which the subject had been handled would stimulate criticism, and lead to a good discussion.

Mr. MORRELL said he particularly noticed the scientific way in which the lecturer had introduced the subject of evolution. He could find nothing to criticise in so able a paper. He was getting more and more convinced that off-hand reading of character in public was not a true test of the science. Phrenology must be properly studied to be properly acquainted with its proofs.

Mr. WEBB could rather compliment than criticise the lecturer, though he did not agree that the brain and skull stopped growing at a certain age. He believed they continued to grow more or less in certain parts till death. He also thought the lecturer was not correct when he stated that the diminution of brain in old age was a matter for the physician rather than the phrenologist. He thought doctors were not necessarily men capable of scientific research.

Dr. WITHINSHAW said he must say a few words in self-defence—or, in defence of his profession. Where would Phrenology have been to-day but for the doctors—Dr. Gall

and Dr. Spurzheim? The lecturer had spoken of the frontal sinus as though it were a matter of little importance; but he should like to ask Dr. Hollander if he recognized the perceptive region to be mapped out as stated by the older phrenologists. He thanked Dr. Hollander for his interesting and comprehensive lecture.

Mr. Cox asked the lecturer respecting the action of alcohol in stimulating first the gustatory centre and then (by reason of proximity) the irascible centre, with consequent irritation and "fighting condition," why a similar result did not ensue when the gustatory centre was stimulated from other causes, as from indigestion, or from the natural exercise of its functions. He thought the comparative size of the irascible centre would be an important factor in its more or less activity under alcoholic stimulation. A disordered digestion and drowsiness, and, in an alcoholic subject, mawkish sentiment distributing *largesse* to a crowd of children, illustrated the quiet of the one centre during the stimulation of the other.

Dr. HOLLANDER said of course the size of the irascible centre had to be taken into account. He agreed with Mr. Morrell that promiscuous reading of heads in public was not beneficial to Phrenology. In reply to Dr. Withinshaw, he could only say that in his experience he had not found the sinus much of a difficulty, but he always refrained from making definite statements about that region.

The meeting closed with a vote of thanks to Dr. Hollander for his much appreciated paper.

\* \* \*

**BRIGHTON AND HOVE PHRENOLOGICAL ASSOCIATION.**—The first meeting of the sixth session of this association was held on Wednesday, October 8th, at the Y.M.C.A. Lecture Halls, when the President (Mr. J. Millott Severn) lectured on "Practical Demonstrations of Character." This being the first lecture of the session, the lecturer dealt briefly with the history of Phrenology: including the history of this, and the British Phrenological Society, and their connections. He then dealt with the subject of character reading in its elementary stages, shewing that much could be known of a person's character by the mere outline shape of the head. Some heads were decidedly narrow, others wide, long, short, high, low, etc. All these different shapes, he explained, had specific meanings; but as the student became better acquainted with the details and definitions of the individual organs and their influences acting in combination, the subject was found to be more and more useful and fascinating. The society's new quarters, which are in the Chess Parlour of the Brighton Y.M.C.A., afford splendid accommodation, are exceedingly comfortable and convenient, and occupy a central position. There was a fairly large attendance. Three new members were elected, and it is anticipated that the present will be a most important and successful session.

**LEYTON PHRENOLOGICAL SOCIETY.**—The winter session has begun auspiciously. On September 26th, M. Gompertz, Esq., B.A., gave a very interesting and instructive lecture on "The Psychology of Shakespeare." E. H. Kerwin, Esq., presided. Mr. Webb delineated the character of a lady with surprising accuracy. At the close of the meeting a cordial vote of thanks was given to the lecturer. There was a good attendance.

On October 10th, the meeting was conducted by the

President (Rev. H. Moulson), who spoke of the value of Dr. Hollander's *Mental Functions of the Brain* in the highest terms, and informed the large audience present that the Doctor's new book, *Scientific Phrenology*, would be published shortly. He had much pleasure in introducing Dr. Hollander as the lecturer of the evening, his subject being "How to Estimate the Mental Powers of Man by His Brain Organisation."

Dr. HOLLANDER gave a lucid account of the relationship of the bones of the skull to the brain convolutions, and of the difference between the cranio-cerebral developments in men of eminence in theology, science and art, and various criminals. He illustrated his remarks by lime-light portraits and diagrams of skull and brain. Among the portraits shewn were those of the Bishop of Oxford (Dr. Paget), the late Bishop of London (Dr. Creighton), the virtuous negro, Eustache, the parricide Martin, Burton the traveller, Wilkie Collins, Lorenzo de Medici, F. R. Havergal, Lord Tennyson, Mrs. Browning, Warren Hastings, Talleyrand the statesman ("master of deception"), Edgar Poe, Lord Nelson (small Caution), George Taylor, pugilist, Louise Michel, the Prince Consort, Queen Victoria, etc.

At the close of the lecture a vote of thanks was proposed by Mr. Webb, and seconded by Mr. Gompertz. Evidently the Leyton public are not without the means of learning something about Phrenology. It is to be hoped they will continue to profit by it. Among those present were the Rev. C. Edmunds, M.A., Drs. Aldrich and Thomas, and Councillor Trumble, Mesdames Davenport and Lewis, and Messrs. E. R. Alexander, E.C.C., R. B. Duncan, L.S.B., E. T. Andrews, B.A., Richman, Cooke, Larkin, Chapman, Hayes, Thornton, etc. Mr. Vince kindly lent and manipulated the lantern for Dr. Hollander.

Cultivate that part of your nature that helps you to see the bright and mirthsome side of life. So shall you be enabled to shed many of life's troubles, as the plumage of the bird sheds the rain. But discourage all tendencies to find amusement in anything that is harsh or uncharitable, or impure, and thus do your mite towards ridding the world of many of its thorns and weeds, planting velvet-leaved pansies of loving and happy thoughts instead.

Knowledge is like the mystic ladder in the patriarch's dream. Its base rests on the primeval earth, its crest is lost in the shadowy splendour of the empyrean, while the great authors who for traditional ages have held the chain of science and philosophy, of poesy and erudition, are the angels ascending and descending the sacred scale, maintaining, as it were, the communication between man and heaven.—*Lord Beaconsfield.*

The expression which any passion or emotion temporarily gives to the features, tends, by constant repetition, to become permanent. A scowl or a frown recurring frequently, and for a considerable length of time, fixes its distinctive lines upon the face, perpetually overshadowing its beauty like a cloud. So care, sorrow, and remorse stamp their respective impressions upon the countenance and become permanent traits, which can be eradicated only by the action of opposite influences.

## ANSWERS TO CORRESPONDENTS.

CONDUCTED BY JAMES WEBB, F.B.P.S.

Q.H.J.E.—The "slowness in learning" you refer to in the young lady you describe is certainly not due to any weakness of nerves, but rather to her want of Individuality and Form. In learning music those organs are very important, as are also Size, Weight and Locality, especially in learning to play the piano at sight. The score requires not only good eyesight, but ability to see shapes, sizes and position. Expression is aided by a good development of Weight. Tune is of far less importance in piano playing than it is generally supposed to be.

Your description of the young lady, too young to marry at present certainly, is very favourable. To say more would compel me to discuss the things you name more fully: space forbids.

I cannot describe the two lawyers you refer to without seeing their portraits. From your description, I judge that A. has the better shaped head, and ought to be able to argue better than B. A. ought also to be more agreeable and persuasive than B., and less offensive to the witnesses under cross-examination. B. has great powers of observation, and ought not to be so forgetful as you have observed him to be. Perhaps his forgetfulness is due to his art.

The great meeting at Exeter Hall on Monday, November 10th, will be the largest ever held upon the subject in that historic building. Be sure you are there to see it.

Phrenology is advancing by leaps and bounds. If you attend Exeter Hall on the evening of Lord Mayor's Day, you will see the measure of one year's progress, and note not only the increased numbers, but the growing enthusiasm of those who attend, and the cheery optimism which will appear upon the smiling faces of all.

Gluttony is a great and desolating evil; it is taught to children so early that they never learn the value of simplicity and temperance in diet. They are stuffed and surfeited, and their appetites perverted long before they leave their cradles and venture into the streets alone. They are eating at all times of the day, and nearly every hour of the night. If a child wakes from an unquiet slumber feeling feverish and fretful, the mother thinks it must have something to eat to hush its cries. If it stumbles over a chair, it must be fed to keep it quiet. If it learns to count five or ten, or to say A or B, or tell who were the first man and woman, a rich piece of fruit cake or mince pie is the welcome reward. His appetite increases with years—he goes out into the world, enters society, eats, drinks, overtakes his digestive organs; robs the brain of its energies, becomes a gross sensualist, transmits his own rank and beastly appetites to his children, and finally dies. Behold the vast armies of dyspeptic young men and women in this country, all made so by their long-continued violation of the laws of life. Dyspepsia is mowing down thousands every year, and destroying some of the best minds in the land.

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December 2nd.—"Celebrities I Have Met," by J. Millott Severn, Esq., F.B.P.S.

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" 19th.—"Gambling," by Mr. Thrupp.

" 26th.—Phrenological Reading, Miss Clark.

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November 5th.—Lecture on "Physiognomy," by R. D. Stocker, Esq.

November 19th.—Election of Officers, and Phrenological Address.

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November 5th.—Public Lecture.

LEICESTER.—LEICESTER PHRENOLOGICAL SOCIETY, Phrenological Institute, Museum Square, New Walk. Meetings every Thursday at 8 p.m.

LEYTON.—LEYTON PHRENOLOGICAL SOCIETY, Congregational Lecture Hall, Grange Park Road. Fridays at 8 p.m. Admission FREE.

November 14th.—"The Principles of Phrenology," by J. F. Butler-Hogan, Esq., B.A., M.D.

November 28th.—"The Balance of Power," by J. B. Eland, Esq.

**F**OR SALE.—"An Examination of Phrenology," by Thomas Sewall, M.D., 8 engravings, half price, 1s. 6d.; "Slade's Colloquies" (Phrenological, by Slade, M.D., etc.), 1s. 6d.; Combe, M.D., on "Infancy," 1s. 6d.; "Horæ Phrenology," being three phrenological essays by John Epps, M.D., 1s. 6d.; "Phrenology, Psychology, etc.," by an introvisor, illustrated, 1s. 6d.; "A Manual of Phrenology," by De Ville, variety of illustrations, 1s. 9d.; "The Physical Basis of Mental Life," by R. Noel, illustrations of skulls, brains, 1s. 9d.; "The Anatomy of the Brain Explained," twelve engravings, by Sir C. Bell, 2s. 1d.; "The Anatomy of Expression," by Sir C. Bell, illustrated, 2s. 6d.; "The Functions of the Brain," by David Ferrier, M.D., with numerous illustrations, 5s. 9d.; "The Localization of Cerebral Disease," by Ferrier, M.D., etc., illustrated, 2s. 1d.; Abercrombie, M.D., on the "Diseases of the Brain," 1s. 6d.; "The Intra-Cranial Circulation and its Relation to the Physiology of the Brain," by J. Coppel, M.D., illustrated, 2s. 1d.—All post free at these prices from JOHN HARFORD, 157, Cambridge Road, London, N.E.

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# THE POPULAR PHRENOLOGIST

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VOL. VII. No. 84.

DECEMBER, 1902.

ONE PENNY.

## THE POPULAR PHRENOLOGIST.

DECEMBER, 1902.

### NOTICES.

Wholesale Publishers: L. N. FOWLER & Co., Imperial Arcade, Ludgate Circus, London, E.C.

The scale of charges for advertisements may be obtained of the Honorary Manager of Advertisement Department, Mr. J. MILLOTT SEVERN, 68, WEST STREET, BRIGHTON, to whom all accounts for Advertisements must be paid.

All Advertisements must reach the Hon. Manager as above, on or before the 12th of the month before it is required to appear; and if proofs are required, two days earlier.

All matter for the Literary Columns must be sent to the EDITOR, "POPULAR PHRENOLOGIST," c/o British Phrenological Society, 63, Chancery Lane, London, W.C.

Correspondents are particularly requested to note that the different departments are separate, and will save delay by writing to each only on its own business.

### EDITORIAL EFFERVESCENCE.

The optimism of the P.P. has once again been verified. The Congress gathering was the largest and most influential of its kind since the inauguration of this annual reunion. One more step onward has been taken; one more triumph has to be recorded. The future outlook is brighter, and the hopes of the workers are higher than at any previous congress. There was possibly less demonstrative enthusiasm, but this was probably due to the more serious business-like mood of the meetings. I will not touch upon the details which are reported elsewhere, but may say that the time seemed all too brief for the business of the day. It will be a matter for serious consideration in the future whether or not an extra morning sitting may not be desirable.

There were several phrenological workers present who visited the Congress for the first time, notably Herr Cohen, who has just returned from a four years' tour of America; Mr. B. Short, of Bristol, a well-known and enthusiastic worker in the West country; and Mr. Roscoe, of Manchester, who holds aloft the phrenological banner in that great city of the North. At the same time, there were many absent whose presence would have been welcome, such as Mr. Elliott, Mr. Rudd, of Ilfracombe; Mr. W. A. Williams, Mr. J. Allen (St. Anne's-on-Sea), Mr. Durham, absent through illness; Revs. F. W. Wilkinson and George Freeman, and Mr. D. E. Samuel. These "familiar faces" were, alas! absent, and they were missed; but other congresses are coming when all, we hope, will be there.

The Technical Instruction Class, arranged by the Council of the British Phrenological Society, commences operations on Monday, December 1st. Any person not having sent in their names, but desirous of joining the class, should attend at the B.P.S. office, 63, Chancery Lane, London, on the

above date at or before 7.30. The instruction is arranged in three courses of ten lessons each. Fee, one guinea per course, payable at the commencement of each course. The class is held weekly on a night suitable to the majority of the students, to be decided at the above meeting. Full particulars may be obtained by writing or calling as above.

\* \*

Other courses of special instruction have also been arranged. Dr. Withinshaw, whose anatomical dissections of the human brain have been so splendid a feature of the Society's operations during the past three years, has again promised to place his services at the disposal of the Council. A series of three evenings are to be devoted to similar demonstrations as hitherto. The fee will be 7s. 6d. for the series, and as soon as the minimum number of applications are received the times will be arranged. As with the Technical Instruction Class, and the following special class, non-members of the Society may join equally with members at the same fees.

\* \*

A further special class will be held under the direction of Dr. Hollander, who has also kindly placed his services at the disposal of the Society for this purpose. A series of three special lectures upon the Localization of Mental Function in the Brain will be delivered with special reference to the phrenological position. The fee will be 7s. 6d. for the series, and the times will be arranged as soon as the necessary applications from intending students are received. The fees from all these classes are to be devoted to the work of the Society, all the work being entirely honorary. I trust large numbers will avail themselves of the privileges which are afforded by these special arrangements.

\* \*

Mr. C. Burton, of Birmingham, has a prolific pen. He has recently published a work upon Temperance, and the classification of the people with regard to this question. It should be of use to temperance speakers and others. In *The Optical Lantern Journal* he shews in an instructive article the phrenological and psychological reasons why the "Magic Lantern" is so effective an instrument for conveying information to the people. I am pleased to note Mr. Burton's efforts in these directions are securing acceptance.

\* \*

Through an oversight an error has crept into Mr. Hubert's advertisement in our advertising pages, the number of his office in Oxford Street being given as 3 instead of 23. I must apologise not only to Mr. Hubert for this inadvertency, but also to such of my readers as may have been misled through the error. Mr. Hubert is still at the address where for many years he has been "at home" to his clients. London has but few professional phrenologists, but among the number Mr. Hubert takes high rank,

## THE PHRENOLOGY AND PSYCHOLOGY OF LITERATURE.

BY W. GEO. WHEELER, L.P.I.,

*Author of "Phrenological Helps," etc., etc.*

ARTICLE NO. 10—"SCIENTIFIC PHRENOLOGY."

BY BERNARD HOLLANDER, M.D.

The very educational nature of Dr. Hollander's treatise on Phrenology, and the broad, up-to-date, scientifically acquired knowledge upon which it is essentially based should give it an unmistakable place in the first rank of educational literary production. It is at once clear, understandable, and profoundly interesting, free from the tangled mesh of technical terms and abstruse mystification of words so often apparent in works of a scientific character. The production, revealing throughout the gifted author's wide investigation of brain lesion, clinical and pathological; his close perceptive studies and philosophical deductions in connection with criminal types; his accepted definition of the simplest classification of the temperaments, conjoined to the very splendid and many-sided evidences of brain function, is in very truth a grand text book of phrenological science. The evidential facts accumulated and systematized are admirably simplified by a large collection of fine photographic plates, shewing remarkable comparisons and opposites, illustrating the external evidences of the phrenological system, founded upon "a correct estimate and comparison of the

### RELATIVE DEVELOPMENT OF BRAIN MASSES."

The photographs of celebrities in various periods, and from many departments of mental and moral life, with an addition of several criminal types, should, from their very arrangement and comparison, be sufficient to convince any ordinary individual of the truthfulness of the thesis advanced. For instance, Lorenzo De Medici, statesman and poet, of ethical character; Dr. Barth, the missionary, with his very full pre-frontal and frontal lobes; John Wesley, moral reformer and philanthropist, leader of Methodism, with his beautiful high and broad forehead, and Elizabeth Barrett Browning, the poetess, with her lofty brain and splendid organs of Ideality, stand out in striking contrast to those of Galishwe, a Bechuanaland rebel chief, with a proportionally heavy base of the brain, and meagre development of frontal lobe; Robespierre the revolutionist, so deficient in benevolence and ethical instincts; Democritus, the atheistical Greek natural philosopher, with a decided flatness in the region of the religious organs; and Thurtell, the murderer, with his large temporal lobes of the brain and small restraining forces. The plates of skulls, in which comparisons and contrasts are again presented, are excellent, and the student may perceive at a glance the differences of formation—the criminal's skull totally unlike that of the virtuous, and the idiotic in no wise resembling the normally developed.

### PHILOSOPHICALLY AND SCIENTIFICALLY

the doctrines of Phrenology are presented in logical sequence, preceded by a few timely remarks respecting hereditary transmission, inherited tendencies, and the grave moral

responsibility resting upon parents. The first fundamental principle, to which we can refer, is that "each primitive mental power depends on a special cerebral part," proven from the fact of very marked differences in the aptitudes and propensities of animals, and the remarkable variety of faculties in man, necessarily requiring for their manifestation specific brain centres; that in individuals of the same species there are different degrees of mental power which would scarcely be expected were the brain acting as a whole; the fact of genius centring itself in a few faculties alone, and in cases of idiots, shewing at times talent in some one special direction, although "incapable of comprehending a single abstract idea." All these, as well as other points, are fully presented, by a close process of reasoning and accumulated facts, giving indubitably clear evidence in favour of special cerebral parts for the manifestation of particular mental faculties. Herein we have an important phrenological doctrine

### LOGICALLY DEFINED AND ATTESTED.

The author gives some startling facts evidential of the special brain centres. We will briefly refer to that of the lower segment of the parietal lobe, through which organ is manifested the emotion of fear. He points out that the comparative development of this brain centre is greatest in those who shew timidity, sense of danger, or suffer from severe mental depression, drawing further attention from photographs to the striking contrast between the poet, Edgar Allan Poe, who suffered from melancholic depression, and William Pitt, the statesman, who indulged in sanguine speculations. The head of the poet shews remarkable width across the lower parietal area, while that of the statesman is "high in the parietal region, but narrow across the lower parietal area and temporal bones." The author also compares the head of Thomas Chatterton, the poet, who committed suicide, and whose head was immensely large in the region of the organ of Cautiousness, with that of the fearless Admiral Lord Nelson, who, we understand, greatly lacked caution in his private life. Dr. Hollander, referring to excessive brain development in this direction, says "the increased anxiety is due to a hyper-excitability of the nerve centre in question, which in its turn interferes with the action of the other cerebral parts." It cannot be doubted that abnormal or unusual activity of the brain in one direction, affects the healthy activity in a measure of many cerebral organs, retarding

### THE NATURAL MANIFESTATIONS OF THE MIND.

Dr. Hollander shews that "the mental derangement varies according to the area of the brain affected," and that in cases of injury "those surgeons who recognized the locality of the disease were able to benefit their patients" in an especial manner. He points out, by quotations from authorities, that "tumours growing under the parietal eminence, that is the central parietal area, are accompanied by symptoms of melancholia." The scientific facts are apparent, it remains therefore to construct upon an equally sound basis a more complete system of remedial recommendations, for the benefit of those mentally depressed, so that by understandable methods cures may be more often and readily effected by the mental efforts of the sufferers themselves.

The chapters on the "Brain Organisation of Women," "The Education of Children," and the "Psychology of Criminals" are of great interest, and could only be treated of in separate articles. The work supplies a definite means of study, and will prove an immense boon to students of mental science, as well as advance the progress of Scientific Phrenology.

## JOTTINGS FROM MY NOTE BOOK.

BY OUR CANDID CRITIC.

The great day of the year (phrenologically) has come and gone; the orators have let forth floods of eloquence; and we can now form an estimate of the value of Congress, 1902. There was not such a large attendance at the afternoon Conference as usual, consequently there was a lack of that magnetism and enthusiasm which has usually characterized this assembly. The reports of societies were, on the whole, somewhat tame, the solitary exception being the Brighton Society. We were pleased to make the acquaintance of Mr. Short of Bristol, and to hear of the work in the West.

\* \*

The first resolution on the agenda was the scheme of agencies which had been drafted by a committee of the Council. It was introduced by Mr. Dutton, who had brought forward the matter by resolution the year previously. The scheme, when matured, is bound to create a much greater interest in the phrenological movement; but, though ultimately carried, it was not received with that enthusiasm which one might naturally have expected. Mr. Wilson of Manchester and Mr. Parish of Birmingham strongly favoured the scheme; but other speakers felt that they had not had time to fully consider the scheme; and there was something to be said from this standpoint.

\* \*

Dr. Withinshaw, the President, desired a fund for the establishment of a Phrenological Institute, and pointed out very clearly and methodically what was needed. His resolution was carried unanimously, and several donations were promised, Miss Higgs leading off with a guinea.

Mr. Timson's motion for an organizer or missionary for the provinces was deemed unnecessary, as such work would be included in the agency scheme; but the motion for registration moved by Mr. Taylor of Morecambe and the resolution by Mr. Roe-Orgill both received the assent of the Congress.

\* \*

The great event was the evening meeting. The audience was large, the speakers able, and the delineations good. The President opened well with a valuable epitome of the principles on which Phrenology is based. His reference to the recent speech of Dr. Ferrier was very apt, and his statement that "Phrenology is as ready to stand the test as any other science" was particularly good.

Mr. Hubert followed with an interesting delineation, which was notable for details, admitted to be accurate, and was characteristic of the delineator.

\* \*

The next speaker was the Rev. H. Moulson, of Leyton, and right well did he acquit himself. After referring to the recent criticism of Phrenology by an anonymous writer in the *Daily News*, he dealt with the necessity of doing our utmost to convert what he facetiously described as "the

authorities," *viz*, the doctors and the parsons. A capital hit was the remark that "Phrenology is one of the best labour-saving appliances I know." The rev. gentleman knows how to handle a popular audience.—Miss Higgs followed with an interesting paper, which dealt with Education and the idea of developing a Phrenological College; after which Professor Severn gave three delineations of character to the entire satisfaction of the individuals examined, and their friends.

\* \*

Mr. Webb followed with some reminiscences, which were both entertaining and instructive. In delineating a clergyman on one occasion, the patient was startled to hear that he was not married. "How do you know that?" said the clerical patient. "I know by your 13½ inch collar," was Mr. Webb's reply.—Mr. Cox next gave some "Practical Illustrations." Four youths and a lady came on to the platform with their hats off and tapes tied round the cranium. On the wall were two diagrams of the brain and skull. Mr. Cox's object was to shew that scientific phrenologists did not rely on bumps but on brain forms, which he illustrated by means of the diagrams and human heads. The experiment would have been more readily grasped by a popular audience had the types of heads been better contrasted.

\* \*

Dr. Hollander was chiefly autobiographical. After stating how he first became acquainted with Phrenology, he traced his experiences in the dissecting-room and hospitals, and his pursuit of the subject on scientific lines until he had been led to write a text-book, which he trusted might be of use to the phrenologist of the future.—Mr. G. E. O'Dell began by stating that this was one of his days of depression. He held that we should be modest in our claims, and that all phrenologists should take themselves seriously. Mr. O'Dell is a practised speaker, but, if he will pardon the retort, it would not do to take him too seriously.

\* \*

Mr. Dutton gave the next delineation, which was admitted to be quite accurate by the lady herself and a friend in the audience.—Mr. Morrell in his address dwelt upon the importance of Phrenology in detecting the true from the false.—Delineations of a lady and gentleman by Mr. Timson, of Leicester, gave great satisfaction, after which Mr. Burton addressed the meeting. "The more I study Phrenology, the more I am impressed with its importance and relation to human life and experience"; "Phrenology will make indefinite thought definite," were two sentences that shewed the philosophical attitude of the speaker's mind. "He would have liked to criticise each speaker, and shew why they pronounced the opinions they did" would have been interesting to the Birmingham speaker and London audience: but how about the respective speakers? It might not have been quite so enjoyable to these.

\* \*

Altogether the meeting and Congress may be described as quite a success, and it is gratifying to find Phrenology so ably advocated and illustrated a century or more after the founder's introduction of the same.

## THE TRAINING OF CHILDREN.—VIII.

BY ESTHER HIGGS, F.F.P.I.

### PSYCHIC INFLUENCES.

Healthful physical surroundings are, as I have so often stated, absolutely essential to the well-being of the children; but none the less important are the mental influences which have their corresponding impress upon the more or less sensitive minds of the little ones.

We speak of certain atmospheric conditions, such as the electric, when we say "There is thunder in the air"; we notice the east wind unpleasantly, or we remark upon the balmy south wind; we feel exhilarated by the sea breezes, or depressed on account of a fog-laden smoky air. Just so is it with the moral atmosphere; inspiration or depression is often the result of unseen but real influences acting upon sensitive natures. How, then, can we make sure of a clean, pure, healthy and invigorating mental and moral atmosphere for the children? This can only be done by taking great care that all those who associate in any way with the little ones are fit and proper persons for that association. Let us analyse that fitness—first with regard to the domestic servants, and especially with

#### THE CHILDREN'S NURSE.

The latter requires to have a sympathetic insight into child-nature, so that she may intuitively understand the many little needs, and be ready to supply them; she should be thoroughly healthy both in body and mind, and possess in good measure kindness, patience, and a bright, cheerful manner.

Children, as a rule, exercise freely their organ of Imitation, and thus it comes about that the gestures, mannerisms, and even the tones of voice, as well as the very words of those about them are copied instinctively by these little human registers.

Bearing this fact in mind, we can easily see how necessary it is that the objects of their imitation are worthy of being thus reproduced.

It is sad, indeed, to see the loss of self-control in the adult being copied by the child. Notice a little girl with large Imitation playing with her dolls, and you will often have an exact representation of the way in which she is spoken to by her mother, sister or nurse, as the case may be. Sometimes it is in impatient, irritable tones that she gives her dollies instructions; or we hear with pleasure the gentle reassuring voice telling Dolly not to be frightened, and giving simple explanations of her most reasonable wishes. What a commentary this upon

#### THE POWERFUL INFLUENCE OF EXAMPLE,

and how careful we should be that the children see and hear only such things as are fit subjects for their imitation.

Then, again, not only may tones of voice and manners be copied, but even habits of thought may be acquired which sometimes have a permanent influence on the child's after-life. Consider, for example, how easy it would be to sow the seeds of doubt, distrust or scepticism in a critical young mind: or, easier still in some cases, to develop superstition. But the children are quite as susceptible to true religion; it is only *we* who are less apt at teaching it. Yet, happily, there are many instances upon record, and more still unknown to the world, in which the faithful nurse, the wise and loving teacher instilled into young minds those principles of loyalty to truth and righteousness and devotion to duty which were destined to bear fruit in after-years, and become manifest in

lives and characters at once a blessing and an inspiration to their fellows.

Upon no account allow your child to be under the influence of one who is not strictly truthful, or he will begin to think that truthfulness is not of great importance after all. It is easy to understand how the

#### MORAL DETERIORATION OF CHILDREN

may be induced by the companionship of unscrupulous or indifferent people. Therefore, the moral tone of those who associate with your child must always be a matter of concern.

Then, again, the element of *fear* is one of those qualities of mind with which we ought to deal very carefully; for the rough and ignorant awakening of this instinct is often followed by disastrous results.

A very painful example of this recently came under my notice. A highly sensitive little child, having a large and over-active organ of Caution, was one night being put to bed by a thoughtless young servant-girl, who, being anxious to start off for her "evening out," said to the child, rather roughly, "Now, you must lie quite still, or the Bogey-Man will come and gobble you up." Heedless of the awful effect of her words, the careless girl went out to spend the evening. By-and-bye, the mother came upstairs to have a peep at her sleeping darling; but her dismay can well be imagined when the little boy was found to be cowering under the bed-clothes in abject terror, a cold sweat breaking out upon his forehead, and his teeth chattering so much that it was some time before he could tell the cause of his fears, lest that "dreadful Bogey-Man should come and gobble him up." Poor little child! The terror of that awful night had indeed worked havoc; for the mental shock induced diabetes, and in a few short months the little sufferer died.

He was but one of many victims to the cruelty of ignorance. Others there are who take with them through life

#### THE SCARS OF THESE PSYCHIC WOUNDS

carelessly inflicted upon their tender susceptibilities in early life.

Of course children differ very much in this respect. You might threaten some children with a dozen bogey-men, and they would look at you with defiance or contempt; but to day nervous sensitiveness is the far more common mental attitude, both of children and of adults, and the psychic influence of others is something to be reckoned with.

Each child requires individual understanding, so that the influence he especially needs may be in some measure provided, and his mental and moral training may go on almost unconsciously between the intervals of those times of specific and definite teaching.

Briefly, then, make it your business to ascertain what influences are surrounding your child from all quarters; what is the effect of those influences; and endeavour as far as possible to remove those which are not beneficial, to supplement the imperfect; and to introduce those elements into his environment which are specially required, so that the peculiar needs of his character and mentality may be supplied with as little friction as possible.

*The Phrenological Annual* for 1903 will be published during the month by Messrs. L. N. Fowler & Co. This annual is usually splendid value for the price charged—6d. Among other articles there is to be one by our esteemed contributor, Mr. Webb, who has prepared an article on *The Will*, a subject to which he has devoted much attention.

## PHRENOLOGICAL CHARACTER SKETCH.

BY J. MILLOTT SEVERN F.B.P.S.

MR. DAVID DEVANT,

FAMOUS MAGICIAN, CONJURER, AND ILLUSIONIST.

Mysteries! mysteries!! mysteries!!! How sedulously do the people of all nations pursue the mystical and suppositious. Attach some sort of mystery to anything whatever, and it is sure to arouse interest and inquiry. Curiosity and mystical belief is not all on the side of the Orient. The observant, sober-minded, practical Briton; the stolid, cautious, intuitive Scot; the credulous, social, enthusiastic Irish; the sensitive, wondering, thoughtful, poetic Welsh, are all more or less taken with it. On this account perhaps no sort of entertainment has held its own so well as has the Egyptian Hall mysteries. A sight-seeing visit to London is incomplete without a visit to Maskelyne and Cook's. It could not, however, have attained to the reputation it has, as an unique entertainment, and have stood the test of nigh upon thirty years, had not exceptional genius been associated with it. One of the most interesting characters among celebrities whom I have had the pleasure of personally examining is Mr. J. Nevil Maskelyne, my phrenological sketch of whom appeared in our June issue, 1899.



MR. DAVID DEVANT.

Desirous of knowing the characteristics possessed in common by two of the recognized leading magicians of the day, I lately obtained an interview with Mr. David Devant, who for twelve years has been associated with Mr. Maskelyne at the Egyptian Hall, London, and who is now the managing partner of the Maskelyne and Cooke provincial company. It is highly interesting to note that, though differing in character in many respects, yet the qualities necessary to expertness in magic and illusionary performances peculiarly correspond.

Whatever the other qualities—social, aspiring, moral, or intellectual—may be, five qualities at least must be prominent

in the expert magician and illusionist—*viz.*, a powerful development of Human Nature, or Intuition, large Weight, Individuality, Causality, and Cautiousness, combined with but moderate Secretiveness. These organs are remarkably manifest in both Mr. Maskelyne and Mr. Devant.

It will be seen by the accompanying portrait of Mr.



MR. J. N. MASKELYNE.

Devant (likewise that of Mr. Maskelyne, a small photo. of whom we here reproduce) that there is marked prominence in the centre of the upper part of the forehead in the position where the hair commences its growth. The organ of Human Nature is here located, and is powerfully developed in each of these gentlemen. Their large Causality widens out the upper part of their foreheads. The prominence in each at the root of the nose indicates large Individual-

ity; and the fulness in the centre of the eyebrows shews large Weight. Their large Cautiousness is shewn in the width of the upper part of the side head towards the back; and their smaller Secretiveness is shewn in the narrowness of their heads below Cautiousness.

Powerful Human Nature gives great sagacity, penetration of mind, intuitive insight into character and into what appears to be mystical and occult. Large Individuality, combined with other well-developed perceptive, gives keen perceptive discernment, capacity to deal with and notice details, scientific acumen, practicality. Large Causality—ability to trace cause and effect, philosophize, reason, plan; and combined with Individuality, the perceptive, and well-marked Constructiveness, Ideality, and Comparison—inventive and creative ability. Large Weight gives physical dexterity, manipulative talent, and aptness in sleight-of-hand performances. It will be thought that Secretiveness should be large, to give the deceptive element in accomplishing illusionary feats; a fair amount of it assists individuals in comprehending Nature's secrets, but large Human Nature better answers the purpose of the illusionist. With too much Secretiveness he might be tempted to rely too much on ordinary cunning instead of artistic and scientific skill. His safeguard is in the possession of but moderate Secretiveness, large Cautiousness, much practical experience, intuitive knowledge and manipulatory ability.

Mr. Devant possesses a large head—circumference,  $23\frac{1}{2}$  inches; length, 8 1-10ths inches; width at Cautiousness, 6 3-10ths. In addition to the qualities mentioned which distinguish him as an exceedingly clever conjurer, he possesses a very sensitive, ambitious, aspiring mind, great Cautiousness and prudence, strong social and domestic qualities, much self-possession and a fair amount of confidence, though more would be an advantage. Large executive organs and Firmness, giving persistency, perseverance, and determination; excellent planning, organizing and reasoning powers; a masterly insight into character and motives, and is not, therefore, easily deceived. Has marked scientific, analytical, creative and inventive abilities, artistic tastes, business capacity, and much practical judgment. More Language and Hope, and even less Cautiousness, would be an advantage.

## LESSONS IN PHRENOLOGY.—LXXXIV.

By JAMES WEBB, F.B.P.S.

## PHRENOLOGY AND EDUCATION.—(Continued.)

Whether it be true or no, I have been told that the German education authorities have so subjected all their elementary schools to a fixed time-table that the Education Secretary can inform a visitor what any class in any school is occupied with at any particular moment. Similar lessons are given in all of them at the same hour of the day.

This may not be absolutely correct; but it is of little consequence whether it be so, so far as my present purpose is concerned. It presumes that all the children throughout the country should have similar instruction, if in similar classes.

At first sight, the non-phrenologist, especially if he be in possession of a large organ of Order, will look upon this as an ideal scheme. Well, it does appear methodical; but, unfortunately, the first principle that must be found in any good system of education is violated by it. That principle, so strongly insisted upon by the great educationist, George Combe, is that education ought to be primarily concerned with the

## HEALTHY AND HARMONIOUS DEVELOPMENT OF THE INDIVIDUAL.

I have been continually reminding the reader that children are exceedingly diverse not only in educability, but in disposition; and unless the needs of every individual faculty of each individual pupil be taken into account by the teacher, no child can be said to be under suitable instruction. Hence, another principle: *Every faculty must be exercised in proportion to its needs.* It would be as rational to tell the destitute to be "clothed and fed," without affording them any help, as it is to tell a pupil to become intelligent, charitable, just and respectful, who has weak organs in the intellectual and moral regions. Any one organ may require far more attention in one person than it does in another person; and no organ can act as a substitute for another. Be it large or small, for example, the organ of Tune can never supply the deficiency of another organ, be it Number, Imitation, Colour, etc. Neither can Colour, Locality, Form, Tune, or other organ supply the place of deficient Number. In the same manner, it may be pointed out that the feelings and sentiments can never take

## THE PLACE OF THE INTELLECTUAL FACULTIES,

nor can they, on the other hand, make up for the lack of any propensity or feeling, or generate a different disposition from that with which they are innately endowed. A person, whether man or boy, may have a great capacity for learning, but he is not on that account either sympathetic or honest. He may have a great aptitude for science, or art, or for both, but this will not prevent his being vain or proud, brave or cowardly, hopeful or despondent; indeed, the feelings and intellect bear no necessarily direct ratio with each other's development in any one person; therefore, in proportion to the number of pupils in a class, so is the aggregate difficulty of its instruction, on account of the variety of character and ability of the children composing it.

I have made these observations as explanatory of the remark, which some of the readers of the P.P. may have been struck with on reading the last "lesson," that the

importance that the "time-table" has assumed is an "error." Up to the present the time-table has never been able to provide for the

## DIFFERENCES IN THE PUPILS

that have just been referred to. Hence the necessity of the teacher having a free hand to vary his time-table according to the needs of his pupils. It will be said that many teachers could not be trusted to use such a privilege to the satisfaction of their managers. If this be so, then replace them with such as can be trusted. But there are two or three greater difficulties to be faced. The classes are too large; many of the teachers have neither natural nor trained aptitude for the work—that is to say, they have no teacher's certificate of competency; and last, and equally important, they would be unable to diagnose, at sight, the special characteristics of their pupils. To expect a teacher of high qualifications to deal with a class of *sixty* children as their needs require, is to expect the impossible. And yet I heard an M.P. state, at Romford, in 1902, that we are moving too quickly in our educational work. He admitted that he had been to school when a boy, and that his greatest delight was to "cram" his pockets with cock-chafers, and let them out for the amusement of the other boys in the schoolroom, and to the annoyance of his teacher. He seemed to think he had said a clever thing! I think his Essex constituents might change him for

## A LESS AFFECTED SIMPLETON.

Why simpleton? Because he said he knew nothing of the subject of education till the Bill now before Parliament was brought in! We are far away, I fear, from such a scheme as would remedy the three faults I have just referred to.

The third difficulty is most pertinent to our present purpose. Given all the differences of ability, etc., in a class of children that have been referred to, and no intelligent person disputed their existence, it is clear that teachers should be acquainted with some method of diagnosing these differences. If anyone tells me that any method outside Phrenology can provide him with a means of doing this I have no hesitation in denying its existence: and I as unhesitatingly assert that a teacher possessing the necessary capacity, and availing himself of the best means for studying the subject, and giving himself suitable opportunities for practising it, can qualify himself to diagnose such differences. This apparently impracticable qualification can be acquired; and *will* be acquired as soon as

## A THOROUGHLY SUITABLE EDUCATION

is demanded for each individual child. But not till that happy day shall arrive will the dawn of the educational millennium dispel the great ignorance that afflicts the human race.

Then the teachers themselves will be appointed to work as congenial to them as to their pupils. The mathematician will teach mathematics, the grammarian will teach language; the artist, art; and the physicist, chemical physics. And they will not be able to force their wares on pupils who require philosophy and morals in preference. Neither will they fall into the error of thinking that the study of one subject is of much value in the study of others. Mathematics and Language undoubtedly can do much in the cultivation of the reasoning powers—especially the powers to reason *on those subjects*, but a man may be a clever logician without any knowledge of them whatever. Natural Science, Chemistry, Physics, Natural History, inclusive of Botany, and Phrenology, and many other branches of knowledge, are, mentally, equally as valuable in this particular, and far more universally valuable in daily life.

## GENIUS.—X.

(Concluded)

BY F. FRAMJEE.

## HEREDITY.

In previous articles we incidentally expressed cursory opinions on hereditary traits; it is necessary to understand briefly the laws of the transmission of character, and their application to the nature of Genius.

From Gall to Galton we have a huge collection of facts and their explanations. Our difficulty increases in proportion as we grasp the effect of Darwin's teachings. Transmission of character, physical, mental, or moral, depends upon two distinct hypotheses—that is, natural or methodical selection. Natural selection operates without man's interference; whilst methodical selection is the result of man's agency in anticipating the production of special or particular traits.

We are distinctly told by eminent authorities that the laws governing inheritance are unknown; why a child reverts in certain characters directly to parents, grandparents, relatives, remote ancestors, nay, even friends of either parents; why a peculiarity appears early in some, late in others; why transmitted to one sex or both sexes. There is an idea current that most

## GREAT MEN RESEMBLE THEIR MOTHERS

in mental aptitudes: in other words, Genius is oft transmitted from the maternal side. Doubtless there is some truth in the statement, but it has no foundation for lack of evidence. We assume that according to some authorities vigour has a tendency towards transmission; and if the mother, by virtue of being younger, happen to be more vigorous, the hypothesis is tenable.

Facts in relation to the Bach family about a hundred and thirty or so in number, scattered in all parts of Europe (the original stock emanated from a Pressburg baker), is a proof of the predominance of the male element, in the transmission of the musical faculty.

Many other cases can be cited to shew that heredity works with equal force in the direct line (that is, from one sex to the same) as cross-heredity does (that is, from one sex to its opposite). Very often a near or distant relative's, a grandfather's or great-grandfather's peculiar traits are noticeable in an offspring, for which no scientific explanation is forthcoming.

The strangest of all, that a mental excellency, entirely absent in the family, suddenly appears in one of the children, without a spark of evidence to refer to, has been attributed to the mother's powerful imagination during certain periods. We admit

## THE POWER OF IMAGINATION

to be so great as practically to produce a reality under certain excitable conditions. The Greeks believed in it, and graced their bedrooms with beautiful statuary. Genius is often the effect of such overpowering conditions. Yet it is plausible to conceive that before Genius is possible in any state of society, that society must be sufficiently advanced for its production. Mozarts, Beethovens, Bidders, Daltons, Michael Angelos, Raphaels, etc., do not take their birth in Zululand or among the aborigines. Nature is always progressive; its power is unknown; the whole duty of man lies in studying

her laws, and obeying her teachings, to make advances towards general happiness.

What the Spartans did with their youths, Frederic with the Prussian Grenadier Guards, in relation to vigour and height, as physical peculiarities, the scientists of the future have to do with mankind in general.

Man is too long-lived for such experiments; and the sense of responsibility and liberty would always be a barrier to the application of methodical selection.

Specialists maintain that inferior and sulky children emanate from parents who have an aversion towards one another. Galton affirms that sons of clergy in universities excel in classics, while sons of scientists excel in mathematics. This further confirms

## THE INFLUENCE OF DIRECT HEREDITY

in favour of Genius, in spite of Schopenhauer having advanced his peculiar theory that the son inherits the mental characteristics of the mother and physical characteristics of the father, a view quite unsupported by specialists engaged in this field of inquiry. Phrenologists, as a body, have made little advance in this direction; there are a few exceptional cases on record where configuration and character do not coincide, but they are rare exceptions. Mr. Nesbit states that when wolves and dogs are crossed, some of the resulting litter resemble the mother in outward appearance, others the father. But this curious fact is noted, that the whelps looking like wolves frequently have the dogs' nature, and those looking like dogs equally as often display the nature of the wolves.

Here we have ample food for reflection, that any isolated fact, or a series of facts, when in opposition to a general law, by no means implies that the law is to be abandoned; but a distinct law in relation to *exceptions* must be traced by a careful investigation of causes. Heredity of Genius comes under investigations of a special kind, often inconsistent with the general law, as in the case of William Shakespeare, George Bidder and many others.

## OCCUPATIONS AND PROFESSIONS.—XXXVI.

BY J. MILLOTT SEVERN, F.B.P.S.

Owing to the pressure upon our space, the usual article has been unavoidably held over, but will be resumed in our next issue.

## OBITUARY.

We regret to record the untimely death of Miss A. J. Horner, a member of the Committee of the Brighton Association. Whilst preparing to attend the meeting of the Society on October 22nd, she was stricken with heart disease, expiring at 11.15 the same evening. She was apparently well and healthy and in the best of spirits right up to the moment of the attack. Miss Horner, who was 31 years of age, was an enthusiastic advocate of Phrenology and a good worker for the Association. Her loss will be deeply deplored. The members of the Association subscribed for a wreath of flowers, and the President and several of the Committee attended the funeral, which was of an imposing nature, a large number of business associates attending as a mark of love and respect.

## REPORTS OF MEETINGS.

### PHRENOLOGICAL CONGRESS.

The Annual Phrenological Congress, under the auspices of the British Phrenological Society Incorporated, was held at Exeter Hall, Strand, London, on Monday, November 10th, under favourable circumstances and with satisfactory results. There were present Messrs. Burton and Parish (Birmingham); Timson (Leicester); Wilson and Roscoe (Manchester); Cousins (Sheffield); Severn and Rev. W. Cooper (Brighton); Rev. H. Moulson (Leyton); Short (Bristol); Taylor (Morecambe); Brooks (Southsea); Gapper (Portsmouth); Roe-Orgill (Chesham); Brunning, Francis, Cribb, Donovan, Gardner, Dommen, Buck, Goulston, Woodcock, Zyto, Cox, Warren, Webb, O'Dell, Morrell, Drs. Withinshaw and Hollander, A. Hubert, J. F. Hubert, J. Melville, Dutton (Skegness); Herr Cohen, etc., etc. Mesdames Hollinrake, Morton, Severn, Hammersley, Otto, Roscoe (Manchester), etc., etc., and Misses Samuel, E. Birch, Mallard (Hastings); Higgs (Chislehurst); Reid (Brighton); Ewen, Bowerman, Nightingale, Webb, Poulton, etc., etc.

In the morning at eleven o'clock the Executive of the Provincial Council met at 63, Chancery Lane, under the presidency of Dr. Withinshaw. The chief business transacted was the fixing of the next Provincial Congress for Leicester (at the invitation of the Leicester Society), during the month of May, 1903. Mr. Severn reported the success of the last Congress at Brighton, both as to numbers and influence.

### THE AFTERNOON CONFERENCE.

The PRESIDENT (Dr. Withinshaw) took the chair at Exeter Hall at 3.45, when the attendance was below the usual average at these gatherings. It being later than the programme time, the President briefly welcomed the delegates and friends, and called for reports.

MR. WARREN referred to the year's work of the British Phrenological Society. The various operations of the Society were so extensive that it was impossible in the brief time at disposal to enter into details, but steady progress was being made, and much work accomplished by the Council and its various committees.

REV. H. MOULSON, representing the Leyton Phrenological Society, said that it was making headway among the intelligent and intellectual classes; all denominations and parties united in their interest in furthering its influence. The status of the Society was good, and it was in a strong and healthy condition, and doing an immense amount of good in the neighbourhood.

MR. E. PARISH, of the Birmingham Phrenological Society, said they had had some difficulty during the past year owing to necessary removals of their meeting-places, and there had been a consequent loss of members; but they had kept Phrenology to the front, not only in the Society's meetings but by lectures delivered under other auspices. The subject was making progress in Birmingham.

MR. C. BURTON spoke of the work of the Midland Phrenological Society of Birmingham. It had now been in existence for six years. It held its meetings regularly, and there was every promise of increasing prosperity.

MR. J. MILLOTT SEVERN, President of the Brighton Phrenological Association, gave an encouraging report of

its operations. The year had been a successful one. The holding of the Provincial Congress at Brighton had assisted in the success, and he recommended other societies to secure this Congress for their towns as early as possible. An increased membership had resulted, and a change of quarters to the Hall of the Y.M.C.A. had helped to improve the attendance at the meetings. The attitude of the local press had completely changed, and Phrenology was accorded the fullest publicity and support.

MISS MALLARD reported that the Hastings Phrenological Society was going along steadily. The meetings were well attended, and there were many demands for work from outside.

MR. T. TIMSON said the Leicester Phrenological Society was a very active and energetic one. It had among its members five lecturers and seven examiners, all doing good work. The work extended for many miles around Leicester, and meetings both indoor and outdoor were frequent. Aggressive work formed a special feature of this society's efforts.

MR. B. SHORT spoke of the resuscitation of the Bristol Phrenological Society, which had lately been at a low ebb, though at one time a vigorous society. The working of the past year had been most successful and encouraging, and he anticipated a complete revival.

MR. G. E. O'DELL, being asked to give the experience of the London Phrenological Institution, said he found London was taking Phrenology very seriously, especially religious and educational bodies. These offered more scope for phrenological work than hitherto.

MR. ROE-ORGILL said Phrenology was kept well to the fore in Chesham and the surrounding locality.

MR. BROOKS said there were a few earnest workers in Southsea and Portsmouth who were doing their best by lecturing and otherwise to keep Phrenology before the public, who were well disposed towards it.

MR. H. GAPPER supported Mr. Brooks' statement.

MR. WILSON, Manchester, said there was at present no phrenological society there; but he and others were doing what they could to spread the light.

MR. G. H. J. DUTTON was then called on to propose a scheme for appointing honorary agents of the British Phrenological Society in the various towns and rural districts throughout the United Kingdom. Copies of the scheme were handed round. It provided for dividing the country into districts under the direction of superintendents with control of the agents in the districts, and the necessary rules and machinery for carrying the scheme into operation.

MR. BRUNNING seconded the resolution.

MR. TIMSON, on being asked if it might be taken that his coming motion was covered by this resolution, said it did not quite meet his view. He considered that the Society should appoint a definite representative, who should be qualified and authorized to arrange, supervise, and report on the general work that was developed throughout the kingdom.

MR. B. SHORT was also asked if the scheme would cover his motion. He said he did not see his way to withdraw, but would leave himself in the hands of the Chairman.

MR. PARISH said that unless the other resolutions were amalgamated with this, there would be too much overlapping in the discussion.

MR. WILSON said he supported the scheme strongly. He thought it would result in much good.

MR. BURTON regretted that he had not had a better

opportunity of mastering the scheme ; but, as far as he could judge the spirit of the thing, it appeared to be very good.

MR. BRUNNING said that many phrenologists were already doing what the scheme suggested should be done.

MR. DUTTON, by way of meeting the objections raised, dropped his original resolution, and moved that the adoption of the scheme should be subject to a delay of two months, to enable any amendments or suggestions which may be thought desirable, to be sent to the Council for consideration before final decision.

MR. SEVERN seconded this resolution.

MR. GAPPER proposed and MR. TIMSON seconded an amendment to the effect that the Provincial Council be invited to draw up and submit a further scheme. The amendment on being put to the vote was declared lost.

MR. PARISH proposed a further amendment, That the matter be deferred to the next Congress.

MR. SHORT seconded, but this also was declared lost.

MR. DUTTON'S resolution was then put to the meeting, and declared to be carried.

DR. WITHINSHAW next moved his resolution as given upon the Digest, "That a fund be established for the purpose of providing a Phrenological Institute." He said that such an institute was necessary at the present stage of the Society's operations. Its work was considerably hampered for want of room, and described what he considered the especial needs in relation to such a building.

MISS HIGGS seconded the resolution, verbally and practically, promising the first subscription of one guinea.

MR. J. W. TAYLOR thought the idea an excellent one. He should be pleased to contribute a first subscription of one guinea.

MR. BURTON thought the scope of an institute should not be limited to Phrenology, as some of the members did not confine themselves to Phrenology.

After a further discussion, in which Messrs. Timson and Gapper took part, the resolution as proposed by the President was carried by the meeting.

MR. TIMSON proposed his resolution re the appointment of an organizer.

MR. TAYLOR seconded, but on being put to the vote it was declared lost.

MR. TAYLOR proposed, That action be taken to secure the registration of phrenologists.

MR. COX seconded, and the resolution was accorded a unanimous vote.—Carried.

MR. ROE-ORGILL proposed that to secure an increase of membership it was desirable to circulate free literature throughout the country, and that the Society should send a qualified member to lecture in every town. No definite result appears to have been arrived at in this matter.

MR. SHORT'S resolution was withdrawn, and, in the absence of Mr. J. Allen, of St. Anne's-on-Sea, the motion standing in his name was not dealt with.

The time having expired, the conference terminated, and the members to the number of about a hundred adjourned to the tea-room, where a special meal had been provided. The arrangements for tea were a considerable improvement upon the previous year, but some little inconvenience was caused, owing to a larger attendance than had been anticipated.

#### GREAT EVENING MEETING.

At seven o'clock commenced the largest phrenological meeting ever held in London under similar circumstances, the hall being well filled by an eager and interested audience.

DR. WITHINSHAW, as President of the Society, delivered the opening address, dealing with the definition and scope of Phrenology, which, he thought, it was necessary to do, to combat the misrepresentation to which Phrenology had been subjected. Phrenology was the Science of the Mind. It had three fundamental principles. *First*, that the brain was the organ of the mind, the instrument through which the mind acted in this life. *Second*, that the brain was a compound organ composed of a number of parts—centres or organs—each performing a different function, but so connected together that the mind could employ them either singly or conjointly. *Third*, that size (other things being equal) was a measure of power. The general mental power was in proportion to the size of the whole brain, and the energy of each faculty of the mind was limited by the size of its brain centre or organ. Absolute size gave power ; but the relation which the size of one part of the brain bore to that of another determined the direction in which that power would manifest itself. But phrenologists taught that to determine the relative values of size other conditions must be equal. One of the most important of such conditions was *temperament*. Where the nervous temperament predominated it conferred quickness and vivacity of mental action, the brain was easily excited and liable to be worked at the expense of the rest of the system. The bilious temperament conferred great power of endurance. The lymphatic temperament tended to sluggishness. The temperaments should be combined in due proportions to secure a healthy and energetic action.

If two persons with similar developments of brain were selected, but with different temperaments, the most active temperament would have the most active brain, and therefore be superior to the other. Size alone would not make the best head, but if the temperament, health, and exercise be the same in both persons, the size of head would correctly indicate its power. Health of brain also modified its action. A diseased brain could not operate in the same manner as a sound one. The phrenologist must determine whether the brain was free from disease, either functional or structural, before judging of its power in action. If unable or neglectful to so determine, he may fall into grievous error ; but phrenologists, he (the speaker) knew, did not neglect this, as his help had been solicited when doubts upon this point had existed. Exercise was another thing which modified mental power. Exercise of all bodily functions increased the power of the organs ; and to this rule the brain was no exception. Hence, it was necessary to ascertain whether or not the brain had been cultivated. A trained muscle was far stronger than an untrained one. So was it with regard to the brain. In estimating capacity, the phrenologist had to ascertain the relative sizes of brains, and of parts of the same brain. The head of the idiot indicated that size in a particular direction was a measure of mental power, for the deficiency in such a head was chiefly in the frontal lobes, where we located the intellect ; and idiocy was mainly a defect of the intellect. Could the size and proportions of the brain be gauged by the size and form of the skull ? To assure this it was essential that the cranium was filled entirely by the contained brain. His anatomical knowledge enabled him to assert, without fear of contradiction, that the brain did fill its bony box. If, however, his statement needed corroboration, he would quote one of the highest authorities on the brain in this country. Dr. Ferrier, F.R.S., in a lecture delivered last month at the Royal College of Physicians, said : "The brain fills the cranial cavity like a hand in a glove, and is closely appressed to the

interior of the skull-cap." Such an opinion left no doubt as to our position on this point, and was enough to refute the writer in the *Daily News* of November 4th who sought to imply that the shape of the cranium was not a correct guide to the shape of the brain. Phrenology was in a position to stand as rigid a scrutiny as any other science built upon human observation.

In dealing with the uses of Phrenology, the President said that it would help a man to know himself, and, by following its teaching, to master himself—which was the first step to mastering circumstances. It would enable us to form an estimate of the natural disposition and talents of those with whom we came into contact, and prevent our being deceived by the shallow and immoral. It was invaluable to the teacher, who, by its aid, could measure the capacity of his pupils, and adapt his teaching accordingly. In the treatment of the insane, too, Phrenology could be beneficially applied. The principle taught by this science, that the brain, and not the mind, was the real seat of the disease, was at the foundation of all successful treatment of the insane, and also that the parts of the brain diseased could be permitted to rest whilst the sound centres could be brought into full play by regular employment, recreation, etc., thus ministering to the cure. Dr. Withinslaw concluded his able address by relating some personal experiences in which the practical application of a knowledge of Phrenology to cases in his own professional medical practice had been attended with striking and beneficial results.

THE SECRETARY read the announcements of the forthcoming meetings of the Society. He said he was glad to see such a good meeting. It spoke well for the enthusiasm of the members. He took the opportunity of thanking the ladies who had kindly provided the flowers.

REV. H. MOULSON was next called upon. He referred to the anonymous writer in the *Daily News*, who admitted that there was a general and vague truth in Phrenology, but that, except with a "few lecturers whose position had better be left undefined," no one believed in "Phrenology as a science, or as a study of practical utility." Dr. Hollander's book shewed them that a few men worthy of attention may still be found who held this faith of Phrenology. In reading a report of the Religious Tract Society, he came across a passage with reference to Austria, in which country they had many difficulties in the circulation of books. If their books were held up as forbidden, or if a man who was in authority but possessed the confidence of the people, said the books were forbidden, nobody asked by whom or why. It seemed to him that this represented very largely their position. If they could get any authority just to pooh-pooh Phrenology, most people did not ask why: they just took that as being authoritative; and, therefore, what he wanted to say was this, that the phrenologists had to capture the men in authority, and if they were not prepared to capture them, they may go on labouring year in and year out, and find, after all, most of their labour had been in vain; for it was quite the truth that the vast majority of people were ruled by authority, and the moment they captured the authorities the people would go with them. Now, he was bound to admit that this was not as it ought to be; but so it was, and, after all, that, for them, was the great fact. They had to look facts in the face. It was perfectly true that if they could get an M.D. to shrug his shoulders about Phrenology, half the people were frightened by it. It was amazing what a lot of people imagined the doctors knew all about it; and if they said there was nothing in it, of course

they must be right, as they were men in authority. Professional men were authorities, and therefore they had got to capture authorities, whether they were doctors or parsons or anybody else. It was an age in which they went in for labour-saving appliances, and one of the best was Phrenology. They simply took the combined wisdom, the knowledge and experience of bygone days and bygone generations, and they found there what they wanted to-day. Now it was an explanatory science, as he understood it—it created nothing, it destroyed nothing; it just took a man as he was, it measured his intellectual size, it denoted the location of the greater part of the brain, and it told them what they may expect from that man.

It just gave them the best possible explanation of a person. He did not know of anything else that could do it. He believed that Phrenology was not only a good system of psychology, but it was one of the best philosophies of the human mind that he knew anything about. The doctors had done capital service for them, and if they could only capture a few more he would do his best to capture the parsons in his locality.

MR. A. HUBERT was requested to give a public delineation of character. A young man presented himself for the purpose, and Mr. Hubert described him with his usual ability, giving reasons for the conclusions at which he arrived.

MISS HIGGS said that the great question that was agitating the minds of Englishmen at the present time was education, not only in Parliament and political circles, but the authorities on schools. Colleges and examinations had been revising their lists of compulsory subjects. What was the bearing of Phrenology towards it? While a knowledge of it may not alter a man's religion or politics, it would enable him to take a broader view, and enable him to make a keener selection of who should represent him in Parliament and upon the various councils, by being able to recognize the prompting motives of such, and their fitness to carry out measures to suit the needs of the people. Phrenology had a practical value all its own, especially in education. In the nursery, many little children were misunderstood, their faults magnified, and their passions roused, or timidity augmented by wrong treatment, which Phrenology may have prevented, as it threw light upon the minds and characters of the children. In the school, by its means, studies could be more easily suited to the capacities of the scholars, which were readily recognizable, as any who would read Mr. Webb's series of articles upon the subject now running in the POPULAR PHRENOLOGIST could easily see. To parents this knowledge would be an immense help. It could have helped the mother who took her daughter to a celebrated teacher of singing, and said: "My daughter is not fond of reading and no conversationalist, so I have decided to make a singer of her." Alas for the parent's hopes, the young lady shewed no musical talent, and the teacher was unable to impart what nature had denied. The mother called to complain as to the daughter's want of progress, when the teacher replied: "Madam, when you brought your daughter to me, you said that you had intended to make a singer of her, but I'm quite sure the Almighty never did!" Young people were frequently set to the impossible task of doing that for which the Almighty never intended them, and from which Phrenology could have saved them. The custom of seeking the advice of qualified phrenologists was becoming more general, as she could testify, and much good was constantly being proved to have resulted from this practice. It

was a marvel that people failed to inquire into this science, which was a fascinating one, and merited universal study. We needed a Phrenological College, endowed by some wealthy lover of the science, where thorough instruction in the principles and art of Phrenology could be obtained. There were existing agencies doing this work, as the Fowler Institute, the various phrenological societies and individual phrenologists who gave instruction, but Phrenology was worthy of a special college. Had we such under efficient directors, and with a qualified staff of teachers, Phrenology would soon gain the fuller respect and adherence of educated men. Let each do his share, and the ideals of a dignified and honoured science would become a reality in the near future.

MR. J. MILLOTT SEVERN gave a practical exposition of the subject by an examination of heads, pointing out contrasts, and enlarging on the special capacities of each of his two subjects, a lady and a gentleman, much to their satisfaction. A boy was also examined by special request. Mr. Severn pointed out the backward condition of the lad's mental power, and advised the parents to give him every educational advantage, or he would be left behind in the race of life. The parents remarked that the retardation of the boy's education had been largely due to illness.

MR. J. WEBB said that on previous occasions of this character he had spoken of the experiments of modern research. To-night he had been asked to give a few reminiscences illustrative of the value of Phrenology. Some years ago he had delineated the character of a well-known M.P., who, he said, was so careless about getting money, and so fond of giving what he had, that he "would die a poor man." This was brought to Mr. Webb's memory three years ago in Perthshire. Mr. James Coates, of Rothesay, and he were spending a week together in the Scott country, and walking through a certain domain, he was asked by Mr. Coates: "Do you know who is the laird of this village and owner of this demesne?" and replying, "No," was told that it belonged to C. G. He (Mr. Webb) replied in astonishment: "Why, I told him many years ago that he would die a poor man. I little thought he was the owner of this large estate and mansion." Mr. Coate; replied: "Well, you might have been more incorrect. I saw in last Saturday's *Glasgow Herald* that the whole estate is for sale, and I understand this is necessary, for it is over-mortgaged." He hardly expected to find so correct a confirmation of his remark as this evidently was.

Some years ago he read the heads of about ten school-masters in Paris, all of whom admitted the accuracy of his statements, except one, who said he was incorrect in one point. Subsequently, Mr. Maxton, at whose house the readings were given, stated that the friends present privately told him that the statement he had made was quite correct.

Referring to the pamphlet, *Phrenology: An Interview*, published by the British Phrenological Society, Mr. Webb quoted the following:—"One evening, at the Constitutional Club in Leyton, I consented to examine a few heads after the lecture. A gentleman, well known to the audience, but unknown to Mr. Webb, presented himself for examination. I said: 'This gentleman thinks a great deal about Heaven; he has much that is religious in his nature; but this religious element in him is unknown, on account of his great affection for the opposite sex—in fact, if on the way to Heaven he finds all the ladies are going in the opposite direction, he will say, 'Well, I am going that way too.'" Afterwards for his unsatisfactory conduct, this man was

denied admission to the public-houses, and has now reached the West Ham Union.

On another occasion—in Northamptonshire—I examined the head of a gentleman who acted as a "local preacher." I remarked: "This gentleman will think he ought to be chairman when he gets to Heaven." The applause of the audience I shall never forget. The man was known to be conceited to a most inordinate degree.

Mr. Webb's reminiscences were well received, and afforded much amusement.

MR. COX, in the course of his address, gave some practical illustrations by reference to the heads of four gentlemen and a lady who kindly submitted themselves for the purpose.

Mr. Cox said, as one looked back for about fifteen years since the starting of this Society, one was conscious not only of the lapse of time, but also of changes which had taken place, very largely by reason of the existence of the Society; a change in the attitude of the Press, and in the views of medical scientists.

We wanted the broad recognition of Phrenology as the only basis upon which to base arrangements for education, for putting the education codes into practice, and for treating the insane and criminals.

Popular errors died slowly in regard to Phrenology as in every other subject. The notion that Phrenology was simply a science of character-reading by bumps was still too common; the very term bumps being an invention of the ignorant, and had nothing to do with Phrenology. With the assistance of his friends upon the platform, he wanted to shew them that information was not obtained by searching about the head for bumps. The points we had to observe were the size or volume of the whole brain, which would give a fairly good indication of the general mental power of the individual; but two heads may be of the same volume and capacity, and the characters be widely different, so much depended upon the distribution of the brain matter. Mr. Cox ably demonstrated by means of his five subjects, and by diagrams, the correct method of determining development of brain in its various localities, and the characters deducible from such developments.

DR. HOLLANDER was also reminiscent. He spoke of a youth, who, impressed by the display in the front window of a professional phrenologist's office, submitted himself to the manipulation of the genius within. He marvelled at the correctness of the statement as to his character, and, being of an inquiring turn of mind, he spent his spare time at libraries reading books upon the subject. He discovered that Phrenology as understood by the public, and, unfortunately, by many phrenologists also, referred simply to the markings upon the phrenological bust. Dr. Gall's discoveries, however, included much of our present-day knowledge of the structure and functions of the brain, and upon these discoveries were based many of the philosophies and psychological systems which now prevail. The youth in his study of these systems discovered that their authors had appropriated Gall's theories without recognition, and had even adversely criticized the discoverer whose ideas they had "borrowed." In addition to these subjects, the lad attended lectures by eminent physiologists, and used every opportunity to increase his knowledge. In the course of time he became a member of recognized learned societies, and read papers on Phrenology at their meetings. He determined on qualifying for the medical profession; but his friends, knowing his resources, sought to dissuade him from the attempt, but when they found him decided, they said that

his medical experience would soon kill his faith in Phrenology. He ignored the sarcasm of his friends, and went in for the various examinations until the final, all the time having to earn his livelihood as well. Instead of crushing his faith in Phrenology (his dissecting-room experiences only confirmed it. He became clinical assistant in the hospital wards for the diseases of the brain and nervous system, and finally qualified as a fully-fledged practitioner. To study phases of insanity (for which in England there are no hospitals), he went abroad, and in foreign institutions he, like Gall, Spurzheim and Andrew Combe, found the real usefulness of Phrenology. He confirmed the localizations of Gall, in the dissecting-room, and searched up hospital reports of similar cases. In addition, he visited schools, asylums and prisons, and was able to point out the peculiarities of the various inmates. Many years had passed since that youth, now a man, had gazed into the phrenologist's window. Need he say that he himself was that man?

Dr. Hollander then referred to the publication of his works, *The Mental Functions of the Brain*, and *Scientific Phrenology*. He had given the history of his life to correct the false idea that Phrenology was simply a matter of surface marking. The B.P.S. had been incorporated to extend a true knowledge of the subject by educating persons in the science, and he desired that all present should support the Society in its efforts. In the name of the Society, and on his own behalf, he entreated all, for the sake of humanity, to be just, to let the truth prevail, and to spare no sacrifice which would benefit mankind.

MR. DUTTON was requested to delineate the character of a lady, which he did most successfully, testimony to that effect being elicited from friends of the subject who were present.

MR. MORRELL (in the absence of Mr. Durham, who was absent owing to illness) gave a brief address referring to the fact that it was a very frequent matter for persons to be in the dark as to the characters and motives of those with whom they were in constant contact. We were frequently at the mercy of clever rogues because of this ignorance which Phrenology could readily dispel. Employers also would find a knowledge of Phrenology of immense service to them, as by its means they would be enabled to secure the most suitable and valuable servants.

MR. G. E. O'DELL said that most people had some day in the year when they felt more depressed than on other days, more concerned as to the things they worked for, and as to their own shortcomings. It might be New Year's Eve, or it might be the anniversary of the day they had the good or bad fortune to be born. For himself, he found it to fall, as a rule, on the ninth or tenth of November. It was a day when one took stock more seriously than usual as to the progress of phrenological ideas, and realized what a very slow matter that progress was. It helped to dispel the depression to come to that annual Congress in the evening, and see so many hopeful faces; but one could not quite forget that after all it was still year after year not so much a congress as a demonstration. He was not depressed so much by continued scepticism; many things had happened to lessen this. What was disconcerting was the fact that even people who admitted that the phrenological means of research might be feasible so often failed to take the implications of Phrenology seriously. One rarely heard the subject mentioned, even in company where there was no serious prejudice against it, but it raised a smile. He thought one of the chief reasons was to be found in a fact

that lay deeper—that people did not take human nature seriously. Then another reason was to be found in the attitude—so strongly deprecated by Mr. Cox in his remarks—of people who thought, and caused others to think, that the phrenological system was above all things a means of finding character. There were far too many to whom Phrenology appealed only as an aid to finding out whether the man next door was not, perhaps, a bigger fool than he looked: their interest would continue until the man next door knew enough to return the compliment, and then they would look out for some fresh fad. Or, again, people judged Phrenology wholly in connection with what was sometimes called the phrenological profession. Was there a phrenological profession? The position of the practical phrenologist at present was a very anomalous one, and one that could not last. If he, himself, thought the relation of the public to the phrenologist was to be always that of so many sphinxes to a reader of puzzles, he would give up his work to-morrow. But that relation would sooner or later break down. At present it limited the usefulness of the phrenologist, and the worth and dignity of a profession depended greatly on its usefulness. The profession of the phrenologist was as yet only in the making. In the long run the diagnosis of character would not make a profession; until the recommendations of the phrenologist had become scientific, based on wide practice, experiment, and study of human life, such as the recognition of Phrenology would render increasingly possible and thorough, he must persist that the phrenological profession was still only in the making, and however serious, and, as far as circumstances allowed, useful, might be the efforts of many practical phrenologists at the moment, it was not by these alone that Phrenology ought to be judged. It would be taken seriously when it was realized how wide were its applications—in the school, the asylum, the prison, in the work of the philosopher, the critic and the maker of laws.

MR. TIMSON (Leicester) next gave demonstrations of practical character reading upon two subjects from the audience. These readings were exceedingly interesting showing not only the ability of the operator, but—by the correctness of the diagnosis—the value of the method.

MR. BURTON (Birmingham) said the Society was animated by a splendid spirit, and he would recommend the fullest confidence in the governing Council. There had been something of an excellent character in all that had been presented that day. The more he studied and practised Phrenology, the more impressed he was with its importance in its application to all human life, and that was what was meant when we were told that Phrenology had more in it than character reading simply.

DR. WITHINSHAW, in closing the meeting, said he hoped that all those whose interest in Phrenology had been excited would seek to become members of the Society, and attend their regular meetings at the Office, 63, Chancery Lane.

Thus ended by far the most successful of the many great meetings held by the British Phrenological Society Incorporated.

BRIGHTON AND HOVE PHRENOLOGICAL ASSOCIATION.—On October 22nd, Mr. J. Millott Severn lectured on "Human Nature," dealing with the faculty so named. He dwelt upon its importance in giving ability and interest to the study of character and motive, and the especial need of this faculty by the phrenologist. But beyond this it

was of highest importance to those who desired to excel in philosophy, science, art, literature, invention, research, discovery, business, etc. When large, it was frequently an intellectual substitute for the defensive instincts of Secretiveness, Caution, etc. After the lecture questions were asked, and satisfactorily replied to.

On November 5th, Mr. R. Dimsdale Stocker lectured on "How to Read Character in the Face and Features." The President, who occupied the chair, said that it gave him much pleasure to introduce so able a physiognomist as Mr. Stocker. He was one of the very few who had devoted himself most thoroughly to this branch of character-reading. The lecturer dealt with the subject in a very able and eloquent manner, illustrating his remarks with outline drawings on large sheets of paper. Commencing with the lower features—the chin, cheeks, lips, etc.—he explained the meaning of these in their normal and exaggerated shapes and proportions, entering minutely into details of some of the features; the nose, eyes, eyebrows, cheekbones, ears and forehead were also dealt with in a pleasing and instructive manner, and displayed the lecturer's skill and knowledge of the subject he so lucidly expounded. The lecture was exceedingly interesting, and was highly appreciated by a well-attended meeting. Messrs. Hicks and Stammer proposed a vote of thanks which was heartily responded to. Two new members were admitted to the Society.

On November 19th, the annual business meeting for the election of officers was held, when Mr. J. Millott Severn was again re-elected as President; and Mr. P. Harris is still Secretary. Miss Reid was elected as Treasurer. The financial statement for the year shewed a balance of 5s. 8d. on the wrong side. This amount the Treasurer donated, leaving the Society a "clean slate" to commence its year's working. Considering the work accomplished during the year, including the holding of the Provincial Congress in Brighton, this was considered eminently satisfactory. It was decided to invite several of the Incorporated Society's Fellows to lecture during the winter session, and among others the President and Treasurer.

After the business, Mr. Severn delivered a brief lecture, which was well received. The whole of the proceedings of the evening were full of interest to the members, and the prevailing impression seemed to be, that the Society was in a healthy condition, and was entering upon a year of good work.

**BRIGHTON.**—On October 27th, the local lodge of I.O.G.T., Bristol Road Chapel, were favoured with a lecture by Mr. J. Millott Severn, whose entertaining and instructive address was rewarded with a unanimous vote of thanks. The Chairman (Rev. S. B. Lane) spoke of the lecturer's ability as a practical phrenologist. He had tested it in his own case, and had taken others for further satisfaction. He believed in the old adage "Know Thyself," but Mr. Severn had the privilege of knowing others.

**YOUNG PEOPLE'S GUILD, STANFORD AVENUE.**—This Guild, on November 13th, had the privilege of listening to Mr. Severn in his popular lecture, "Celebrities I have Examined." The lecturer opened with a brief explanation of the principles of Phrenology and some of the advantages to be derived from its study. He shewed by means of his large size drawings the differences in the heads of persons following different avocations, and their adaptability for the pursuits in which they were engaged. The subject being so interesting, the audience granted an extension of time for the lecturer to publicly examine several heads, with the result

that the audience had an enjoyable treat. One gentleman had brought a chart which had been marked twenty years previously, and handed the same to the chairman to compare with the lecturer's statements. The result was very satisfactory; and when Mr. Severn declared his opinion that the gentleman was specially adapted to be a builder, there was much cheering, as that proved to be the gentleman's calling. The lecturer was much applauded.

**LEYTON PHRENOLOGICAL SOCIETY.**—On October 24th, Mr. C. P. Stanley delivered a lecture with "living illustrations," the chair being occupied by the president, Rev. H. Moulson. Mr. Stanley said he would deal that evening with the frontal lobe of the brain—the seat of the intellect. We had not only to estimate the size of this portion of the brain, but its relative development to other parts, before we could know either the amount or the direction of a person's intellect. The lecturer then gave average statistics in support of the fact that during school life intellectual capacity was manifested in direct ratio with increase of the frontal lobe—that was in normal cases. The direction in which a person would use his intellect would depend on other parts of the brain; the kind of intellectual power manifested depended on the shape of the frontal lobe. There was abundance of pathological evidence to prove that injury to particular parts of this lobe was accompanied by loss of particular powers or loss of memory of a particular kind, and this evidence supports Phrenology. But he had to deal with normal cases, and he had found from a study of the developments of children, and the varied gifts manifested during school life, that the developments accompanying special talents corresponded with Phrenology. Mr. Stanley illustrated his remarks by shewing the heads of a number of boys remarkable for mental capacity in special directions. In some cases drawings were shewn and the work compared with the head development. It was possible, he said, not only to tell whether a boy possessed a natural gift for drawing, but even to say where he would be likely to shew special weakness. Examples were shewn of this. One lad at the bottom of the school had done remarkably fine work owing to his gift for manual dexterity and imitation, another in the same class, nearly his equal, had done well because of his observing powers. The latter could do better from memory. Against these was a case from the top of the school, of a clever lad, given to writing poetry, whose efforts at art caused a little amusement. The developments were closely followed by the audience as they were pointed by the lecturer, who certainly seemed to make good his case. The boys were accommodated in an ante-room during most of the speaker's remarks. A vote of thanks closed an instructive meeting.

**HOXTON.**—At the Jubilee Mission Hall, Mr. R. W. Brown recently lectured to good audiences, and roused considerable interest on the part of his listeners in the subject of Phrenology. Mr. C. B. Christopher (missionary) presided. The course of lectures were highly successful.

**STOKE NEWINGTON.**—At the Primitive Methodist Church, on October 25th, Mr. Brown lectured on "Contrasts in Life" to an audience of two hundred persons, who were all apparently intensely interested. After the lecture, the usual public delineations were given, a lady and gentleman being the subjects, both of whom expressed satisfaction with the examinations. Mr. Brown is in the habit of taking the opinion of his audience by vote as to their acceptance of, and confidence in, Phrenology; and, here as on many

other occasions, the vote was unanimously in favour of the science.

EDINBURGH.—The Combe Phrenological Society has been continuing its useful work during the season. On November 10th, Mr. J. Keith Murray lectured upon the organ of Tune, and dealt with it in the usual way characteristic of this Society's methods. Several heads were examined in illustration, and a gentleman who but recently joined the Society, but had been a student of Phrenology for many years, made some interesting observations.

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### REVIEWS OF BOOKS.

SCIENCE AND PURE RELIGION ANALOGIZED. *R. IV. Brown, King Street, Chertsey.* 1s. 6d. net.—The title of this book is an ambitious one. At first sight it would appear to cover the whole range of subjects known as "the sciences," shewing their similitude to religion, but an inspection of the contents dispels the illusion. The science of Phrenology—certainly the most important of all—stands to represent that side of the subject, and a generous quotation of Bible texts with the author's view of orthodox Christianity represents the "pure religion" side. So far so good; but I fail to find the analogy promised in the title. However, as an argument in support of Phrenology based upon accepted evidences, it certainly takes a new departure, and will no doubt find acceptance among a large class of readers who fail to see good in anything unless it is well buttressed with Biblical quotations. Mr. Brown has put some conscientious work in, and adds to the attractiveness of his argument by repeating some of his experiences in the lecture field. In the course of his elucidation of the subject, he lays especial stress upon the responsibility of the members of the human race for their degeneracy, physical as well as moral, and combats the teaching which makes the deity responsible for human suffering. The brain is insisted on as the ruler in the man, and its development as the standard of judgment, both of religion and of general conduct. While not able to follow the author in all his statements, I am of opinion the work will make for good in the areas in which it is most likely to be circulated. It will awaken an interest in Phrenology in the minds of many pro-religionists, and do much to disarm their prejudices. The author blunts the arrow of criticism when he states that this is his first attempt at bookmaking, so I cannot be severe upon certain errors of style which will doubtless disappear with experience, but which in no way minimize the value of his arguments, or weaken the points of his quotations.

HYPNOTISM AND THE DOCTORS. *L. N. Fowler & Co., London.* Price 5s.—The author of this book has, in a very temperate and logical manner, sought to disprove the charges of charlatanism and knavery, which were freely made against the discoverer of mesmerism, by the medical faculty of Vienna and Paris during his lifetime; and which, to some extent, necessarily lingers to this day in the minds of those who have received their education in similar schools. The medical profession is notoriously opposed to all innovations of a character which may be considered outside its recognized systems; and the antagonism it displays is not always dignified, or even self-respecting. The attitude of the scientist towards new ideas should be that of suspended judgment until full investigation by impartial persons has proven either the truth or falsity of the suggested facts or hypotheses. In the case of Mesmer, no such investigation appears to have

been held, but certain mannerisms of the great magnetist were taken as indicative of his pretensions, and he and his theory were condemned practically without that examination and consideration which the marvellous results of his operations certainly warranted. Evidence is here produced in support of this statement, and such as will satisfy the mind of the searcher after truth. Mesmer's twenty-seven propositions, which contain his entire theory, are given and dealt with. Following Mesmer came De Puységur, who eliminated much that was unnecessary in Mesmer's methods, and established the doctrine that the operator's power was concentrated in the terms "Will and Believe." The treatment of the subject by the doctors, and its struggles for recognition, are fully dealt with by Mr. Richard Harte (the author), and readers will find much useful information as to methods of operating as well as of the historical side of the subject. The book is excellently printed on exceptionally good paper, and well bound. There is only one feature lacking—illustration. Possibly the author in the coming volumes (for this is but the first of three upon the same topic) will see his way to provide his readers with portraits of the chief characters referred to, notably Mesmer, the Brothers De Puységur, Deslon, and Deleuze. There are doubtless in existence authenticated portraits of each of these worthies which could be reproduced for the benefit of his readers.

SCIENTIFIC PHRENOLOGY. *By Bernard Hollander, M.D. Grant Richards, London.* Price 6s.—A review of this work will appear in our next issue.

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### ANSWERS TO CORRESPONDENTS.

CONDUCTED BY JAMES WEBB, F.B.P.S.

E. S. PUGH (*E. London, Cape Colony*).—Phrenologists, I fear, have at times used the term *faculty* (that is, an attribute or power of the mind) when they should have used the term *brain organ*. You refer me to the Fowler bust as an example of this. The expression on the bust, "Intellectual Faculties," means "The brain organs inside this part of the skull are those of the Intellectual Faculties." You will see that Combe in his *System of Phrenology* is right in saying that "Faculty is a particular power of thinking or feeling." Hence we speak of the faculties of the *mind*, and the organs of the *brain*. The faculty of Form is a power of the mind: the organ of Form is a convolution of the brain lying on each side of the *crista galli* and immediately above the ethmoid bone and olfactory nerve.

PSYCHOLOGIST.—The word "concept" is no great improvement on the word conception, and the phrase "psychological moment" is an absurdity. You will soon be speaking of the "psychological centuries" made at the Oval; then you will have an easy gradient to "psychological motor-cars" and "psychological air-ships." Your psychological teacher is as wrong as wrong can be when he asserts that "there is no desire without the determination of the will,—the will constituting the desire." On the contrary, the will results from the impulses of the desires inhibited by the sentiments, intellect, etc., in accordance with the totality of the brain development. From this you will see that "the will" or "will" can never originate, though it originates from the aggregate of the activities of the faculties at any given moment, and varies according to their mutual and relative influences.

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The names and addresses of qualified phrenologists will be inserted in this list for 12 months for 5s., payable in advance. Additional matter will be charged at the rate of four words for one shilling for 12 months.

### LONDON—

- CROTHALL, EDWARD, 499, Harrow Road, W.  
 DOMMEN, H. P., F.F.I., 28, Newington Causeway, S.E.  
 HUBERT, Professor, F.B.P.S., Past President of the British Phrenological Society; Consulting Phrenologist and Specialist for mental cases. Studio and Consulting Room: 23, Oxford Street.  
 O'DELL, STACKPOOL E., F.B.P.S., 8, Ludgate Circus, E.C.  
 WARREN, F. R., F.B.P.S., 65, Northwold Road, Stoke Newington Common, N.  
 WITHINSHAW, Dr. C. W., F.B.P.S., 225, South Lambeth Road, Stockwell, S.W.

### BIRMINGHAM—

- BURTON, C., F.B.P.S., School of Psychology, County Chambers Corporation Street.

### BRIDLINGTON QUAY—

- HATFIELD, W., No. 3, Promenade.

### BRIGHTON—

- SEVERN, J. MILLOTT, F.B.P.S., 68, West Street.

### BRISTOL—

- LEY, Miss A., 81, Whiteladies Road, near Clifton Down Station, Clifton.

### DUBLIN—

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### HASTINGS—

- MALLARD, Miss, 197, Queen's Road.

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## FORTHCOMING MEETINGS.

LONDON.—BRITISH PHRENOLOGICAL SOCIETY, 63, Chancery Lane, W.C.—Tuesdays, at 7.45 p.m. FREE.

December 2nd.—"Celebrities I Have Met," by J. Millott Severn, Esq., F.B.P.S.  
 January 6th.—Ladies' Evening.

FOWLER PHRENOLOGICAL INSTITUTE, 4 and 5, Imperial Buildings, Ludgate Circus, E.C.—Wednesdays, at 7.30. FREE.

December 10th.—Lecture by J. S. Brunning, Esq.

BIRMINGHAM.—BIRMINGHAM PHRENOLOGICAL SOCIETY, Ebenezer Schools, Steelhouse Lane. Every Tuesday, at 8 p.m.

MIDLAND PHRENOLOGICAL SOCIETY, Birmingham Coffee House, Snow Hill.—Wednesdays, at 8 p.m.

December 3rd.—Study of the Faculties.

„ 10th.—"Memory," by Mr. J. Jones.

„ 17th.—Lecture by C. Burton, Esq., F.B.P.S.

„ 24th.—No meeting.

„ 31st.—Questions and Answers.

BRIGHTON.—BRIGHTON AND HOVE PHRENOLOGICAL ASSOCIATION, Y.M.C.A. Lecture Room, Old Steine, Brighton.—Alternate Wednesdays until end of April, at 8 p.m. FREE.

December 3rd.—"Phrenology and the Language of Handwriting," by R. D. Stocker, Esq.

December 17th.—"Successful and Unsuccessful Heads," illustrated by Diagrams and Living Subjects, by Mr. J. Millott Severn, F.B.P.S.

December 31st.—"Phrenology in the Schoolroom," by J. Webb, Esq., F.B.P.S.

BRISTOL.—BRISTOL AND WEST OF ENGLAND PHRENOLOGICAL SOCIETY, Lecture Hall, Y.M.C.A., St. James Square. FREE to Public Lectures. Members' Meetings alternate Wednesdays.

December 3rd.—Public Lecture.

LEICESTER.—LEICESTER PHRENOLOGICAL SOCIETY, Phrenological Institute, Museum Square, New Walk. Meetings every Thursday at 8 p.m.

LEYTON.—LEYTON PHRENOLOGICAL SOCIETY, Congregational Lecture Hall, Grange Park Road. Fridays at 8 p.m. Admission FREE.

December 12th.—"Psychology," by J. Webb, Esq., F.B.P.S.

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**PHRENOLOGIST**  
1903.

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

*Edited by* **J. P. BLACKFORD.**

**VOLUME VIII.**

PUBLISHED FOR THE PROPRIETORS BY  
**H. N. ROWLER & CO., 7, IMPERIAL ARCADE, LUDGATE CIRCUS, LONDON, E.C.**

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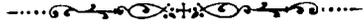
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# THE POPULAR PHRENOLOGIST

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VOL. VIII. No. 85.

JANUARY, 1903.

ONE PENNY.

## THE POPULAR PHRENOLOGIST.

JANUARY, 1903.

### NOTICES.

Wholesale Publishers: L. N. FOWLER & Co., Imperial Arcade, Ludgate Circus, London, E.C.

The scale of charges for advertisements may be obtained of the Honorary Manager of Advertisement Department, Mr. J. MILLOTT SEVERN, 68, WEST STREET, BRIGHTON, to whom all accounts for Advertisements must be paid.

All Advertisements must reach the Hon. Manager as above, on or before the 12th of the month before it is required to appear; and if proofs are required, two days earlier.

All matter for the Literary Columns must be sent to the EDITOR, "POPULAR PHRENOLOGIST," c/o British Phrenological Society, 63, Chancery Lane, London, W.C.

Correspondents are particularly requested to note that the different departments are separate, and will save delay by writing to each only on its own business.

### EDITORIAL EFFERVESCENCE.

In commencing the eighth year of its existence as a journal, the P.P. has merged from the apprenticeship stage into that of full qualification for recognition as an established institution. It has done its work unostentatiously, but honestly; and considering its humble origin, and the coldness with which it was first received by many who should have been its warmest friends, it is a matter of thankfulness that it has survived, and now exists as the recognized organ of Phrenology for the British Empire.

I have to recognize the great services of our valued and esteemed contributors, who, since the first issue of the P.P., have supplied it with articles, preserving an unbroken continuity. Mr. Webb, whose "Lessons in Phrenology" have been a mine of wealth to students of the Philosophy of Phrenology, in this connection, deserves our gratitude. His "Answers to Correspondents" also is a very excellent feature, and gives much pleasure to many readers.

Mr. J. Millott Severn also claims the proud distinction of being a contributor from No. 1; and all will allow that his many articles, particularly those upon "Occupations and Professions," have been amongst the most useful and practical productions in phrenological literature during the past seven years. Mr. Severn's sketches too—secured at the cost of much time and labour, and sacrifice of comfort and means—have been unique in the history of Phrenology, as each sketch has been the result of a personal interview with the subject. Mr. Severn, therefore, is gratefully remembered.

There are others, who, though they cannot count back so far as the two stalwarts named, yet have done, and are doing, yeomen's service. Notably Dr. Withinshaw with his Anatomical lessons, a splendid series for students; Mr. G. H. J. Dutton, whose contributions, appearing over a *nom-de-plume*, afford pleasure and instruction; Mr. Framjee, whose articles on "Genius" are excellent both as to matter and method; and Miss Higgs with her exhaustive and practical treatise on "The Training of Children," all deserve our most cordial approbation, and I desire to tender to each my personal thanks for their kindness in providing us with such nutritious mental pabulum.

I may take this opportunity of urging upon all my readers the desirability of still further increasing the usefulness of the P.P. by giving it a wider circulation among, not only the supporters of Phrenology, but the public generally. The cost is so trifling that interested readers could afford to purchase a few copies each month for gratuitous distribution, and thus win regular subscribers. Many persons would be induced to buy the P.P. if they only knew of its existence. There are millions of people in England who have never seen a copy, and who do not yet know of its existence. Let each reader undertake to enlighten some of these ignorant ones in time to commence subscribing with the current issue.

Mr. Severn has requested me to announce that he will give to any person sending him a list of twelve new subscribers a bound volume of the P.P. These volumes are bound in stiff boards, scarlet cloth with gilt lettering, and are provided with a copious index. As the back numbers of the P.P. become scarcer year by year, these volumes are becoming more valuable, and such a prize is well worth securing. The only conditions are that the twelve subscribers must be new, and with the twelve names and addresses must be enclosed their annual subscriptions, 1s. 6d. each, or 18s. in all. The bound volume will then be sent post free to the competitor; and a copy monthly of the P.P. will be sent to each of the twelve subscribers from January to December, 1903. All lists must reach Mr. Severn by January 31st.

I would especially draw attention to the announcement of the classes to be held by Drs. Hollander and Withinshaw, at the office of the British Phrenological Society, 63, Chancery Lane. All who can should avail themselves of the opportunity offered. Dr. Hollander has made a special study of brain localizations, and his special lectures should be of exceptional value to students. Dr. Withinshaw's demonstrations need no comment, they are far and away the most valuable agency for acquiring information on the fundamental basis of phrenological science that have ever been placed before phrenological students. See notice on another page.

## OCCUPATIONS AND PROFESSIONS.—XXXVI.

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

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## THE HARDWARE DEALER.

There are a large number of businesses which could be classed under the heading of shop keeping, and which require but ordinary business abilities to conduct them. It would take up far too much space in this series of articles to deal even briefly with the many different ordinary businesses. Thus it is only when some particular ability is required, or where some definite useful information may be given, that a business or profession is herein separately dealt with. Hardware dealing is very different to grocery, drapery, or a colour-merchant's business. It embraces both mechanical and business qualities. The phrenologist may frequently have to delineate the character of a boy possessing a good share of business talent combined with some mechanical tendencies. His mind may be too active in a business direction, and his physical constitution such as unfit him for the daily routine of an engineer's or carpenter's trade; or, on the other hand, for such delicate mechanism as surgical, watch, or musical instrument making, designing, etc. Still

## HE HAS A MECHANICAL BENT

giving him an appreciation of mechanical industry, tools, designs, etc. If such a boy were put to grocery, or bookselling, he would have but little interest or satisfaction in pursuing either, and would soon tire of the same. Whereas a business such as the hardware dealing would afford him interest and pleasure as well as scope for the employment of his combined abilities.

An apprenticeship of four years is generally served to hardware dealing; and a premium of £15 to £20 is usually required as a guarantee of good behaviour and faithful service. A small weekly wage of from two to five shillings is given from the commencement of service. A youth to be interested in, and adapted to, this business should possess a well-proportioned and good average head measurement. His head should be fairly wide, indicative of well-developed Constructiveness, Acquisitiveness, and executive organs. Form, Size, Order and Locality should be large. He should likewise have well-developed Eventuality, Comparison, Imitation, Language, and Firmness, and not too much Concentrativeness. With these developments he would display

## GOOD BUSINESS ABILITIES

combined with mechanical tastes, giving him an interest in dealing with hardware, tools; joiners', gardeners', smiths', engineers', and builders' appliances, inventive contrivances, agricultural implements, machinery, etc. He would readily see the uses and adaptation of such; and, when required, he would shew ingeniousness in fitting, matching and mending displaced and broken goods. He would also be orderly, practical, business-like, and possess a good memory, which is very essential in a line of business comprising the sale of hundreds of different varieties of goods.

## THE ANTIQUE DEALER.

The antique dealer and art *connoisseur*, though generally

associated with a second-hand business, has to be something more than a dealer in second-hand things. The business is a very interesting one, and the character of the genuinely experienced adept in this line of trade is equally interesting. There are certainly very many in this as in other businesses in whom large Acquisitiveness and love of gain is the predominating motive for thus pursuing it. Yet it is strikingly noticeable what really well-shaped heads many antique dealers and *connoisseurs* possess. The genuine *connoisseur* is oftener than not drawn to the calling for love of it. Such individuals possess long, but moderately wide and high foreheads; well-developed perceptives—Form, Size, Colour and Locality. The middle line commencing at the root of the nose, upwards and over the top head, taking in Individuality, Eventuality, Comparison, Human Nature, and Veneration, is especially well-defined. Ideality, Constructiveness, Imitation, Sublimity, Hope, Cautiousness, Causality, Firmness, and often Spirituality, Conscientiousness and Benevolence, are large or well-developed organs; Concentrativeness and Secretiveness but moderately so. This combination gives ready ability and apt judgment of antique and art subjects, objects of virtu, curiosities, relics, etc., together with a shrewd, alert, observant, inquiring mind; love of novelty, good comparison, penetration, critical acumen, hope, speculation, and a disposition to appreciate travelling when it is necessary to do so to obtain the objects sought after. Such dealers sometimes scour the country over in search of

## RARE AND BEAUTIFUL OBJECTS

of antiquity, art, natural history and geological specimens, pictures, prints, specimens of ancient handicraft, etc. Many of the rarest and most valuable specimens of antiquity and art preserved in our national museums and art galleries have been procured from these highly expert but modest tradesfolk. All this close scrutiny, observation, thought, study, analytical comparison, research and expenditure of time, intellect and judgment in this particular craft is an education in itself of a unique character.

## THE HAIR-DRESSER.

Hair-dressing is a business in which a large number of both men and women are employed; hence it demands notice in this series. It does not require powerful mental capacities to succeed in it. Yet certain qualifications are needed. It is generally conceded that accomplished hair-dressers should have large Language and a fund of newsy information, so as to be able to entertain their customers while waiting their turn. However, this is only by the way; he need not necessarily have these qualifications, though they are excellent auxiliaries. To be skilled in this artifice, the hair-dresser must be something of an artist. He should thus possess well-developed perceptives—Form, Size, Colour, Weight and Order, Comparison, Imitation, Ideality; fair Constructiveness and Acquisitiveness; and large Approbativeness, Friendship and Agreeableness, to give him manipulative dexterity, appreciation of smartness, cleanliness, imitative ability, quickness of comparison, constructive tastes, an affable, social, adaptable disposition, and active business abilities. Perfumery, which is usually associated with hair-dressing, requires good taste and judgment to be able to select and display the most saleable goods. Spare time is often occupied in wig-making, though this trade is now mostly done in factories by young women. The saloon trade is what is mostly depended upon. From

fifteen to seventeen years is the best age at which to commence an apprenticeship; and a youth well adapted to the calling may learn the trade sufficiently to be able to start either as an improver or as a qualified hand after an apprenticeship of from two to three years. The apprentice usually lives indoors while learning, and has a premium of about £25 to pay. He may be given a small allowance of pocket-money.



## THE TRAINING OF CHILDREN.—IX.

By ESTHER HIGGS, F.F.P.I.

### SOME WRONG METHODS.

It takes a clever woman to treat a child in the way he should be treated from first to last throughout the somewhat lengthy period of infancy and childhood.

It is one thing to theorise, but quite another to put one's theory into practice. To sit down in a quiet study with no disturbing elements to hinder the current of thought, and allow the intellect to calmly survey the subject under consideration, is indeed no great tax upon one's physical, mental, or moral resources; but how difficult is the case when one is feeling out of health and in special need of a good night's rest, and baby, who is teething, enlivens the night with his cries; the following day is wet, and the children cannot go out; perhaps they are cross and fretful, or the bigger ones begin quarrelling, and the whole day long poor mother has to bear with their noise until she feels nearly distracted and ready to give up. Is it any wonder then if she

#### LOSES HER SELF-CONTROL

and speaks sharply to the little offenders, giving a smack here and a smack there, until the whole house is in an uproar? Of course, it is bad both for the children and for herself; with loss of self-control comes always loss of self-respect, and the feelings called out in the minds of the children are combativeness and resentment, with often a sense of injustice, so that their sentiment of Veneration and respect being minimised, the moral power and influence of their mother is correspondingly decreased. But, from the physical point of view, the nervous system of the latter was overwrought; it had been on tension too long, had been deprived of the recuperating influences of sleep, and the outbreak was somewhat of a relief to the worked-up feelings; therefore we must judge leniently the poor tired mothers: they of all people need encouragement and cheer. All honour to the brave who, oftentimes under great disadvantages, yet

#### DO THEIR LEVEL BEST.

But, because we feel their work is difficult, we are the more anxious to help them by suggesting a better way. In the case I have mentioned, the better way would have been just to make one's self a child for the day, and play with the children, thus shewing a little extra interest in their games, introducing an atmosphere of content which would have been beneficial all round. There is no need to leave the sewing if it is urgent, for of all the games that of "pretend" is often the most exciting to the imaginative young mind. The children may be shop-keepers, engine-drivers, street-

sweepers, conjurers, kings, or, in fact, anything else they please by the simple expedient of "pretend"; and "mother" sitting down at needlework may be considered as being on the deck of a ship or doing

#### ALL SORTS OF WONDERFUL THINGS.

Thus there *is* a way out of the difficulty, and the mother who practises continually the control of her feelings may even rise above physical weakness, and will certainly find herself more capable of controlling her little ones than she could otherwise become.

Just a word or two as to infants more especially. It has been well said that "a quiet teacher makes a quiet class," and this principle has a wide and universal application. But mothers of the "motive" temperament are apt to handle their infants too vigorously; the least cry or whimper brings such a terrible rocking to and fro that one feels alarm for the poor little brain that is being so shaken. I am of opinion that nervous symptoms in young children are frequently induced by this unscientific habit of vigorous and constant rocking; certainly the digestion is often upset by this means, and the child rendered irritable in consequence.

#### THE OLD-FASHIONED CRADLES

with rockers are now superseded by swinging beds, but better than either is the training of a healthy baby to lie still at sleeping times and fall asleep unrocked.

Again, not only is rocking resorted to as a means of hushing the cries of a child, but these same emphatic mothers often use the method of the Indians, who, in certain religious rites, drown the cries of their victims by loud music; in like manner I have seen a mother making all the noise she could both vocally and otherwise, even to the ringing of a bell, in order to stay the cries of her little child. It would be better to find out the cause of the tears; with a little practice it is not difficult to distinguish between the cry of hunger and that of pain or of temper; as for the last-named, it is wise to ignore it, or to give a gentle reproof even to a very young child, for babies understand far more quickly than people think, and will soon learn to recognize

#### BETWEEN A REPROOF AND A CARESS.

A mother should not be a slave to her child: though undoubtedly a great deal of self-sacrifice is necessary if the work is to be done well; yet a wise woman will not, for instance, begin the practice of pacing the room in the middle of the night in order to quiet a fractious infant, for the child soon looks for this nightly perambulation, and with imperious voice will scream until his desire is gratified; and, since the habit is disturbing to the household, especially to the parents, and really does no good whatever to the child, it had better not be started.

On the other hand, watchful care is necessary; and for a mother to go off to entertainments, leaving an ailing child in charge of a young servant, seems to indicate that she has not realized her responsibility.

*Regularity* is a golden rule in the up-bringing of children; habits are soon formed, and the sleeping, waking, feeding, and so forth may be all conducted with far less trouble if carried on systematically, and the child will be healthier. It is Nature's way to work rhythmically, and if we act in harmony with her laws we always attain the best results; therefore see to it that the infant wants are supplied with systematic care.

## THE PHRENOLOGY AND PSYCHOLOGY OF LITERATURE.

BY W. GEO. WHEELER, L.P.I.,  
*Author of "Phrenological Helps," etc., etc.*

NO. 11—"ADAM BEDE."

BY GEORGE ELIOT.

In "Adam Bede" the gifted authoress has presented a novel of great originality and peculiarity of style, brimming over with picturesque incidents in home and country life, delightfully realistic of the little world, simple and natural, in which the story is centred and the various characters play their parts. Throughout there is, to the student and admirer of village life in particular, a real richness and charm of expression, with an almost marvellous display of pleasing and curious metaphors: pretty, playful comparisons of a kind rarely presented by any other writer, excellently arranged and harmonious in their blendings.

Adam Bede is a carpenter with considerable ability and ambition, beyond the average by the natural nobility and strength of his character, the concentrated energy and constructive genius of his great practical mind, and the high moral forces which make him a strong and true man. In the march of time, in the variability of external life, in triumph and in grief, in gain and in loss he is sustained by the integrity and inborn resolution of his own nature, able to stand alone always, and act upon his own resources.

Adam's ambition is not extraordinary; it is an ambition which scarcely carries him beyond his own business and environment; for, although he succeeds beyond the many and largely attains his goal, its finality, from a material standpoint, is but as a master carpenter and builder in a remote village. It was not a mighty attainment, yet it had its sufficiency, for it was purchased by a noble mind, by honest toil and daily concentrated labour, and not, as too often in modern life, by a moral deterioration, a multitude's pain, and an abnormal Acquisitiveness. His conscience had a glorious activity, and his native pride of character and vigorous personality enabled him to rise above circumstances, and endure that stern "rebuff which turns earth's smoothness rough."

Adam Bede is a fine fellow morally, mentally and physically. He has a splendid constitution, large boned and muscular, with a tall, soldier-like figure, broad chest, black hair, and keen, dark eyes—a deep penetrating glance and noble bearing. There is evidently a predominance of the motive temperament, giving great activity and power of endurance. His mind is clear and far-sighted, giving him a great practical knowledge of many things, and a usability beyond his fellow. Bartley Massey, the village schoolmaster, declared he had "an eye for measuring and a head-piece for figures, backed against any man in the county." Adam has "a head well poised, strongly marked prominent and mobile eyebrows, a well-filled brow, and expression of large-hearted intelligence."

Hetty Sorrel is Adam's first love, bringing him an almost overwhelming sense of pain. Her poor little nature is centred in the young squire, Arthur Donnithorn, who leads her on to ruin and despair. Poor, pretty little Hetty! how sweet and fascinating she appeared in the charm of her youthful life as she gracefully made up the butter in the well-kept dairy. How delightful her winsome graces, as she tossed her little head and flashed her bewitching eyes! Who

would not turn again to view her kitten-like playfulness, her surface loveliness, her winning vanity—fair days of innocence and girlhood's all-engaging charms, so soon, alas, to be lost in this age for ever in the whirlpool of folly and crime? Poor little Hetty! The sympathetic soul feels for thee a pathetic sorrow, an unuttered grief, a burning sense of pain and unshed tears. The heart of the best humanity bleeds for such as thee; the human mind is weighted with thy tragic sorrow, thy ruined years. Poor child of folly! Thy life bears a sad and deplorable stain—a stain which a merciless world will neither forgive nor soon forget. The greatest pity for thee is in the mind of the All-Merciful.

Phrenologically, Seth Bede, brother to Adam, is an interesting character. He has a physical constitution in some respects like his brother, yet with a different cast of mind and direction of thought. He has large rugged features, dreamy eyes, thin wavy brown hair, and broad shoulders, with a slight stoop. He is a devoted Methodist, and deeply in love with the charming young preacher, Dinah Morris, whom, not finding his affections returned, he unselfishly surrenders to his brother.

Seth is noted for his deep religious feelings and extraordinary generosity. It was said by his mother that he would willingly give away half his earnings, and not be uneasy at having nothing for a rainy day. His head was noticeable specially for "a coronal arch that predominated very decidedly over the brow." Here, then, we have the formation of the head in harmony with the character—the moral organs, including that of Benevolence, predominating.

Psychologically, in the charmingly tender and divinely consecrated Dinah Morris we have a character of rare beauty, an exquisite picture of pure and saintly womanhood—an angel of the earth-life, living in constant communion with the Eternal, touched with all the depths of a tender, passionate divinity, yet so keenly tactful and practical as to win the approbation of all. In this tender, unsullied soul we perceive a study of graceful and glorious womanhood in the lowly walks of life: her gentle, magnetic personality, her quiet, unmistakable influence, and the hidden ethereal forces which make the divine soul to play upon the daily life of others appear prominently before us. Truly a chaste creature, all too rare in this materialistic world of ours, a mind open to every ray of spiritual sunshine, giving herself unreservedly in the depths of her divine loving, with an inner environment of calm rest.

Dinah's union with Adam is a very happy one; and Uncle Seth, in the largeness of his soul, does not feel aught else but joy as he carries his brother's and Dinah's little ones on his shoulders. He is content to have as a sister one whom he could not secure as a wife.

There are other characters of considerable interest. The splendidly-pictured farmer's wife, ruling with a keen eye and voluminous tongue her little world; Bartley Massey, the schoolmaster, whose "blue veins stood out like cords under the transparent yellow skin," and whose "brow had that peculiar tension which impresses one as a sign of a keen, impatient temperament." He has "grizzled bushy eyebrows," a mouth habitually compressed, and a "rather formidable irregular aquiline nose." Last, not least, a few words should be said respecting Parson Irwine, with his "well-favoured countenance," bright smile, and finely-cut features. There is something very real about this easy-going, broad-minded rector: a sort of good-natured, indulgent, ever-tolerant village king, who knows his power without abusing it, and can afford to allow breathing-room to his Nonconformist acquaintances.

## PHRENOLOGICAL CHARACTER SKETCH.

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

## M. PADEREWSKI.

The great world-famed musician, M. Paderewski, whom I have lately had the pleasure of interviewing, possesses a powerful brain. The circumferential measurement of his head is over 23 $\frac{1}{4}$  inches; its whole contour is beautifully proportioned, and, phrenologically speaking, accords splendidly with his marvellous musical achievements. The luxuriant growth of his hair, which is exceedingly fine in texture, obscures from view some important phrenological organs; but when the hair is closely pressed to the head and careful phrenological measurements are made, a marvellous character, judging from the standpoint of Phrenology, is revealed. If men and women of genius only realized the advantages they would be conferring upon the world by allowing publicity to be made of their phrenological measurements, with character descriptions based on these measurements, the interviewing of celebrities for these purposes would I feel sure, be more readily granted.



The popular portraits of M. Paderewski which have been before the public for years, are somewhat misleading. He possesses a far more powerful intellect than could be gauged from the portraits we see of him. His hair hanging loosely over much of his forehead covers some of the chief intellectual organs, and particularly that of Tune. Thus a close measurement of his mental developments is a pleasing revelation of his marvellous abilities.

M. PADEREWSKI'S ORGANS OF TUNE AND TIME are, on examination, discovered to be powerfully developed, and these are conjoined to other powerfully developed organs which give philosophic comprehensiveness of all that is understood of the science and philosophy of music, harmony, technique and instrumental manipulation.

To be a musical genius requires something more than large Tune. A person with large Tune and Ideality may have a great liking for music, but perhaps little ability to produce it. The secret of M. Paderewski's immensely innate musical genius may be accounted for not alone in the possession of large organs of Tune and Time and other qualities which are necessary to the composition and expert performance of music, but he has an all-round powerful brain. His head is broad, not alone in the regions of the perceptive and reflectives, but especially so in the executive regions. Though highly nervous and finely organized, he possesses exceptionally large executive powers, combined with well-developed Firmness giving him wonderful physical tenacity, executiveness of purpose, firmness, steady perseverance, persistence, determination and great powers of endurance. These qualities, combined with his highly refined nature and large organs of Ideality, Weight, Individuality, Size, Locality, Order, Calculation and Constructiveness, enable him to display exceptional manipulatory talent, delicacy of touch, judgment of proportions, and distance, order, arrangement, position, mechanical appreciation and calculative judgment. Thus he is able to vary his performances by

## AN EXQUISITE APPRECIATION OF EXPRESSION

and emphasis ranging from the slightest touch consistent with production to the manifestation of immense force, energy and executive vivacity.

His large reflective organs—Causality, Comparison and Human Nature, conjoined to Constructiveness, Ideality, Sublimity and Individuality—give comprehensiveness of mind a thoughtful, reflective, studious, philosophic disposition, lofty ideas, creative and inventive ability, great mental insight, intuitive perception, capacity for details, good reasoning powers and critical judgment. His Imitation is large, and in many ways helpful in his performances; yet he possesses considerable originality.

Secretiveness is well-developed, Cautiousness moderately so. He is very prudent, cautious and discreet, has great self-possession; and though endowed with considerable emotion and mental vivacity, yet has good control over his feelings. Is cautious without being too much so. He possesses fairly large Approbativeness, is sensitive, ambitious and

## APPRECIATIVE OF PUBLIC APPLAUSE,

yet is not readily carried away by it. Though apparently somewhat reserved, he possesses a very friendly, warm-hearted, social, domestic and sympathetic disposition; is genial, courteous and adaptable; has rather large Mirthfulness, disposing him to manifest a keen discernment of humour and the incongruity of things. His Acquisitiveness is large, giving him much sense of carefulness and industry and a provident disposition. He has a strong endowment of imagination, is ingenious, constructive and prolific of ideas, yet is not wanting in practicability. Has a fair degree of Hope and cheerfulness of disposition, yet is somewhat subject to experiencing extremes of feeling. His mind is very active. He has, however, a marked degree of concentrative power. Sense of reliability and consistency are strong characteristics. He is a keen discriminator of character. His large Eventuality gives him an exceptionally good memory; and his Language, which is larger than is shewn in his portraits, conjoined to large Ideality and the reasoning powers, is helpful in interpreting and composing music, and in giving such lucid delicate and profound expression manifested in his great musical achievements.

## LESSONS IN PHRENOLOGY.—LXXXV.

BY JAMES WEBB, F.B.P.S.

## PHRENOLOGY AND EDUCATION.—(Continued.)

One of the most serious obstructions to the discovery or elucidation of a scientific system of education, a system based upon, and in agreement with, nature, has been the ignorance of the teachers of mental science and methods—of psychologists and philosophers,\* whom they have ignorantly followed, as to what are the several faculties of the mind and their functions.

Every attempt to devise a satisfactory analysis of the mind has been a failure.

G. H. Lewes in his *Biographical History of Philosophy* says: "Have we any organum of Philosophy? The answer always ends in a negative," and "Since Thomas Brown's *Lectures*, and Mill's *Analysis* no work has appeared either as a continuation of the Scotch psychology, or as a reaction against it, unless we are to reckon with Phrenology." . . . "Phrenology claims its thousands of disciples; and this, because it not only has a practical bearing, but also admits of verification."

Writers on mental philosophy, "unless we are to reckon with" phrenologists, have invariably failed to distinguish between what are innate, simple, or fundamental powers, and what are really operations of the mind; or, in other words, between what are the actual energies, or faculties, and the operations or modes of activity of those energies.

It is, therefore, highly important for the elucidation of the question of education that we have a scientific grasp, a knowledge of, the innate faculties of the human mind, and the right course of training that should be adopted for their proper manifestation.

In the consideration of this subject then, it will be essential to discover whether the metaphysicians and philosophers have taught us rightly about memory, will, consciousness, imagination, judgment, attention, etc., the names of the faculties, according to their teaching. That they varied in the number and names of the faculties according to their own personal judgments need not be further referred to here, beyond stating the general truth.

Now these so-called faculties are merely operations of the mind, and incapable of any training, cultivation or education, as such; that is to say as elementary faculties—indeed it is as reasonable to speak of the education of the Sphinx, of training the pyramids, or cultivating the Dead Sea.

The phrenologist, then, does not apply himself to improve mental operations (for, from what has just been said, that would be absurd), but proceeds to cultivate the operating faculties—the actors, not the acts.

Still, in order to satisfy the reader that the "faculties"—memory will, etc.—are not innate elementary faculties, the remainder of this lesson shall be given to the study of one of them: others, if circumstances admit, being the subject of future lessons. After that we may be able to proceed with what mind activities are capable of improvement, and the manner of doing it.

James Baldwin, a very prolific writer on mental science, says, in his *Elementary Psychology and Education*, that "Wundt tells us that 'faculties are † distinct modes of psychical activity,'" and in *The Story of the Mind* he

\* George Combe, Spurzheim and Simpson are notable exceptions, but they were phrenologists.

† He ought to have said "have," not "are."

speaks of speech being the result of a combination "of many so-called faculties or functions." I give this second quotation to shew the indefinite use of words our psychologists affect.

Now faculties are not functions, they *have* functions. Hence it is plain he intends to state, a fact that Phrenology has always taught, that faculties have distinct modes of activity as their brain organs have distinct modes of activity—that is, have separate and special functions.

He (Dr. Baldwin) also tells us that "memory is the power to store and reproduce experience," though we know that memory can do no such thing. It stores nothing. It cannot reproduce an *experience*. The power that each faculty has of reproducing facts, opinions, etc., that it has already appropriated, or learnt, is its memory. But memory is not concerned with learning, appropriating or storing the facts. This is done by the faculties themselves aided by Acquisitiveness. Memory cannot reproduce an experience. A person may remember being violently angry, but do what he will he cannot reproduce the anger he had already experienced. He may remember it distinctly. He may imitate it, but he cannot re-experience it.

Dr. Baldwin is right when he says "memories are intellectual products"; but is he equally correct when he states that "a remembered percept is a re-percept"? Is the following argument in accord with facts?

He says: "Yesterday I saw a dove. Self, as sense-perception, intuitively formed the percept—this dove. To-day I recall this percept. Again the dove is present. The idea—this dove—is now a remembered percept, a re-percept." Now the *idea* of the dove is not the *dove*, and his recollection of it is not an "experience." To "experience" the sight of that dove he must see it again.

Let us see what Professor Sully has to say. In his *Teacher's Handbook of Psychology* he says that "to remember in the complete sense of the word is to be able to represent an object or an event by means of a memory-image, or a succession of such images." This is not a very faulty definition, though he should know that being able to do a thing is a very different thing from doing it. But he also tells us that "memory is the function of Retention," that is to say we have a faculty of Retention, the function of which is memory. It so happens that we have no faculty of Retention, for retention is a mode of action of every faculty. The greater the development of any organ, other things being equal, the greater is the power of retention of the faculty that it ministers to: and the smaller any organ the weaker the retentive power of its faculty. And Dr. Sully ought to have known that phrenologists have been teaching this doctrine for more years than he can remember, that it was taught by Dr. Gall a century ago; and yet he attributes its discovery to that useful refuge of the anti-phrenologist, the non-descript fetish "modern scientific research."

He says: "There are as many varieties of memory as there are different classes of sensation. . . . Thus the ability to recall colours distinctly is a different aptitude from that involved in a ready and clear reproduction of (visible) forms. . . . Modern scientific research shews that the memory for one order of impressions may be destroyed by brain disease without the other memories being impaired; and this suggests that our several memories, like our several powers of perception (seeing, hearing, etc.), are connected with different parts of the brain." He ought to have added: and phrenologists have been ridiculed for teaching it: what right had they to anticipate the discoveries of "modern scientific research"?

**ANATOMY AND PHYSIOLOGY OF MAN.**

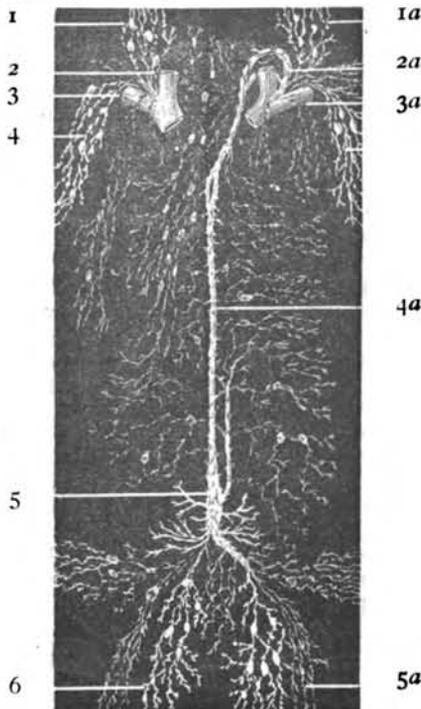
By DR. WITHINSHAW, PRESIDENT, B.P.S.,

*Late Demonstrator of Anatomy, Royal College of Surgeons, Edinburgh.*

**THE LYMPHATIC CIRCULATION.**

**THE THORACIC DUCT.**—The thoracic duct passes up the thorax, where it is joined by the lymphatic vessels from the thoracic organs, and higher up it receives those from the left arm and from the left side of the head and neck. The thoracic duct ends at the root of the neck by joining the large jugular vein, just as this vessel unites with the left subclavian vein, the great vein of the left arm. The vein formed by the union of these two veins opens into the superior vena cava. The lymphatic vessels of the right arm and right side of the neck join to form a small duct which opens into the right jugular vein.

By these channels the lymph, which exudes from the blood capillaries, returns by the lymphatic vessels and the thoracic duct to mingle again with the blood stream.



*The Thoracic Duct and Principal Groups of Lymphatic Vessels and Glands.*

1. Lymphatic glands and vessels of head and neck, right. 2. Right internal jugular vein. 3. Right subclavian vein. 4. Lymphatics of right arm. 5. Receptaculum chyli. 6. Lymphatics of lower extremities.  
1a. Lymphatic glands and vessels of head and neck, left. 2a. Thoracic duct. 3a. Left subclavian vein. 4a. Thoracic duct. 5a. Lymphatics of lower extremities.

**LYMPHATIC VESSELS HAVE VALVES.**—As is the case with the veins, so in the lymphatic vessels and the thoracic duct there are numerous valves which allow the lymph to flow in the right direction only. One of these valves guards the opening of the thoracic duct into the jugular vein.

**CAUSES OF THE CIRCULATION OF THE LYMPH.**—There are two factors at work in causing the flow of the lymph: 1. The pressure where it is continuously being formed from

the capillaries, which is greater than the pressure in the great veins where it is poured into the blood; 2. Any movement of the body causes pressure on the tissues and drives the lymph past the valves which prevent its return.

**THE LYMPHATIC GLANDS.**

Lymphatic glands are small, solid bodies, of variable size, some of the largest being about an inch in length, and usually bean-shaped. Each gland consists of a meshwork of fine connective tissue, holding in its meshes a great number of colourless corpuscles closely packed together. Those colourless corpuscles, or leucocytes, as they are termed, are smaller than the colourless corpuscles of the blood, being, in fact, young colourless corpuscles which are formed by the division of one corpuscle into two, and then each of these two into two more, and so on. The lymphatic glands occur along the course of the lymphatic vessels, which open into them on one side and leave them on the opposite side. The lymph, in flowing through this meshwork, carries away in the current some of the leucocytes. In this way the lymph stream brings new colourless corpuscles to the blood. All the colourless corpuscles of the blood arise in this way from lymphatic glands or from similar tissue in other parts of the body.

Colourless corpuscles are present throughout the lymphatic system, passing out between the endothelial cells, in addition to the plasma of the blood which escapes from the capillaries to form lymph.

From the blood in the capillaries, and by means of the lymph, the tissues obtain all the substances they require for their life and nourishment; one of these substances is oxygen. In a similar way the tissues return their waste products to the blood, and one of these products is carbonic acid. The supply of oxygen and the withdrawal of carbonic acid is brought about by the function of respiration, which we shall have to consider next month.

**BRAIN DISSECTIONS.**

At the request of the Council, B.P.S., Dr. Withinshaw has kindly consented to repeat his previous demonstrations and dissection of the human brain for the benefit of students and others.

The demonstrations will take place on Thursday evenings, January 8th, 15th, and 22nd. All persons (members or non-members) who propose attending should send in their names at once, as only a limited number can be accommodated. The fee for this course is 7s. 6d. only, and, as it is possible it may be the only course of dissection this season, every person who can should endeavour to be present. Write immediately to the Hon. Secretary, B.P.S., 63, Chancery Lane, W.C.

**SPECIAL NOTICE.**

Dr. Hollander has placed his services at the disposal of the Council, B.P.S., who have arranged for him to deliver a series of three special class lectures on "Proofs of Localization of Function in the Brain." These lectures will be given at the office of the Society, 63, Chancery Lane, W.C., on Friday evenings, January 9th, 16th, and 23rd. The fee for this special course is 7s. 6d. The space being limited, intending students should apply at once to prevent disappointment. Full particulars can be obtained of the Secretary, B.P.S., as above.

## REVIEWS OF BOOKS.

SCIENTIFIC PHRENOLOGY. *By Bernard Hollander, M.D. Grant Richards, London.* Price 6s.—Following close upon his *Mental Functions of the Brain*, the author has utilized the conclusions arrived at in that valuable work, and has endeavoured to systematize them so as to present to the world "a theory of Phrenology in a very much modified and altered form." The object of the author is manifest, his aim being to place before the world the main facts of localization of function, supported by such evidence as modern physiologists must necessarily accept. In dealing with the functions of the various sections of the brain, he emphasises the necessity for assessing their relative values to each other when deciding upon their power of function. The text is illustrated with about eighty portraits and other diagrams of skulls, etc. The "get up" of the book is of a superior order, and fully sustains the reputation of the publishers. In reference to its phrenological teaching, however, I regret I must as a phrenologist take the position of an adverse critic. The author states that he has produced this book in answer "to many requests for a Text Book of Phrenology written in the light of modern research." To assume that "modern research" is capable of yielding facts sufficient to sustain a theory of Phrenology at all compatible with the system of Dr. Gall is not within the power of the average man, and our author would find it difficult to persuade the modern physiologist (as a result of recent research) to accept his conclusions as to the functions of several of his segments. Surely the labour of attempting to accommodate the system of regional Phrenology to the prejudices, or the half enlightened ignorance, of the ordinary physiologist will not meet with its due reward. The author claims that his "system of brain segments has no connection with the bump-theory." But in a segment theory there is nothing inherently opposed to a bump theory. Segment is but "organ" writ large, and *may be* simply a change from a little bump to a larger one. All phrenologists, however, are opposed to the theory of bumps as representing the normal condition of brain development as shewn upon the skull surface. In disclaiming all connection with the bump theory, I fear the author "doth protest too much"; for, judging by the general tenor of the book, and the studied avoidance of all reference to the phrenological organs and the mental faculties, as phrenologists know them, the inference is, that not only the bump theory, but also the single organ theory is practically disclaimed. I do not overlook the fact that more than once in the book the author promises to give us a further analysis of his segments, in a subsequent work; but this only emphasises the fact that the present work is confessedly incomplete, and therefore lacking the essentials of a text book. The defining of the organs in the brain of certain of the elementary powers of the mind was the crowning work of Dr. Gall, and his localizing of twenty-seven of these organs is a proof of his intention as it is of his indefatigable industry and scientific knowledge. Any work which aims to rehabilitate Gall, or in fact to teach Phrenology, must either unreservedly accept his conclusions, or definitely shew wherein he was wrong, and in so doing must shew where Dr. Gall's evidence failed to substantiate his conclusions, or produce other, and more powerful, evidence than Gall's to refute his position. I do not, however, assert, nor do I believe, that Dr. Hollander has any intention of questioning the conclusions of Gall, but such an inference may rationally be drawn

from this book. I am only sorry that the author has not openly and definitely avowed his position, and stood to defend himself against attack. He, above all men, knows how invulnerable is our fortress, and though we have a weak point here and there which may be carried by the enemy's assault, the main position commands the whole of the country around, and from it the phrenological forces will eventually go to conquer the world. I have no desire to detract from the credit of the author, but does he not claim too much when he names himself as one of the "discoverers" of the "centre for hunger and thirst"? To discover, as I understand the term, is to find out something which had before existed, but had been previously unknown to the discoverer. Surely the author does not use the word in that sense, and if not, another word signifying "corroborator" would have been more appropriate in this connection. Whilst admiring Dr. Hollander's splendid gifts, I must again express my regret at this attempt to "be all things to all men." I am of opinion the anti-phrenologist, who seeks in it a means of reconciling himself to Phrenology, and relies upon it to give him the necessary data for reading character will look in vain for those details of instruction which every text book of science supplies for its students. As a treatise on brain localization it occupies a position of merit, and in some hands may serve a useful purpose, but as the Text Book of Phrenology for which students of the science have been waiting so long and so anxiously it is impossible.

VAUGHT'S PRACTICAL CHARACTER READER. *L. A. Vaught. Publisher, 130, Dearborn Street, Chicago, U.S.A. Price, 5s. net.*—This work is a collection of rules for reading character by phrenological methods. I cannot praise the author's system of arrangement, for, truth to tell, I cannot find that the work possesses any system; and yet, strange as it may appear, in its lack of system lies its chief charm; for, wherever you open the book, there is something which immediately attracts, either by its startling suggestiveness or its piquant point. Teaching by exaggeration is, or appears to be, a most successful method, and to all who want what is at once the most novel and most striking exponent of phrenological truth, I would say, buy this book. It will help student and proficient phrenologist alike, and cannot fail to amuse as well as instruct.

EVOLUTION AND PHRENOLOGY. *London: L. N. Fowler & Co. Price 3s. 6d. net.* The author of this interesting contribution to an interesting subject (A. T. Story) has endeavoured to propound a theory of soul-development, which, though possibly original, yet partakes in a sense of much that is taught or believed by certain schools of thought, though not exactly as described here. Recognizing the correlation of soul or mind with brain, he seeks the reason why man should have evolved to such a high state of psychical existence. He argues that in the case of the higher apes, the older they grow the more bestial they become, and man, if simply the creature of his inner promptings, would probably follow a similar path. Hence he looks outside man, and notes forces in nature which are to a large extent unexplored, as electricity, gravitation, ether, etc., and suggests that there may be a force of consciousness which acts as a fount of supply of intellectual or spiritual stimulus. I cannot trace the author's thought to its ultimate in this brief notice, but it is one which has in it much of beauty, and will well repay the reasoning reader. Mr. Story has a charm of style which the practised reader will enjoy.

PROTOPLASM. *John Wright and Co., Publishers, Bristol.*

—Dr. J. W. Hayward in this little work (the price of which is not stated) deals with what is practically the basis of all life, the acting principle which necessarily permeates every living substance, and without which life cannot possibly exist. Its interest to phrenologists lies in the fact that the author wisely discourses on the Origin and Nature of Mind, shewing that from the lowest form of life to the highest order of intellect, "from an amceba to a Newton," protoplasm is the spring of every manifestation of life, and the fount of every thought and imagining, the mental results being obtained through the protoplasm in the cortical substance in the brain. Dr. Hayward's conclusions are apparently indisputable, though they fall foul of the orthodox teachings of the day. Every phrenologist should get a copy of this little book. It may be obtained through any bookseller. Its price is about 1s. 6d.

## REPORTS OF MEETINGS.

### BRITISH PHRENOLOGICAL SOCIETY, INCORPORATED.

The Ordinary Meeting of the above Society was held at 63, Chancery Lane, London, on Tuesday, December 2nd, 1902. The attendance was below the average.

DR. WITHINSHAW presided.

THE SECRETARY read the minutes of the previous meeting, which were duly confirmed.

After the delineation of a young man, which the subject described as "excellent,"

DR. WITHINSHAW welcomed Mr. Severn as the lecturer of the evening, remarking that Mr. Severn was so well known as a phrenologist and as a worker for the Society that no introduction by him was necessary. He would at once call upon him to deliver his lecture.

MR. J. MILLOTT SEVERN, on rising, said he had the greatest pleasure in being present that evening to lecture before the Society. It was his misfortune not to be able to be with them more frequently; but they must recognize that those who once got a grip of Phrenology, though absent from their meetings, were working on its behalf, and so it was with him. Though unable to be at Chancery Lane, yet he was constantly engaged in promoting the interests of Phrenology. The portraits which he had hung on the walls around them, indicated one of the directions in which he had been at work. One great advantage in having examined the heads represented was, that it gave him knowledge of the special developments possessed by men of recognized mental power in certain directions, and this knowledge made him positive. He had been credited with creating a new phase of journalism, that of "Phrenological interviewing." It is true others had done a little of this in time past, but none had made it a recognized and permanent feature of their work until he had undertaken it for THE POPULAR PHRENOLOGIST. There was plenty of room for such a feature in ordinary journalism, as was shewn by the applications for such sketches he had received from editors outside Phrenology. It was a most interesting phase of work, and much could be learned from contact with the varieties of intellects which one necessarily dealt with. In interviewing celebrities, they made them practical participators in Phrenology. Personal interviews were necessary to obtain correct ideas as to their developments; the practical "hand-

on-head" method being infinitely superior to the examination of a photograph, and they became participators in and to some extent friends of Phrenology. Should any such be ridiculed or attacked because of having submitted to the examination, they would necessarily be inclined to defend themselves, and Phrenology too; for they could but admit that the revelations of Phrenology concerning themselves were in strict accordance with the facts of their lives, and the thoughts of their minds.

As a science, Phrenology was in a more advanced position than at any previous time, and phrenologists were recognized as legitimate professional practitioners. The barrier of prejudice against them had been broken down; and every effort in the direction to which he had drawn their attention would help to advance Phrenology, and improve the status of the phrenologist.

The lecturer then proceeded to deal with the characters of the celebrities whose portraits were hung around the hall. There were a very large number of these, well drawn upon linen with Indian ink; and each represented a leader in some branch of art, literature, music, the Church, science, the drama, sport, politics, etc., etc., and each had been personally examined by Mr. Severn.

Canon Barker had a round head, was tactful, adaptable, and having large Language and a refined mind was gifted as a speaker.—Villiers, the war artist, had large perceptive organs, with much smaller reflectives, and was capable of accumulating facts, which were received through the senses, and of readily repeating them.—W. M. Thompson, editor of *Reynolds' Newspaper*, had a large organ of Human Nature, of which he made good use; while Tom Mann, known as a labour leader, was endowed with large Veneration. Another gentleman with large Veneration was G. J. Holyoake, who was thought to be an atheist, but he also had a large intellect, and was indifferent to the opinions of others. He did not mind what men called him, but he knew what he was. Such men as Holyoake frequently led those who affected to look down upon or despise them.—Rev. Robertson Nicoll the greatest of religious journalists, editor of *The British Weekly*, had a marvellous intellectual, combined with a large and powerful moral, development. This head could contrast well with that of Griff, the conjurer, whose development of these regions was comparatively small.

He found the vast majority of heads of successful men whom he had examined were not the highest, but had a circumferential measurement of  $22\frac{7}{8}$  to 23 inches. Dr. Parker had a  $24\frac{1}{2}$  inch head, and Henniker Heaton  $24\frac{1}{2}$ . George Carter, manufacturer, had a broad head, large in Constructiveness and Acquisitiveness. T. P. O'Connor had one of the smallest heads of successful men he had examined, but it was all used in, as it was adapted for, practical business and literature.

Nearly all the heads there, of those who had achieved anything had large Human Nature, or intuitive power. They appeared to be able to have an anticipatory knowledge of things, and seem'd always prepared for whatever circumstances might arise. Rev. Campbell of Brighton had very large Human Nature, though otherwise not powerful. He had large reflectives and Ideality, giving a taste for the poetic and philosophic. He was highly sensitive, and had good Language, Firmness and persistence. Dr. Talmage had a high head, was firm and positive, observant, with small Caution and Secretiveness, but large Language. Father Ignatius was a man of exceedingly fine texture. The heads of celebrated cricketers were not, as a class, so well deve-

loped intellectually as men prominent in other callings. Prince Ranjit Singh's head measured 22 inches only, and a good share of this was in the posterior region. He would make a poor type of editor, yet he (the lecturer) had heard that some post of that kind had been offered him. C. B. Fry had a similar ambition, but though intellectually superior to "Ranji," he would probably fail if devoting himself entirely to literature. Compare the heads of these with Holyoake, Clifford, Blatchford (Nunquam) and O'Connor, and the difference in capacity was seen immediately. There were two exceptions among the cricketers. Murdoch had a 23 inch head, but he had since discovered that Murdoch had passed his degrees as a solicitor. Brann was a man of better development, and of much finer organic quality. He had been a tutor in a college. Human Nature was a factor in invention, and it was to be seen large in J. N. Maskelyne and D. Devant, both of whom also possessed large Caution, but smaller Secretiveness, a combination rendered necessary by their profession.

Mark Melford differed from Griff, both music-hall artistes; the latter would pursue his profession as a business for the sake of the financial returns, but with Melford it was a matter of art, his aim being to produce the most artistic result. George Alexander had a powerful head 24 inches in circumference, with large perceptives, but a sloping forehead. Wilson Barrett's head also measured 24 inches. He was a good man, not only upon the stage, but in the church, his moral organs being well developed. Clifford Harrison had a refined organization—artistic, poetical, critical. He had large Ideality and Language, and powerful moral and executive organs. Language, he (the lecturer) thought, was necessary to the expression of art.

G. R. Sims had large Human Nature, a keen sense of humour, and was apt, subtle, and quick. Sir Walter Besant had a good and powerful head. The Rev. C. M. Sheldon had small Self-Esteem, and was a most modest man.

The lecturer dealt with a number of other celebrities, saying the examination of these men had convinced him, if possible, more strongly than before of the absolute truth of Phrenology. It was a great science and a great philosophy, and no phrenologist need have any fear of its accuracy. It was a difficult task to obtain interviews with persons of note. He trusted he would not be thought egotistic or immodest when he said the work he had succeeded in doing in this direction was a great achievement. He had no desire to appraise his services too highly, but the fact was he saw there was work to do in this direction, and determined to set about doing it, with what success they knew. He would mention some of his experiences. When coming to London to interview Canon Barker, he had to leave Brighton by the earliest slow train—a tedious journey—so as to keep his appointment. He had not the remotest idea of the kind of man he was to interview, but was favourably impressed. The Canon questioned every step, and asked the meaning of each statement. When it was over the rev. gentleman said: "You have told me my true character—it is marvellous."

When calling to interview Kubelik, the manager said: "I can only give you one minute with Kubelik." He went in to the musician, took the circumference, length, and width of head within the time limit, but before leaving he asked Kubelik if he had ever composed, telling him he had the capacity to do so. Kubelik was interested, and a conversation ensued, which gave ten minutes instead of one. He was out of the manager's hands when Kubelik was

interested. The musician's head measured 22½ inches. Tune was a well-developed organ, but Ideality was large. The character was well balanced.

To interview Dr. Clark (founder of the Christian Endeavour Society), he had to leave Brighton by the six o'clock slow morning train to London to keep the appointment, which ran: "Can see you 9 to 9.5"; and, prompt to time, he arrived. There were already a large number of persons seeking an interview. From there to Rev. C. M. Sheldon, who was also being besieged by callers. The rev. gentleman would not entertain the idea of being interviewed; but the lecturer said he had come for scientific purposes, he simply wanted to measure his head, and no word need pass. After discussing the desirability for three-quarters of an hour, the rev. gentleman consented, and he (Mr. Severn) then found that he had left his tape upon Dr. Clark's table. Mr. Sheldon retired to procure a tape, the lecturer fearing he would not return, as Mrs. Sheldon had summoned him to breakfast long before; but he came back, and the interview was speedily over, when the rev. gentleman was enabled to go to breakfast, and the interviewer, with the knowledge of a duty done, also went to partake of his first meal for the day, a hungry, but a happy man.

On one occasion he visited a nobleman, and, after waiting four hours for the interview, was shewn upstairs, only to be escorted down again by the footman. He, nevertheless, had never felt daunted. He believed these sketches, as published in the POPULAR PHRENOLOGIST, had benefited Phrenology, especially by influencing the public press, which had freely reproduced his articles. They had also influenced the subjects in favour of Phrenology, for though not in every case converts, yet they acknowledged the accuracy of the statements he had made.

DR. WITHINSHAW said he was sure everybody had been greatly interested in the lecture, which had been of such a practical nature. He thought the Society was indebted to Mr. Severn for the energy and pushfulness he had displayed in getting these interviews, which were bound to help on Phrenology.

MR. DONOVAN asked the lecturer if he thought the reflexives of the war artist were smaller than those of other artists, to which Mr. Severn replied in the affirmative.

MR. COX noted that the lecture and its delivery were in striking accord with Mr. Severn's phrenological make-up. He was struck with this in the way the lecturer handled the subjects he had interviewed so successfully. The methods were in strict agreement with his organization. He thought that the term, "limited religionists," which the lecturer used, could not apply to Dr. Clifford, Rev. Campbell, and Dr. Parker.

MR. WEBB, referring to Dr. Clifford, said that although he was doing a tremendous amount of work in regard to the Education Bill, yet he was a limited religionist. His religious development was checked by his large Destructiveness, etc. Judging by their strong moral brain, he could not understand how people threw mud at such men as Mr. Bradlaugh and the editor of *Reynolds' Newspaper*.

MR. DONOVAN congratulated the lecturer, but said he was surprised at the large size of the heads in many of the cases, and feared Mr. Severn must have made mistakes in some instances. In his experience, the practical men were the most useful in the world.

MR. HUBERT suggested that a note should be taken of the fact that in all great men the organ of Human Nature was exceptionally large. This had been the lecturer's experience.

He would like to remind them that Mr. L. N. Fowler was the discoverer of this organ.

MR. WARREN was glad to hear how decidedly Mr. Severn had spoken with reference to his views on Phrenology, due to his experiences in interviewing. The work he was doing was invaluable, and it must do good to Phrenology. He noticed what a great improvement the drawings upon the walls were, to those ordinarily in use by phrenologists.

DR. HOLLANDER agreed with Mr. Donovan that the measurements appeared too large in some cases, and thought perhaps Mr. Severn had not taken the hair sufficiently into account.—He proposed a vote of thanks to the lecturer, which was seconded and carried unanimously with applause.

THE PRESIDENT said, with reference to the remarks upon measurements, that the men who had been stated to have large heads were men of exceptional ability, and by the phrenological theory great men mentally would be expected to have large brains. In his opinion that quite explained their being so much above the average.

MR. SEVERN, in reply, said that he was very jealous of his statements with regard to measurements. He always gave the most particular attention to this, and every measure could be relied upon. He could not agree, therefore, with previous speakers that he had been mistaken. His measurements were taken around the largest part of the head over the perceptive region.

At the request of the President, Mr. Severn then delineated the character of a young man, giving suitable advice. The examination proved to be very satisfactory to the subject.

The meeting then terminated.

\* \* \*

ENFIELD.—At a bazaar in aid of the Nursing Fund, among the attractions the phrenological delineations given by Madame Otto (in aid of the Fund) was a noteworthy feature. Mrs. Bowles, wife of the local M.P., who opened the bazaar, was the first to be examined, and was followed by a goodly number of others, whose appreciation was manifested by advising others to submit themselves to the manipulations of the lady examiner.

FINSBURY.—On Friday, December 14th, at Armfield's Hotel, a lecture was delivered by Dr. Hollander to the Hasmorean Society on "The Mental Functions of the Brain." The president of the society occupied the chair. The lecturer enthusiastically espoused the claims and observations of Dr. Gall. Though living in an unproductive period, as far as brain localization is concerned, Dr. Gall proved himself to be a pioneer; his discoveries being abreast of even modern times in this highly important department of medical knowledge. Modern research was proving Gall's position with reference to mental function, and the lecturer instanced the so-called modern discovery of the speech, tone, and hunger centres. Judged by the works of his inferior disciples, a great genius and benefactor of mankind was to-day misunderstood, and his valuable work left largely in the hands of quacks. The lecturer outlined much that was new regarding the mental functions of the brain, detailing some of his personal researches in the field of insanity in a most facile, interesting, and edifying manner. The emotions and the intellect were treated of successively, not as dry mental processes, but in cases illustrative of human nature, and with a view to practical results. A mode of treatment which elicited marked approval.

Dr. Klein opened the discussion. He complimented the

lecturer on his able and moderate address. He had come that evening as he noticed on the card of invitation he received that an ex-President of the British Phrenological Society was to address the club. It appeared he was wrong in expecting that Phrenology would be the subject of the evening, and he had come down to defend the club from imposition. That of the mental functions of the brain was another matter entirely, and he found a great deal in the lecture with which he could agree. Of course, he believed that the brain was the seat of the mental operations, and that the mental powers were separate; but Aristotle had said as much centuries ago. He accepted the theory which located the intellect in the frontal region of the brain, the imagination in the middle, and the passions at the back. But further than that he could not go. That, however, was not what he understood by Phrenology which combined physiology with far-fetched philosophical theories.

Numerous incidental observations of the lecturer were entered into, affording a very interesting display of information. Dr. Klein then congratulated the lecturer on his broad scientific treatment of the subject. Mr. Sarna asked for information regarding brain quality, and quoted an eminent phrenological authority to shew absolute lack of knowledge on this head. He wanted to know what proofs the phrenologists had for the proposition that brain quality was alike throughout the one brain. Mr. Brasch raised an interesting point concerning double brain action, and Mr. Guttiooch another with reference to subconsciousness. Other speakers followed, including the Rev. Geffen, who touched upon a point of heredity.

The lecturer, in reply, expressed himself as pleased with the discussion, and more especially with the remarks of Dr. Klein. He called attention to the period when phrenological principles were unpopular, and their advocacy fraught with personal consequences. At the present time we did not recognize in the fashionable theories the once despised doctrine of Gall. He appealed to his medical friend to give the science a fair examination. Only by scientific men taking the subject in hand would the true value of the study become universally understood and appreciated.

A hearty vote of thanks was passed to the lecturer, and a general expression of gratitude and appreciation for the deeply instructive and enjoyable evening.

BRISTOL.—On Wednesday, December 3rd, in the Hall of the Y.M.C.A., St. James' Square, Mr. B. Short delivered a lecture upon "Phrenology an aid to choice of profession" to a numerous and appreciative audience. At the close of the lecture, the lecturer gave practical demonstrations by delineating the characters of a number of ladies and gentlemen who volunteered to be examined. The readings created keen and general interest, and were heartily applauded.

NEWQUAY.—On December 4th, at the Young Men's Christian Institute, Mr. Framjee delivered an interesting lecture on the "Study of Character." Mr. Thomas Walker, proprietor of the Newquay Art Gallery, presided. Mr. Framjee maintained that character was an essential study of great importance to Society, should be understood in parts, and not as a whole. Some men were great thinkers; while others, highly sympathetic and benevolent; because in the economy of brainwork, the former were gifted with a larger share of thought power, while the latter were endowed with the benevolent elements of social feelings. Archbishop Whately was a great thinker, but wanting in some elements of feeling; wrote books on political economy, traced the production and distribution of wealth; as well as enunciated

laws of thought in his treatise on logic, but opposed to indiscriminate charity; also wanting in the appreciation of natural scenery. The lecturer pointed out that as a clock indicated time by virtue of its harmoniously combined parts in movements, each performing its special function, so the human brain worked in combination of its allotted parts; and character was the result of combined action. No two heads in shape were alike, any more than two characters were alike, because combined action of every brain was variable. Very often the same individual was incapable of reproducing the same thoughts, because modes of thinking varied with time, place, circumstance, and internal conditions. Mr. Framjee took a wide survey of propensities common to the lower animals, as well as their relations to man, and argued that human beings were capable of being modified in character by the application of proper methods. We were good, bad, or indifferent, according to inherited predispositions and the action of surrounding conditions. Mr. Framjee delineated the heads of three young gentlemen. The lecture was highly appreciated and much applauded. At the close the Chairman suggested that the subject should be continued, and the first Thursday of each month should be devoted for a regular course of lectures from Mr. Framjee, the assent of which brought prolonged applause, and a vote of thanks terminated the meeting.

AYLESBURY.—At the Congregational Guild, Mr. F. Roe-Orgill delivered a very instructive lecture on "Heads and Faces; and how to read them." The chair was occupied by Mr. H. C. Johnstone, and there was a good attendance of members and friends. The lecturer illustrated his remarks by diagrams and busts and skulls of the human race. He gave illustrations of how to read character by the shape of the head, the face, and the nose, also in the manner of the walk and handshake. The latter two he illustrated in a very practical manner, causing roars of laughter. He then delineated the characters of four persons from the audience. As he mentioned any special characteristic of the person which was well known to friends, he was greeted with bursts of laughter and applause. He was very careful to note, explain, and advise, especially in the cases of the young persons he delineated, the best course of vocation and employment they were specially fitted for. It was admitted that his character readings of the persons were very correct. A vote of thanks was proposed by Mr. Kirby, who said that that was the first lecture on Phrenology he had been to, and he came there thinking that it would be all hokey-pokey, but after listening to the able lecture, he was going away thoroughly convinced of the truth of the science. Mr. S. G. Payne seconded. The vote was put to the meeting, and carried with acclamation.

LEYTON PHRENOLOGICAL SOCIETY.—On November 14th, Dr. J. F. Butler-Hogan was announced to lecture on "The Principles of Phrenology," but being unavoidably prevented from being present, the President, Rev. H. Moulson, F.B.P.S., lectured on "The Uses of Phrenology." The lecturer gave a well-deserved castigation to the writer of an article against the uses of Phrenology in a recent issue of the *Daily News*, incidentally remarking that if the readers knew the authors of such articles, they would attach very little importance to them. He had himself known a writer of leading articles in different papers replying in one paper to his own articles in another paper: he could write for either side with equal facility.

Phrenologists not only studied the size and development

of the head, but they also, in forming their judgment, took into consideration the physical development—quality of brain agreeing with quality of physique.

Mr. Gompertz, B.A., asked if he was to understand that the soul was the motive power of the brain, or if it were necessary to consider the soul and body together to read character.

Mr. Webb replied that phrenologists considered that brain in reading character was the material exponent of the soul: for soul and brain ran the same course. The brain was the soul's material organ, the two being complementary of each other. Given the brain, the soul's possibilities, so far as human intelligence may know them, were ascertainable—mental capacity corresponded with brain capacity.

Mr. Moulson also referred to this point: the soul acted through or by means of the brain, but its power was limited by the size and quality of the brain.

Mr. Gompertz also asked whether phrenologists could discover the characteristics of a dog by a study of its head. Mr. Webb replied in the affirmative: the works of Dr. Vimont on Comparative Phrenology amply proved and fully illustrated this fact. Indeed, writers on veterinary questions had illustrated their works by copious plagiarisms from Dr. Vimont; others had copied Vimont with ample acknowledgments.

The discussion was continued on the question of animals' souls, etc., in which Mr. Gompertz, the Revs. H. Moulson, J. Lindley and others took part.

On November 28th, Mr. Eland, F.B.P.S., gave an eloquent lecture on "The Balance of Power," illustrating the bias that would shew itself in the character and conduct of individuals according to the relative size of the different brain areas.

An interesting discussion followed.

On December 12th, Mr. Webb lectured on "Psychology," the President in the chair. The discussion after the lecture was somewhat animated, Mr. Andrews, B.A., Mr. Stacey, the Chairman, and Dr. Finlay taking part.

BRIGHTON AND HOVE PHRENOLOGICAL ASSOCIATION.—On December 3rd, the ordinary meeting of this Association was held in the Lecture Hall, Y.M.C.A., when Mr. R. D. Stocker lectured on "Phrenology and the Language of Handwriting." The lecturer made himself perfectly understood by dispensing so far as possible with technical phraseology. First, he shewed the different kinds of handwriting by blackboard demonstrations that were associated with different kinds of temperament. For instance, the nervous temperament was indicated by short, suave writing, more implied than expressed; while the phlegmatic was shewn by a want of energy, imagination, and rotundity. He went on to deal with the phrenological organs, the reflective, receptive, moral, social, and executive, and the caligraphic indications which invariably expressed them. Mr. Stocker said it was possible to get the traces of the pulse beats if the handwriting was sufficiently magnified. At the close of the lecture the audience were invited to submit specimens of their handwriting, and character delineations were given from them, and in every case an accurate description was admitted by the writer. Mr. Severn (President of the Association) also gave a phrenological delineation of a character, and it coincided remarkably with that given by Mr. Stocker just previously, though neither could scarcely have known the author of the handwriting. Mr. Stocker mentioned, in the course of his remarks, that just as there was a typical head or a typical face, so there

was typical handwriting; it mattered not whether the person had a wretched pen, muddy ink, or bad paper, he would shew certain traces of his own individuality. There were national types of writing, said the lecturer, that could not easily be mistaken; the English was formal, the French ornate, and the American assertive; and in this connection he told the audience that, when dining some time ago with Mrs. Archibald Little, the well-known author on the Chinese, he was shewn a specimen of handwriting in Chinese characters. He described the writer as diplomatic and intelligent, but possessing great capacity for cruelty! At the conclusion of his remarks, Mr. Stocker was enthusiastically applauded.

On December 17th, the President lectured on "Successful and Unsuccessful Heads." The chair was taken by Councillor McClean, who, in opening the meeting, said he was deeply glad to belong to the Society, as its objects were apparent—the uplifting of humanity by a decidedly scientific and rational means. He had learned much of the subject from listening to their lecturer of the evening on previous occasions. The lecturer dealt with his subject in an interesting and practical manner, detailing cases in which Phrenology had been of service in determining the successful course and shewing where a lack of phrenological knowledge has resulted in failure. The lecturer was accorded a hearty vote of thanks, which was spoken to by the chairman and Messrs. Penniford and Ford. Four new members were enrolled.

ROYAL MEDICAL SOCIETY, EDINBURGH.—On November 28th, Mr. J. Keith Murray read a dissertation on "The Pathological, Physiological, and Developmental Evidence for Phrenology." In it the lecturer denounced "bumpology," and upheld Gall as the first of anatomists. He dealt with the delusions regarding Phrenology, past and present, and referred to the misrepresentations of authors, specially noting Dr. H. C. Bastian's work in this direction. He gave an account of Gall's methods and proofs, and recounted his great achievements. He also referred to Geo. Combe's visits to asylums, and quoted a number of pathological cases of modern times. He further spoke of Dr. Hollander's recent works, and of the work of the British Phrenological Society, dealing with the progress and present position of Phrenology. He cited a number of eminent men who favoured Phrenology, and their opinions relative to the relation of brain and skull. Among other points touched upon was the discovery of the speech centre by Gall long before the days of Broca, who is credited with the discovery.

The paper was a long one, and covered very wide ground. At the conclusion an interesting and instructive discussion took place, a number of doctors and students taking part. There seemed a general desire not to dogmatise upon the matter. One doctor expressed his satisfaction that the investigation of Phrenology was now being carried on carefully by medical men, and thought it should be seriously considered. This opinion seemed to reflect the views of the majority present.

EDINBURGH—COMBE PHRENOLOGICAL SOCIETY.—The meetings of the Society have been regularly held, and well attended. Most encouraging reports reach the P. P. of its progress. Members of the University are taking great interest in its proceedings, and many of them attend its meetings, and take part in the discussions which are invited.

On November 24th, the subject for the evening was "The

Organ of Constructiveness," which was dealt with in an exhaustive manner.

On December 8th, a class in practical Phrenology was held, with profit to those who attended.

The labours of Mr. Keith Murray and the energetic and enthusiastic Secretary of the Society, Mr. Reynolds, have resulted in a marked advance of phrenological principles in Edinburgh, and especially among the members of the University. With others before whom phrenological demonstrations have taken place is that prince of his profession, Sir William Turner; and so impressed has he been, that he has expressed himself willing to investigate any evidence that may be submitted to him in favour of the phrenological theory which can be clearly demonstrated. He has been instrumental in having Dr. Hollander's works, *The Mental Functions of the Brain* and *Scientific Phrenology* placed in the University Library for the use of students. Other medical men, anatomists, and students of the University are also investigating the claims and facts of Phrenology, and the general trend of their opinion is in favour of a further impartial inquiry into its claims to recognition. A gradual but ever-increasing interest is manifest throughout the University. The subject is discussed in the dissecting room of the hospital. It is a very encouraging fact that a prominent medical gentleman, demonstrator of anatomy in the University, after attending a meeting of the Society, commenced an earnest and careful inquiry into the whole subject, and desires all the information obtainable. Mr. Keith Murray has recently lectured upon Phrenology before the Royal Medical Society, a notice of which will be found elsewhere in this issue.

It is encouraging also to note that the Society is inquiring into The Henderson Trust, one object being to render the collection of heads and books available for demonstration purposes. We trust the effort will meet with the success it deserves. If the Combe Society continues to make the progress it has during its brief career, it will soon be a power in the scientific world in favour of the once much-despised Phrenology.

SOUTHAMPTON.—Mr. R. W. Brown has been lecturing recently in this town and surrounding district, chiefly in connection with the various chapels. The audiences have been large, and presided over by the ministers of the place, who invariably spoke approvingly of the subject. The lectures were of a general character, and dealt with the varying descriptions of character according to the favourable or unfavourable physical conditions. The heads of murderers and other criminals were contrasted with average heads, and the lecturer endeavoured to shew that the differences were mainly hereditary, though in some there were indications of acquired traits in a criminal direction. Just as the cranium was shaped so was the character indexed. Quality of organization was also considered, as were the moral and religious aspects of the subject. It was shewn that a legitimate exercise of all the powers was necessary to perfect happiness and the progress of humanity. Delineations were given upon the platform at each meeting, and were much appreciated by both audiences and subjects.

Husband: "I got that dressmaker's bill of yours to-day, and paid it. It was just £15, and it took every penny I had." Wife: "How good of her! I told her to divide it into four and send you a bit of it at a time, and she's done it."

## ANSWERS TO CORRESPONDENTS.

CONDUCTED BY JAMES WEBB, F.B.P.S.

YOUNG ENQUIRER (*Gosport*).—Your presence at the *post mortem* set you thinking about brain and skull growth. You wondered how it was possible for the brain (so soft, as it appeared) to form the shape of the hard skull and to enlarge it after maturity.

Did you ever wonder how the shell of an oyster or of a crabfish, of a lobster or of a whelk, enlarges and grows to maturity and afterwards?

The brain and skull grow with each other, for each other, as each other. There is no question of "hard" or "soft" in the matter. In healthy conditions they adapt themselves—each for its complement.

For example: If a person continue for hours, daily, thinking of the acquisition of money his organ of Acquisitiveness must grow with use, and his skull must also adapt itself to the change. What occurs? The bone by absorption changes concurrently with the brain. If new bone be required, new material is provided by the blood vessels: if old material "blocks the way" it is removed as simply and as effectively as the new brain material is provided. There is no pressure either on brain or skull, for they are conrescent—they change and grow together—with and for one another.

This wonderful automatic arrangement for the removal of unnecessary bone or brain and for the creation of the necessary protoplasm for the new condition of things may seem strange to the novice (and unfortunately I have come across many persons whose education ought to have taught them more than it has done on this subject), but it is no more strange than thousands of other facts in physiology. Dispel from your mind any thought of either brain or skull resisting each other's growth. The skull exists for the brain and their developments are reciprocal.

A. HART (*Kinton Park*).—The extract you have sent me, for my consideration and explanation—a clipping from "The Enquire Within"—is very interesting. The writer seems to think that those who judge brain surface by skull surface "fall into an absurd error," and therefore Phrenology is "baseless," because "a little brain with many deep folds may really when spread out have a larger surface than a large brain with a few shallow folds, and a so-called bump or elevation on the apparent surface of the organ." From this argument the writer of "Facts About the Brain" states "without hesitation that from the size or shape of the head no conclusion whatever can be made as to the extent of surface of the brain, and consequently no conclusion can be reached regarding the mental capacity."

If this be true, then all the thousands of measurements that I have taken (and the millions taken by others) are of no value, though the readers of the P. P. could remind you of the fact that their value has been proved beyond question. The "lessons" in the P. P. during the current year have been almost entirely illustrative of the very great value that the "size and shape of the head" has in estimating "mental capacity."

But like all other "baseless" objections to Phrenology the writer is very seriously at fault in assuming, as he does, that the depth of the fissures and sulci can be increased without

a corresponding enlargement of the brain itself, and therefore of the skull. Were there no enlargement of the white substance these sulci (formed and deepened by the greater convoluted surface) would obstruct and paralyse its functions and by perforations, etc., destroy its activities. Indeed the greater the surface development by enlarged convolution or gyrus, the greater will be the demand on the white fibrous servant beneath it—to conduct its commands to the muscles, and to bring to it the necessary information for its own exercise from the peripheral extremities of the nerves of sense etc., etc. Hence this white medullary or fibrous substance, to properly serve the cineritious cortex or grey substance, that is, the brain surface, must itself be proportionally developed also,—therefore enlarging the brain. The writer fell into the error of supposing one could at will, with a large surface area, get the same work through a small amount of white matter that he could through a larger quantity. Hence though the brain surface is in the proportion to the mental power—(other things being equal)—there cannot be a large surface area in a small brain. Of course, we may have a comparatively small brain and considerable intellect. In such a case it is invariably found that the organs of the animal propensities are deficient. "It may be said without hesitation" that the writer of the article knew less about the brain than he wished his readers to believe he did.

THOUGHTFUL GOVERNESS.—(1). You maintain that "there are many of the phrenological organs that are quite unnecessary, seeing that their supposed faculties have no existence in the human mind, and that many philosophers, including Sir William Hamilton, have also held this opinion."

To prove your case you would have me believe that "Benevolence includes love of children, the desire for society, etc." You assert (2) that such feelings are "mere modifications of one general benevolent feeling"—"the weakness of a child exciting sympathy," the love of friends, and desire for society by associations of partiality and emotions of affection, etc. Now, unless these modifying feelings of Philoprogenitiveness, Friendship, Veneration, etc., exist as distinct faculties, there is no meaning in your words, for Benevolence cannot modify itself.

(3) No: the eye does not remember colours, nor the ear sounds, nor are perfumes remembered by the nose. These organs would be useless without the corresponding brain organs, and the nerves that convey their stimulations to those organs. The memory is good or bad according to the development of the brain areas concerned—be they Colour, smell, or sound—and to the degree to which they have been excited. (4) The term "physical" in the psychological expression, "the physical power of the will," means that the will can act as it pleases. But I may tell you that no man has such a will. The will is never pleased.

(5) Yes, a man *can* act as he pleases—indeed, he never acts otherwise, however strong may be the individual impulses auxiliary to, or inhibitive of, each other.

HUGH G. (*Poplar*).—Archbishop Whately was highly interested in Phrenology. He said he "had no more doubt of its truth than of the sun being in the south at noonday." You think that Dr. Thompson, Archbishop of York, was not of that opinion. You are quite right. Do you find doctors of divinity agree on all points of philosophy more generally than do doctors of medicine in regard to remedies? I have known doctors who did not believe in the utility of medicines. But medicines have their uses all the same.

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January 6th.—Ladies' Evening.

February 3rd.—"The Phrenological Aspect of Crime" (illustrated), by G. E. O'Dell, Esq., F.B.P.S.

FOWLER PHRENOLOGICAL INSTITUTE, 4 and 5, Imperial Buildings, Ludgate Circus, E.C.—Wednesdays, at 7.30. FREE.

January 14th.—Lecture by D. T. Elliott, Esq.

" 28th.—Lecture by Rev. F. W. Wilkinson.

BIRMINGHAM.—BIRMINGHAM PHRENOLOGICAL SOCIETY, Ebenezer Schools, Steelhouse Lane. Every Tuesday, at 8 p.m.

MIDLAND PHRENOLOGICAL SOCIETY, Birmingham Coffee House, Snow Hill.—Wednesdays, at 8 p.m.

January 4th.—Study of the Faculties.

" 10th.—Social Gathering.

" 14th.—Lecture by C. Burton, Esq., F.B.P.S.

" 21st.—Questions and Answers.

" 28th.—"Memory," by J. Jones, Esq.

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January 14th.—"How Phrenology assists Intellectual, Moral and Social Progress," by Mr. J. Millott Severn, F.B.P.S.

January 21st.—A Phrenological Social Evening.

" 30th (Friday).—"Little Phrenological Points," by Rev. F. W. Wilkinson, F.B.P.S.

BRISTOL.—BRISTOL AND WEST OF ENGLAND PHRENOLOGICAL SOCIETY, Lecture Hall, Y.M.C.A., St. James Square. FREE to Public Lectures. Members' Meetings alternate Wednesdays.

January 7th.—"Types of Character Phrenologically Considered," by B. Short, Esq.

LEICESTER.—LEICESTER PHRENOLOGICAL SOCIETY, Phrenological Institute, Museum Square, New Walk. Meetings every Thursday at 8 p.m.

LEYTON.—LEYTON PHRENOLOGICAL SOCIETY, Congregational Lecture Hall, Grange Park Road. Fridays at 8 p.m. Admission FREE.

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VOL. VIII. No. 86.

FEBRUARY, 1903.

ONE PENNY.

## THE POPULAR PHRENOLOGIST.

FEBRUARY, 1903.

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Wholesale Publishers : L. N. FOWLER & Co., Imperial Arcade, Ludgate Circus, London, E.C.

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All Advertisements must reach the Hon. Manager as above, on or before the 12th of the month before it is required to appear; and if proofs are required, two days earlier.

All matter for the Literary Columns must be sent to the EDITOR, "POPULAR PHRENOLOGIST," c/o British Phrenological Society, 63, Chancery Lane, London, W.C.

Correspondents are particularly requested to note that the different departments are separate, and will save delay by writing to each only on its own business.

### EDITORIAL EFFERVESCENCE.

The "Ladies' Evening" of the British Phrenological Society proved to be a most successful one; and although there is no legitimate reason why ladies should be separated from the sterner sex in their study and advocacy of Phrenology, yet there is a charm all its own in connection with such a meeting as the one referred to. It certainly proved that ladies were as earnest and capable advocates as gentlemen of a subject of the truth and value of which they were convinced; and credit is due to those who so worthily sustained the interest of the full audience.

The next Annual Congress of the Provincial Council, B.P.S., will be held on May 14th and 15th in the Temperance Hall, Leicester. It is to be hoped that the friends of Phrenology in the Midlands will make every effort to be present, and do their best to awaken an interest in the proceedings. The members of the Leicester Phrenological Society will doubtless do their utmost to cordially welcome all comers, and, under the enthusiastic leadership of their President, Mr. Timson, will pave the way for a success which I trust may be greater than that of last year at Brighton.

I am pleased to note that our American cousins will not let us remain in darkness, without an effort to illuminate this benighted old country; for in *The Holmfirth Express* of January 10th is a column and a half article from friend Allen Haddock of San Francisco (Editor of *Human Nature*) in reply to a lecture on "The Brain as the Apparatus of Mind," delivered by Dr. Hill, Master of Downing College, Cambridge. I am sorry I cannot reproduce it, but my

readers may be sure that it is illuminating and effective. Should anyone feel desirous of obtaining a copy, they can doubtless do so by sending to the publishers of *The Express* at Holmfirth, enclosing 1½d. in their letter.

In *The Daily Chronicle* of January 6th Mr. J. J. Wheale defended the claims of Spurzheim, which had been adversely referred to in a previous issue of the paper. Mr. Wheale seems to have a *penchant* for newspaper discussion, and right worthily he performs what he considers his duty. I wish others of our friends would rouse themselves from their state of lethargic indifference and assist to repel attacks, which are made by those who are ignorant of the true position and claims of Phrenology.

Members of the British Phrenological Society will have their voting-papers issued to them at once; and I trust that each one will see to it that he or she exercises the privileges of membership without delay. See to it that you vote for such members for the various offices as will be for the advantage of Phrenology, rather than the glorification of the individual. To make the Society strong, efficient, and aggressive, strong workers are needed; and it is your duty, as it is your privilege, to assist in returning such to the governing body of the B.P.S.

In consequence of the tardy application of members, the Dissections and Demonstrations by Dr. Withinshaw have been postponed from January to February. These will now take place on February 5th, 12th, and 19th, at 7.30 each evening. One or two more persons desirous of attending can be accommodated; but as the minimum number has already been exceeded, no further delay can take place. Any person, therefore, wanting to attend this brain dissection must make immediate application to the Secretary. The fee is 7s. 6d. the course of three demonstrations.

There are still a few vacancies for the series of Lectures by Dr. Hollander on Brain Localisations, as announced last month. These will not be proceeded with, until a definite number of members be assured, when due notice of date and time will be sent to each. It may be well to repeat that any person may join on payment of the fee, whether members of the B.P.S. or not. Please send all applications to the Secretary, B.P.S.

Please take especial notice of the advertisement of the B.P.S. in this and every issue, and consider whether you will not be justified in seeking to become a member, and be thus associated with all the chief phrenological workers in the country in spreading a knowledge of the truth and value of Phrenology. The present is an excellent time to join--the annual members' meeting taking place in March, at which members now joining would be entitled to attend.

## OCCUPATIONS AND PROFESSIONS.—XXXVII.

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

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## THE CHARTERED ACCOUNTANT.

Calculative reservation may be said to be a dominating factor, governing the greater part of the actions of most people. What advantage will accrue from this or the other act or deed is generally the chief incentive to the commission or non-commission of such act or deed; in a word—if I do this or that, what may I expect to gain or lose by it? To a large extent, this calculative reservative conduct is prudent and commendable, but when employed chiefly for personal gain, to the detriment, in some way, of one's fellows, such conduct should be discountenanced as mean and contemptible. While many persons are largely endowed with calculative reservation, which is manifested in their actions and reasoning, yet it is surprising the large percentage of people who are deficient in ordinary ability to calculate, notwithstanding that arithmetic is taught as a rudimentary basis in the educational curriculum of nearly all schools.

Exceptional arithmetical ability is more rare than may generally be thought. Thus, from the standpoint of business, individuals possessing exceptional calculative ability have many advantages over their fellows less endowed with this quality, and especially so should they also have large Acquisitiveness. In fact, they are in possession of a powerful weapon, acting oftentimes as a great prompter to push their own personal interests; and thus they need good intelligence and a well-developed moral brain as a counter-acting influence.

Probably owing to the comparative lack of exceptional arithmetical ability among the majority of otherwise tolerably well-educated individuals, the position of accountants has, especially during the last twenty years, developed a high



professional status, and, as a business, it is more highly remunerative, and fitly so, than the generality of professional businesses. The intricacies regarding accounts in which public and private firms frequently become involved oftentimes need the ingeniousness of adept arithmeticians to extricate them; thus the responsible and difficult duties devolving on public accountants demand that they

should be persons fully qualified as regards their professional training, education, and trustworthiness. As a result of the amalgamation of the several societies of accountants, a Royal Charter was granted in May, 1880, to the present Institute of Chartered Accountants in England and Wales. To quote from the Royal Charter, then founded, and which applies with equal or greater force in the present day: "The profession of public accountants in England and Wales is a numerous one, and their functions are of great and increasing importance in respect of their employment in the capacities of liquidators acting in the winding up of companies, and of receivers under decrees, and of trustees in bankruptcies or arrangements with creditors, and in various positions of trust under Courts of Justice, as also in the

auditing of the accounts of public companies and of partnerships and otherwise."

The premium required to become an articulated pupil to a chartered accountant varies from 100 guineas to 300 guineas. Commencing at the age of sixteen, the pupil must serve a term of five years, except he be a graduate of a university, when the term of service is reduced to three years. During this apprenticeship he cannot enter into partnership, or go into business as an accountant. Chartered accountants, whatever their position, can only have two pupils at a time. Before becoming articulated, the pupil must pass the preliminary examination of the Institute of Chartered Accountants, held during the first weeks in June and December in London and various provincial towns. A circular of particulars may be obtained from the Secretary of the Institute, Moorgate Place, E. C. A certificate of having passed certain university,



college, or school examinations may entitle to exemption from the preliminary examination. An intermediate examination must also be passed after the expiration of half the term of service under articles, and a final examination after the completion of the term. The subjects for the intermediate and final examinations are bookkeeping and accounts (including partnership and executorship accounts—

two papers); auditing; the rights and duties of liquidators, trustees, and receivers; the principles of the law of bankruptcy; principles of the law relating to joint stock companies; principles of mercantile law; principles of the law of arbitrations and awards. Suitable books are recommended which will much facilitate the pupil's studies.

Phrenologically, the accountant should possess intellectual capacity rather above the average. His head should be wide at the outer angles of the eyes, and all the better if wide in the regions of Acquisitiveness, Constructiveness, and the executive organs Cautiousness, and well-developed also in the regions of the perceptive and reflective and reasoning powers and Conscientiousness and Concentrativeness, so as to give practical, as well as calculative and mathematical, abilities: order, system, appreciative judgment as to the value of properties. Exceptional ability to compute, calculate, add up, and reckon figures; good reflective, planning, constructive and reasoning powers, Cautiousness, Prudence, Conscientiousness, concentrative power, patience, calculative and practical business judgment.

I am much indebted to Mr. Edmond C. Baldwin, of Brighton, Associate of the Institute of Chartered Accountants, for useful information and the loan of books. His portrait, which he has kindly allowed us to reproduce, accompanies this article. Calculation, the organ so very necessary to efficiency in figuring, is situated at the outer angle of the eyes. It will be observed that it is very large in Mr. Baldwin, and the general width of his head is indicative of steady energy, cautiousness, prudence, diplomacy and constructive and business abilities. Compare this portrait with that of Mr. George Combe, one of the most advanced thinkers of the last century—a great philosopher, writer, lawyer, and our first British phrenologist. His head is exceedingly narrow in this particular part. Writing to Archbishop Whately, in 1832, he says: "This organ (of Number) has

always been small in my head ; and, up to the present time, I am not master of the multiplication table, and cannot, with confidence, perform any arithmetical operation, although conversant practically with figures."

### THE TRAINING OF CHILDREN.—X.

BY ESTHER HIGGS, F.F.P.I.

#### THE FOOD OF CHILDREN.

The feeding of babies needs great care ; in nothing, perhaps, do they shew greater individuality than in their requirements in this direction ; therefore, no one rule can be laid down for all, but each must be studied separately, and the quantity, quality, and kind of food varied according to the special requirement of the case. Over-feeding is to be guarded against, for phrenologists know that the organ of "Alimentiveness" is not always a safe guide to the amount of food needed, and even infants are sometimes to be seen who have an unnatural craving for food beyond the amount which benefits them. In fact, there is as much difference in the constitution, temperament, quality and other characteristics of infants as in those of adults, but it is necessary to have greater discernment to detect these same differences in the very young.

Thus, for an infant of the bilious temperament, the food must not be too rich, or the digestion is impaired and serious complications may follow. Food should be given at proper intervals, *not* as a means of stopping the child's cries (unless indeed it be the cry of hunger) ; and it should be ascertained that the quality of it is good, that it will supply

#### AN ALL-ROUND NUTRIMENT,

not only providing adipose but muscular, bony, and nervous tissue as well. Fat babies are by no means the healthiest any more than fat people, and the aim should be to build up the constitution rather than to encourage rolls of fat.

With regard to older children the same thing holds good. Growing boys and girls are noted for their large appetites, and it is only reasonable to expect this state of things : for not only do they require food, as do others, in order to supply heat and to repair waste tissue, but during the process of growth new tissue is constantly being formed in order to add to the height and bulk of all parts of the body.

To meet with this necessity an extra supply of nutriment is required, and in the harmonious working of Nature we find that the circulatory and digestive processes of healthy children are more rapid than those of adults ; hence the food is quickly utilized and the ever-returning appetite soon makes known the fact that further supplies are required.

Plain and wholesome food is the best possible aliment for children. I have known some to thrive exceedingly upon skim milk and potatoes, so that inquiries were constantly being made as to how these healthy-looking children were fed.

#### THE HABIT OF EATING BETWEEN MEALS

had certainly better never be formed. But if a child be really hungry he will thoroughly enjoy a piece of dry bread, especially if it be eaten out of doors. I have heard children living on a farm come in and ask, "May I have some

bread-and-air?" Their mother had invented the phrase, and it was taken up by the children with alacrity, and I really believe that a piece of rich cake would not have tasted sweeter in those days than the bread-and-air which was so much more suitable.

The simpler the food the better it is for the child. Yet, as I have said, care must be taken to supply the whole system : brain, bone, muscle, as well as fat, and for this a study of dietetics may well be made.

It is wise, however, not to be bound down by any hard and fast rules on the subject, but

#### TO APPLY ONE'S COMMON-SENSE,

and especially to judge by results, training the eye to make accurate observations upon these points. A knowledge of the temperaments will be of great service in this respect, guiding one as to how a particular child should be fed. For instance, the finely-organized child cannot take the coarse foods which another will enjoy. The fat child must regulate his love of sweet things, pastries, and so on. The reason why he likes this class of food is easily explained ; it has its origin in the law that the prevailing temperament tends always to increase itself. Thus we find that fat people invariably have a taste for the carbonaceous food stuffs ; the thin will prefer acids ; nervous subjects love tea and whatever will further stimulate the nervous system ; and those of a strong motive temperament are inclined to eat too much meat.

The mother who understands these simple principles clearly can so arrange and regulate her children's meals that they become a source of health and not a time of unwise gratification.

The scientific study of food values, as also the chemistry of cooking, is a subject that is the more necessary in these days of adulteration and departure from simplicity.

#### CHILDREN'S CLOTHING.

Just a word or two upon the clothing of the little ones.

The purpose of clothing should be borne in mind, which is not to provide heat but to regulate its escape, and also to protect against external cold.

Clothes should be light in weight, of a porous nature, made of washable materials, and the body should be covered equally as far as possible.

It is pitiful sometimes to see tiny children with little bare arms, legs, and neck, looking almost blue with cold, their short sleeves made shorter by those wretched tie-ups. But people are gradually becoming more sensible, and realizing that in cold frosty weather baby's delicate skin requires a covering for his arms at least as much as their own. Some have the idea of bringing up their children "hardy," but the hardening process is one which needs watchful care, otherwise if carried out in too drastic a manner the little ones may be hardened away into "the better land."

Do not weigh down your children with clothing ; they cannot run about so well, and are consequently not so healthy. Be careful also that nothing they have on is at all tight ; bands, garters, tight boots or gloves must all be tabooed, for these things impede the circulation, and an apparently trivial matter of this kind is often enough to bring about serious results.

Train the children to wear boots wide enough to enable them to move all their toes freely, and they need never be troubled with corns and bunions in after years. Study always to clothe the children having regard first to health and comfort, and afterwards to appearance.

## SOUSA—FROM A GRAPHOLOGICAL POINT OF VIEW.

BY R. DIMSDALE STOCKER,

Author of "The Human Face," "The Language of Handwriting," etc., etc.

"Individuality" is unmistakably shewn by each of the penstrokes in Sousa's autograph. Even the small *p* (as Mrs. Sousa remarked to me) has a peculiar shape of its own—indicating that trivial details never stand in the writer's way.

The writing, as a whole, is large; accounting for his "Sublimity," love of the grand and immense; whilst the faculties of Tune and Time are respectively indicated by the round, yet somewhat angular, and the rhythmic flow of the letters.

His Imitation, or tendency to interpret his compositions by his personal gestures when conducting, comes out in the sprawl and unstudied dash of the letters; while the ascendancy of the perceptive (or practical) over the reflective (or philosophic) organs may be gathered from the clear delineation, precision of outline, the emphasis, stop-minding, and other small points about the strokes.

Wit is implied by the way in which the "throw-off" at the end of the name is accomplished. Intense activity, and love of travel, in the extravagant shape of the terminal itself.

The curved, looped, and wide-spaced characters indicate generosity, love of friends and a free, open-handed nature. Dignity is shewn in the tall capitals however; and caution (prudence) in the *i*-dot being

placed *over* the letter.

Notice that *Sousa* is "writ larger" than *John Philip*, shewing that the man—*Sousa*—comes out (to a certain point) publicly; but that his intimate life is lived quite apart from the crowd.

He does not underline his name. The executive faculties are not dominant. "No," he once said to me, "I hate a row. One of my bandsmen at one time took to drink. I let his contract expire, and then did not re-engage him. He inquired some time afterwards why he had not been re-engaged. I replied: I fear that you have developed rheumatic symptoms, which will make it impossible for me to have you back."

The tact, adaptability and practicability of the man come out far more in his writing than any suggestion of "pose" or "side."

## BRAIN AND SKULL.

BY WILLIAM COX.

A common objection made to Phrenology is that a hard substance like the skull cannot be moulded and shaped by such a soft, jelly-like substance as the brain; that the skull being once formed, its size and shape are determined for the rest of life; and that though the character may be altered by culture and discipline, yet the shape of the head remains the same after the age of about fifteen years is reached.

Does this represent the facts of the case truly? Is it a fair, reasonable and satisfactory statement of the case? I believe not. Have we not all noticed in an excellent series of portraits representing distinguished persons at different stages of their lives, which appeared in a popular illustrated magazine, how altered the shape of the head has become as we compare the later period of life with an earlier one?

It is stated that it is impossible for the soft mass of brain (which is so delicately made that even a light spray of water played upon an exposed part of it disorganizes its substance) to push and mould the hard bone of the skull.

A moment's consideration of the state of the living parts concerned will throw light on the matter. It is not a question of pushing the skull at all. The process of waste and nutrition goes on in the living bones of the skull continually, as in other parts of the body; the skull grows with the brain, and is changing its composition continually by means of this process. And in this way the new bone matter that is formed accommodates itself to the shape and size of the brain which it protects. In other words, the skull is made for the brain, not the brain for the skull. One set of exceedingly numerous bloodvessels supplies nutrition to and carries waste from the brain; whilst another set, smaller in number, performs the same offices to the skull. They work in harmony, each serving its purpose according to the design and wisdom of the Creator.

By deliberately and perseveringly exercising any power of the mind, say, for instance, music, or the reasoning faculties, it is found that the portion of the head where the organs of these mental powers are situated becomes more prominent, and this growth will be distinctly observable. By reason of use the particular portions of the brain specially charged with these functions will be in need of a greater blood supply than less active parts; and a more abundant circulation of the blood will take place in them, causing a more plentiful deposit of brain tissue, on the principle that activity increases growth and development of the organ so exercised; and as a result there will in time be a distinctly marked external sign of what has been going on in the mind, namely an increase in the size and alteration in the shape of the head.

So we see it is not unreasonable to conclude that the shape and size of the head alter according to character development. This agrees with the fact we noticed in the former part of this short contribution, in reference to the celebrities referred to.

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## PHRENOLOGICAL CHARACTER SKETCH.

BY J. MILLOTT SEVERN, F.B.P.S.

JOHN PHILIP SOUSA, Esq.,  
THE FAMOUS MARCH KING.

The advantages of personal phrenological examinations of popular men and women, whatever their particular abilities or genius may be, cannot be too highly estimated. There are frequently two sides to the characters of persons who figure largely before the public—the public and private sides. How wrongly the private side of individuals may be judged when gauged by what is known or said of them as public characters. I candidly confess from what I had read and heard of Mr. Sousa, I had expected to find him a consequential, egotistic, masterful, dominating, impulsive, and passionate individual. As a matter of fact, judging of him phrenologically, he is the reverse of all this. A more genial, unobtrusive, manly, and considerate individual I have rarely seen.



He possesses marked business capacities, great musical abilities, high ambitions and ideals; a wiry, robust physical constitution; an exceedingly practical type of mind; great mental and physical vigour; strong powers of endurance; marked capacities for acquiring practical experience, and ready tact in adapting himself to the exigencies of the moment with great powers of command; and is unique as a leader in his profession.

He has a well-shaped head, the circumferential measurement of which is 23 inches; length, 7 9-10ths; width, 6 1-10th inches. Each group of organs is well represented, and working harmoniously in combination give him a highly practical intelligence and marked executive qualities. Though exceedingly versatile, yet he is a man of decided aims and purposes—essentially a worker, director, and leader.

As Strauss was known to the world as "The Waltz King," so John Philip Sousa is known throughout the length and breadth of America as

## "THE MARCH KING,"

a title originally bestowed upon him by a music-trade journal, and which has been justly his, during the last dozen years.

Mr. Sousa is the author of over two hundred musical pieces; he has composed seven operas; and though as actively engaged as a man can well be, has found time to write a novel, which is selling well, entitled *The Fifth String*. This fact is indicative not only of literary abilities, which are well indicated phrenologically, but shews that he is endowed with qualities which enable him, while pursuing a most active and busy career, to compose and control his mind's powers at will.

Phrenologically, he possesses large perceptive organs, which, combined with other qualities, give him a very practical bent of mind. There is considerable length from the Medullary Centre, forward, in the frontal lobes of the brain; especially is Individuality, Weight, Time, Tune, Eventuality, Comparison, Causality, Human Nature, Language, Imitation, Agreeableness, and Benevolence large; combined with large Ideality and Sublimity. His forehead is fairly broad, and well-defined from the root of the nose upwards and along the middle line over the top-head to the occiput at the back, giving him first-rate powers of observation; an excellent memory, aptness in perceiving comparisons; great intuition of mind, character-reading capacity, marked sympathies, respectfulness, generosity,

DIGNITY, INDEPENDENCE, MANLINESS,

firmness, perseverance, persistency, tenacity of purpose, and determination. He is critical, cause-seeking, quick of perception, and by word and gesture aptly interprets, demonstrates, and makes others comprehend what he himself conceives and knows.

The aspiring organs giving ambition and independence are very strongly developed. He possesses large Approbativeness and well-developed Self-Esteem, giving him great sensitiveness regarding others' opinions; a very aspiring, ambitious mind, confidence in those pursuits in which he is well-versed; ability to take the lead, and as a leader to command the confidence of his subordinates.

His moral brain is large. Benevolence and Conscientiousness stand out prominently. He possesses a marked sense of justice, and powerful sympathies, but is aroused to indignation by any neglect of duty. These qualities, combined with very large Friendship, give him great power and influence as a leader. Though dignified, firm and stable, he is exceedingly friendly, social, sympathetic and adaptable,

HE AIMS TO ACCOMPLISH THE BEST,

and he does not allow little things to deter him. Perseverance, confidence, ambition, friendship and sympathy are among his strongest qualities. His social organs—Love of Home and Love of Children—are no small factors in his character; yet, having large Locality and a desire for knowledge and experience, he may enjoy travelling, but to men of his strong social and domestic nature the leaving of home and family ties involves no small amount of self-sacrifice.

While he possesses marked executive qualities, yet he is not at all combative, but prefers to let opposing conditions take their own course.

He is naturally very enterprising and speculative, and though mostly hopeful, he may sometimes find it difficult to control over-powering feelings of emotion.

His large Sublimity and Ideality, and aptness arising from large Imitation, Comparison, and the perceptive, enable him readily to perceive how a thing should be done,

and to adapt himself to circumstances. These qualities, too, give him lofty ideas and much creative capacity. He desires to carry everything out on a large scale, and is not satisfied with lesser productions. He is always ready, but not rash or impulsive.

His active, go-a-head enterprising disposition may seem to indicate that he is impulsive and lacking in Cautiousness; but though very open-minded, having no disposition to conceal, he is at the same time very cautious and guarded, and possesses great tact. He reads character and understands men and people intuitively, and seldom makes mistakes in his judgment of others' characters and motives.

JOTTINGS FROM MY NOTE BOOK.

BY OUR CANDID CRITIC.

The sixteenth issue of "The 1903 Annual. Phrenological Annual" is a clear indication that we are still alive. Like most other subjects, Phrenology has had its ups and downs, but the flowing tide is with it, and it must ultimately take an honoured place amongst the sciences. The current issue is quite on a par with previous ones, and though one would like to see the names of Dr. Hollander or Dr. Withinshaw, there are writers who have had experience of the practical value of Phrenology in various parts of the world.

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Some of its Treasures.

After an introductory sketch by Mr. Elliot, the place of honour is given to Miss J. A. Fowler with an article on Ethnology. This lady has made this

subject a special study, and is therefore quite capable of discussing it from our standpoint. An excellent article is that on "The Will," by our old friend Mr. James Webb. A subject of this kind requires very careful handling, but it is in safe hands with Mr. Webb. The article is critical, historical, analytical and practical. Definitions are invariably dangerous, but the definition of "The Will" given by Mr. Webb would be difficult to beat. I reproduce it for the benefit of readers of these notes. "Will is the resultant of the activities of all the mental faculties under excitement at any given moment." If "or some of" was added after the word "all," the definition would be well-nigh perfect. "The Importance of Being in Earnest," by Professor Allen Haddock of San Francisco, is bright and stimulating. The following paragraph gives the gist of the writer's aim:—"Nothing impresses the world so much as an earnest man. We admire him, and are disposed to give way to him; he is the man that wins; in all pursuits of life he is the man that carries away the prizes. Let phrenologists be earnest." "Phrenology and Education," by the old editor of "The Phrenological Magazine," is a particularly interesting and sensible article at this crisis in the educational affairs of England. I confess to a feeling of amusement at Mr. Taylor's article on "The Revised Twentieth Century Phrenology." Please, Mr. Editor, give this a paragraph to itself.

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Nomenclature-activeness.

With the Critic's radical propensities he is usually ready to welcome anything fresh, but the new nomenclature is beyond him. Eventuativeness may be strictly accurate, but that it will be eventually adopted by

phrenologists is a possibility that is very remote. In what sense Sociativeness is superior to Friendship I also fail to perceive. Virativeness is distinctly funny, and rouses my Courageousness and Combativeness; so much so, that I feel desirous of restraining my "Reservativeness" by withdrawing my *nom de plume*. Please, Mr. Editor, do allow me. Still I wish to exercise "Placitiveness," and my "Commiserativeness" is, I trust, sufficiently active to make allowance for the Aspirativeness of the compiler. The nomenclature, as a whole, is instructive and entertaining, and the words are long enough to satisfy the most fastidious taste; but should not the book be called "The Revised Twentieth Century Phrenologyativeness"? "Phrenology" is too contracted, and hardly accords with the nomenclature of the faculties within. If the critic shews a want of appreciativeness, it is due to his limitativeness. As his years develop on the lines of anti-quitativeness, he may acquire more graspativeness, but for the present his mentativeness is limited by ignorativeness.

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Other interesting articles are "The A Good Number. Phrenological Characteristics of the French"; "Concentration, Combination, Courage and Culture"; "Types of Character"; and "Some New Thought Teachings." The annual, as a whole, is well edited, and should be read by all interested in Phrenology on both sides of the Atlantic.

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Our Coming Institute.

The idea of a Phrenological Institute introduced by Dr. Withinshaw at the last Conference is an excellent one, but it should not be commenced without a good financial basis. I suppose the Doctor's idea is a Phrenological Institute on the lines of a Medical College, with its professors, classes, course of studies, degrees, diplomas, etc. This is certainly one of the things we need badly, for although the Fowler Phrenological Institute has done excellent work, we need an Institute of a more representative character. Much will depend upon the financial support the scheme is likely to get. While we are about it, we should have an Institute worthy of the subject, containing a lecture hall, class-rooms, offices, etc., together with a competent and properly paid staff of teachers. To do the thing properly we need at least several thousand pounds. Have we ten thousand enthusiasts in the country who are willing to take up ten thousand shares at £1 each, or one hundred prepared to take up preference shares of £5 each, and the rest £1 ordinary shares? It seems to me that nothing less will meet our requirements. I am thoroughly in sympathy with the scheme, but it should be made practical.

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The Popular Agency Scheme.

It is to be hoped that the scheme of agencies introduced at the last two Conferences will be put into form and made practicable by the next Conference, so that it may be instituted by the first of January, 1904. The British Phrenological Society is doing excellent work, but at present its efforts are mainly confined to London and the immediate vicinity. If properly qualified honorary agents are appointed in various centres throughout the country, and their work is organized on a similar plan to that recommended by the Council's Committee, there should soon be a much greater increase in membership, and a greater likelihood of getting shareholders for the proposed Institute.

## THE PHRENOLOGY AND PSYCHOLOGY OF LITERATURE.

BY W. GEO. WHEELER, L.P.I.,

Author of "Phrenological Helps," etc., etc.

### No. 12.—"THE BEING AND FACULTIES OF MAN."

By J. A. SMITH,

Author of "Structure of Matter," etc.

From Introductory Chapters to "Natural Magic."

By SIR DAVID BREWSTER, LL.D., F.R.S.

In this wonderful age of thought and shrewd judgment, a clever writer, possessing but a superficial knowledge of certain subjects, may present them in such a manner—such a distorted and totally unfair fashion—as to cause the contemptuous smile and unreasonable scorn of a certain section of the community. With a show of wisdom, an individual, gifted in some directions, may deceive, intentionally or unintentionally, a multitude, since there are millions ready always to accept blindly the views and opinions of the apparently profound and intellectual, instead of exercising their own faculties of thought and judgment, their own pure reason, Causality. The author of *The Being and Faculties of Man* may perchance have estranged some from the pathway of truth; for although evidently a man of considerable learning, he has undoubtedly endeavoured to attack a subject about which he was decidedly ignorant, very much in the dark, and which, in the interests of himself and the community, had been far better left alone.

#### THE SUBJECT IN QUESTION IS PHRENOLOGY.

He says, page 74: "With regard to Phrenology, a great deal of falsehood appears to have got mixed up with a very small amount of physical truth. No anatomist asserts in these days, if indeed anatomists ever made the assertion, that the brain is an inorganic mass of medullary chaos, or that its various parts have not distinct functions and purposes; but it is the pretension made by the phrenologist to forecast human character by reading the 'organs,' and predicate even criminals and other life by talking of 'propensities,' founded on organic development and the relative dimensions of so-called faculties."

What phrenologist, we venture to ask, of any standing ever propounded such an idea with regard to the brain, or asserted that anatomists have defined it as a "mass of medullary chaos"? The phrenologist may, indeed, describe the cerebral structure as organic, if by that is meant having functional parts, for every scientist now knows that the brain has its uses, and is divided and subdivided in a manner certainly not suggestive of chaos. It is scientific Phrenology, moreover, which claims, most of all, for the brain a great usability,

#### A MARVEL OF ORDER AND ADAPTATION,

the very instrument upon which the mind plays, and through which the latter manifests itself in this present world. Who more than the phrenologist, or half as much, has so emphatically declared that the various cerebral parts have "distinct functions and purposes"? For this, among other things, the followers of Gall, Spurzheim, and Combe have struggled all along the line. It is apparent that the author

of the production in question deals with a Phrenology created by his own imagination, and not with that scientific Phrenology discovered by the great masters. He might have indeed said, with truth, "No phrenologist asserts that the brain is an inorganic mass of medullary chaos, or that its various parts have not distinct functions and purposes."

It is not "the pretension made by the phrenologist to forecast human character," unless indeed the practitioner describe the bent of the mind and the possible uses of the natural gifts of its possessor. It would perhaps be better to say cerebral centres rather than organs; it is merely, we fancy, a matter of opinion, so long indeed as the meaning is understandable and practically the same: certainly no qualified delineator thinks the lined charts or casts absolute boundary lines.

#### THE LINES ARE IMAGINARY,

they simply localize brain centres, based in all cases upon the strictest scientific methods of observation and comparison. That the character is perceivable from the external of the skull the author of *The Being and Faculties of Man* practically admits; for he says: "No one can look on the fine head of Shakespeare without being struck with the impress of pre-eminent intellect which it bears."

Phrenology does not teach that the mind and the brain are one and the same, as the author supposes. The mind is immaterial; the brain is part of the body, and sustained by the food taken into the system as is the body generally. The brain may be said to die or change, as the body dies or changes; but the mind lives on. The brain is the instrument upon which the mind plays, it is the tool of the mind; but it is not the mind. There may be mental scientists who advocate materialism; certainly the phrenologist does not. When we speak of a propensity, we refer to a certain bent of the mind, to the faculty and not the organ, the mind and not the brain. The author must have been grossly misinformed in connection with the whole matter. The phrenologist does not say such and such an individual is or must be a criminal, or that a human being is

#### INCAPABLE OF IMPROVEMENT.

The author continues: "Though a certain amount of cerebral capacity is indicated by the form and dimensions of the skull, there is nothing to indicate that the brain may not develop by exercise." When or where have phrenologists proclaimed the brain to remain stationary, to be incapable of development? The value of Phrenology is in this: it teaches a human being to unfold himself by the exercise of his mental, moral, and social faculties which manifest themselves through the brain.

He (J. A. Smith) takes the leading arguments and great truths, the living verities of Phrenology, as propounded by its ablest and most skilful practitioners, and says: Why do you, as teachers of mental science, oppose these facts? We do not; it is we who hold and advance them. Thus he says, on page 78: "It is a mistake to suppose that the skull is a hard incasement of bone which allows no enlargement of its prisoner. It is an arch strong as a groined vault of masonry to resist pressure from without, but it is the very reversal of an arch, with all its powers of resistance inverted and turned against itself, when opposed to pressure from within." This is phrenological teaching indeed! It is the followers of Gall, Spurzheim, and Combe that teach, from scientific knowledge, the fact of the brain working on the hard skull; for this we have received ridicule and insults innumerable.

## LESSONS IN PHRENOLOGY.—LXXXVI.

BY JAMES WEBB, F.B.P.S.

## PHRENOLOGY AND EDUCATION.—(Continued).

In my last lesson I pointed out that the "so-called faculties or functions" of Dr. Baldwin cannot be *both* faculties and functions, that eminent psychologist not having made up his mind whether faculties are functions, or functions faculties.

I also pointed out that Professor Sully admitted the phrenological doctrine that "our several memories, like our several powers of perception, . . . are connected with different parts of the brain," though he ascribes the discovery of this fact to "modern scientific research."

Dr. Stout goes further: he says:—"There must not only be a separate memory for names, but a separate memory for each particular name."

Dr. James has accepted the phrenological doctrine of memory also. In his *Talks to Teachers*, p. 127, we read:—"The popular idea that 'the memory,' in the sense of a general elementary faculty, can be improved by training is a great mistake. Your memory for facts of a certain class can be improved very much by training in that class of facts, because the incoming new fact will find all sorts of new analogues and associates already there, and these will keep it liable to recall. But other kinds of facts will reap none of that benefit, and unless one has been also trained and versed in their class he will be at the mercy of the mere crude retentiveness of the individual, which, as we have seen, is practically a fixed quantity. Nevertheless one often hears people say, 'A great sin was committed against me in my youth; my teachers entirely failed to exercise my memory. If they had only made me learn a lot of things at school, I should not be, as I am now, forgetful of everything I read and hear.' This is a great mistake. Learning poetry by heart will make it easier to learn and remember other poetry, but nothing else; and so of dates, and so of chemistry, and so of geography."

Dr. James is quite right in saying that memory *as a faculty* cannot be trained; though as a memory of a specified class of facts, it can be improved by training in that class of facts. He errs in laying such stress as he does on the necessity of the mind being stored with analogues and associates "already there": for numerous cases are on record of persons without any training, and whose minds must have been barren, or nearly so, of analogues, who have had prodigious memories for the class of facts their brains gave them special aptitudes for remembering. Jedediah Buxton, whose engraved portrait is hanging before me, and from the inscription at the foot of which I copy the following statement, is a proof of what has just been said: "Jedediah Buxton, a poor day labourer, born at Elmlton, in Derbyshire, who, without being able to write or cast accounts in the ordinary method, perform'd the longest calculations and solved the most difficult problems in arithmetic by the strength of his memory; neither noise nor conversation could interrupt him: he would either go on with his calculations all the time, or leave off in the midst and resume them again even though it should be years afterwards."

Now this portrait was engraved in the ordinary way of business, without reference to Phrenology. His organ on

Number is very salient. I have also an engraving of George Bidder, who was also possessed of large Number; Zerah Colburn was similarly constituted, and both were marvels if regard to their memory for figures. But their memories in other directions were much weaker.

Scott and Byron had wonderful memories for words. Scott often recited lengthy poems after hearing them but once; and Macaulay's memory was very great in the same direction. Yet Byron could remember forms and shapes but very imperfectly. And every schoolmaster knows that he may have a boy in his class who is a paragon of ability in remembering history, but weak in Form and Size; or of large capacity in remembering places, but deficient in musical tones. His interest in the subject with which he is proficient doesn't depend on the things he has already learnt, but on his brain development. His interest follows his capacity, not his capacity his interest.

When Dr. James says that the retentiveness of an individual is "a fixed quantity," he is quite right, if by that expression he means that each person's memory depends on his natural capacity in each subject of study at any given moment; but if he means that its fixedness is to continue without alteration from instruction and exercise, then he is wrong. But Dr. James does not leave us in doubt as to what he really means; for he writes: "Nothing is easier than to shew just what I mean by this. Suppose I am silent for a moment, and then say in commanding accents: 'Remember! Recollect!' Does your faculty of memory obey the order, and reproduce any definite image from the past? Certainly not. It stands staring into vacancy, and asking, 'What kind of a thing do you wish me to remember?' It needs, in short, a *cue*. But if I say, Remember the date of your birth, or remember what you had for breakfast, or remember the succession of notes in the musical scale; then your faculty of memory immediately produces the required result: the *cue* determines the vast set of potentialities toward a particular point."

It will be seen that Dr. James still speaks of the "faculty of memory," in order to impress on his readers the doctrine of *association*, and so fails to recognize the fact that the 'cue' to the whole problem is the fact that his questions appealed to individual faculties for their answers.

But, as in a glass darkly, he sees that this must be the case, for he adds: "Were memory a spiritual faculty, granted to us solely for its practical use, we ought to remember easiest whatever we most *needed* to remember.

. . . We may assume that recollection is a resultant of our association processes, these themselves in the last analysis being most probably, to the workings of the brain."

But this law of association, one of the chief beliefs of the psychologists, and when rightly understood a physiological truth no doubt, is not of the philosophical value that those who write so much about it would have us believe. For example, what is its value under new conditions and under new circumstances? Ought not the mind to be able to deal with matters of emergency, whether their nature has any "association" with similar circumstances or no—where no scope, no analogue, is ready provided for them? Is it at such times, on emergencies, that the mind has to do its duty. And undoubtedly on these occasions a normal mind with healthy brain organs is equal to its work. At any rate, the youthful brains of Mozart, Buxton, Macaulay, etc., were far more able to remember certain classes of facts than were many older brains, far more impregnated with analogues, far more trained in those facts than they were.

## ANATOMY AND PHYSIOLOGY OF MAN.

By DR. WITHINSHAW, PRESIDENT, B.P.S.,

*Late Demonstrator of Anatomy, Royal College of Surgeons, Edinburgh.*

## RESPIRATION.

## THE ORGANS OF RESPIRATION.

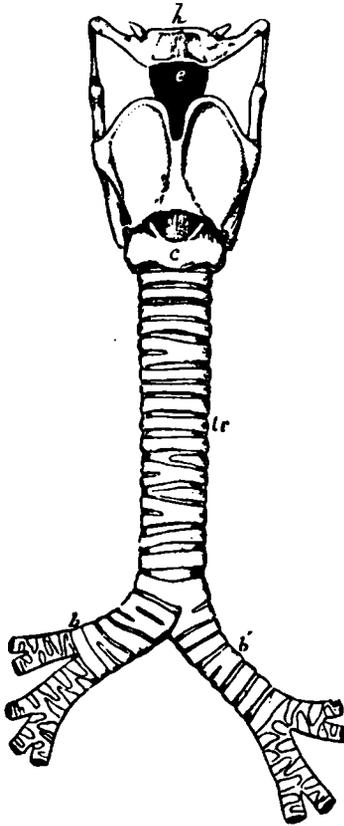
**THE UPPER AIR PASSAGES.**—The air, on its way to the lungs, passes through the nose, the pharynx, the larynx or voice-box, and the trachea or windpipe.

The **NOSE** is a double chamber, containing a cavity on each side, separated by a central partition (*septum nasi*). The cavity on each side is partly divided into compartments by three scroll-like bones (turbinal bones) which project from the sides. The cavities are open before and behind, the front openings being the nostrils, or *anterior nares*; the back openings, by which the nose communicates with the pharynx, being the *posterior nares*. The nose is separated

from the mouth by the palate. The front of the palate is hard (the hard palate) from the presence of a plate of bone; the back part is soft (the soft palate), and consists of a thin sheet of muscle covered by a layer of mucous membrane. When the soft palate is fully relaxed, it is so depressed as to hang down like a curtain, and separates the mouth from the pharynx. Owing to its consisting chiefly of muscle, the soft palate can be drawn up over the posterior nares, so as to shut off the cavity of the nose from the pharynx. The ingoing air, in passing through the nasal cavities, is warmed, and gains moisture from their walls; particles of dust and soot which the air contains are caught, and in this way it is purified before reaching the lungs.

The **PHARYNX** is a wide funnel-shaped cavity from three to four inches long, situated at the back of the nose and mouth. Its walls consist of sheets of striated

muscle lined by mucous membrane. At its lower end there are two openings, placed one in front of the other; the posterior leads to the œsophagus or gullet, and the anterior to the larynx.



**DESCRIPTION OF DIAGRAM.**—Front view of the larynx, trachea, and bronchi, half the natural size. *a*, the hyoid bone; *e*, epiglottis; *l*, the larynx; *c*, the cricoid cartilage; *tr*, the trachea, shewing the cartilaginous rings; *b*, right, and *d*, the left bronchus.

The **LARYNX** is the chamber in which the voice is produced, and has cartilaginous walls, and opens below into the trachea. The entrance to the larynx is slit-like, and is termed the *glottis*. Immediately above the glottis is a cartilaginous structure, resembling the lid of a vessel, called the *epiglottis*, which is drawn down over the glottis when food is being swallowed, and so prevents it from passing into the larynx.

The **TRACHEA** commences at the lower end of the larynx, and ends by dividing into the two bronchi, one for each lung. It is a tube which is always widely open, and cannot be closed by pressure; this is owing to the presence of bands of cartilage in its walls. These bands of cartilage form rings round the tube, but are incomplete at the back part or the side in contact with the œsophagus. The internal surface of the trachea is smooth, the cartilages being embedded in the thickness of its walls. Each cartilage forms a flattened band, the ends of which are joined together at the back of the trachea by plain muscular tissue. The external coat of the trachea is composed of connective tissue containing a little fat. The internal coat or mucous membrane consists of an epithelial layer resting on connective tissue. The epithelium consists of cells, the surface layer of which are columnar in shape and bear a great number of short, hair-like processes called *cilia*. During life these cilia are perpetually in a wavy motion, each bending quickly and slowly straightening again. All the cilia act together and bend in the same direction, which, in the case of the trachea, is outwards towards the mouth; by this means any fluid coming in contact with them is driven on and slowly expelled. These ciliated cells also line the larynx and parts of the nasal cavities.

**THE BRONCHI AND BRONCHIAL TUBES.**—Close to the lungs the trachea divides into two tubes called the bronchi, one for each lung. Each bronchus gives off branches, and gradually divides into a large number of smaller tubes termed the bronchial tubes. The bronchi and bronchial tubes are similar in structure to that of the trachea, having a ciliated epithelial lining and having cartilaginous bands in their walls, but the rings of cartilage are less complete than in the trachea, and as the bronchi become smaller the cartilage becomes more deficient until, in the smaller bronchial tubes, only scattered pieces of cartilage are present, and in the smallest tubes the cartilage is entirely wanting.

## SPECIAL NOTICE.

The present overwhelming evidence of the criminal side of human nature which is flooding our newspapers and distracting our attention, should make every phrenologist desire to know the position he should assume towards it. An opportunity is afforded on Tuesday, the 3rd instant, to gain some light on this important matter. At the B.P.S. meeting at 63, Chancery Lane, W.C., at 7.45 P.M., on that date, Mr. G. E. O'Dell will deal with "The Phrenological Aspect of Crime." Every reader who has the evening at liberty should put in an appearance. All are welcome. Mr. O'Dell is an excellent speaker, and will illustrate his subject. A debate will follow.

## REPORTS OF MEETINGS.

### BRITISH PHRENOLOGICAL SOCIETY, INCORPORATED.

The ordinary monthly meeting of this Society was held on Tuesday, January 6th, at 63, Chancery Lane, the President occupying the chair.

THE SECRETARY read the minutes of the previous meeting, which were put to the meeting and confirmed; after which three new members were voted upon and elected.

THE PRESIDENT said he thought to have had an "off" evening, but as the Council had not succeeded in securing a lady to occupy that post as anticipated, it was his duty to once again appear in his capacity as President. His duty, however, would be light, as the work of the evening was to be carried on by several earnest and eloquent ladies, to whom, he was sure, everyone present would give their attention and support. He would first call upon Miss Ewen for a practical demonstration of applied Phrenology.

MISS EWEN, to illustrate the value of Phrenology to parents, read the character of two little boys (brothers), shewing in what traits they were similar and where they contrasted with each other. The elder of the two was dreamy, imaginative, sympathetic, reasoning, and somewhat secretive. The younger lad, by contrast, was restless, fidgety, excitable, practical and fond of change. The moral of the delineations was that the children of one family differed considerably, and needed therefore, not only different home treatment, but dissimilar education, each according to his development and needs.

The father of the children—who was present—corroborated the statements of Miss Ewen; and the little ones themselves proved by their readiness of reply that they were not entirely indifferent to the present conditions.

MISS E. HIGGS read an excellent paper on "The Faculty of Acquisitiveness," in the course of which she said that she had made observations of the influence of this faculty in the lives of people whose heads had come under her manipulation. Acquisitiveness, under the present order of things, exerted a wide influence not only in the individual character, but on the well-being of the family, and on social and even national life. But the family and the nation were but the aggregations of individuals, and the study of the unit would give a key to all. During her practice at Ramsgate she had had some interesting cases in which this faculty was a prominent feature. (One—a bright, intelligent young fellow—possessed good intellect, large Agreeableness, moderate Benevolence, deficient Conscientiousness, an exceptionally flat back head in the region of the domestic affections, and large Acquisitiveness and Secretiveness. She recognised several of these characteristics as being dangerous, and advised accordingly, but was unprepared for the startling tragedy which was afterwards related to her by one who knew his life-history, which was as follows; Under the vicious influence of his own father, the young man of nineteen had married, for her money, a girl who was dying of consumption. Naturally, the married life was unhappy for both. The wife lived longer than her husband had expected; and it was said that he took her away to a marshy district in order to hasten her end, and various other cruelties were placed to his charge. At twenty-one this young fellow was left a widower, and the father of a delicate child, who must ever remind him of a black page in his past history. Of

course he has his fortune, and, as might be expected, went abroad as soon as possible. The story told the terrible influence of an evil environment upon a morally weak character. Miss Higgs contrasted this case with another case of large Acquisitiveness, the possessor of which, under other conditions, had, by devotion to business, secured a position of influence and trust. The healthy exercise of the organ gave mental as well as physical satisfaction, as manifested in the man's well-nourished physique, with an atmosphere of power pervading his actions. Had the young man had the beneficial influence of good home-training, and the principles of truth and righteousness instilled into his mind as a child, he too might have secured honour instead of dishonour.

Small or defective Acquisitiveness was as bad as an excessive amount. Those who had this power small were refreshingly free from greed; but want of foresight and thrift were the consequences, and this often proved disastrous in its results. She knew a young couple who, when they married, confessed to each other that they could not save money; and through their married life their money was spent as soon as received, and nothing was put by to meet the inevitable bills. There was a spirit of cheerfulness about such characters which one may be inclined to envy; but what of the tradesmen in a community which lives upon credit? There were many people who conformed to all social conventions, paying tribute to Society's demands, so as to make a show and stand well before others, but ignoring their just debts; and those who have to supply the wherewithal to enable them to make the display are the eventual sufferers. Of course, in such cases Conscientiousness as well as Acquisitiveness must be small.

Large Acquisitiveness was frequently found in combination with large Benevolence. Such persons would be good financiers, able to make money, but free with it, having little of the hoarding instinct, but investing their money in some profitable concern, thus making more, yet giving and spending freely upon whatever interested them. It was a notable fact that business-men who had a good deal of money passing through their hands were the best supporters of charitable and religious institutions. In some organisations economy almost to meanness alternated with large-hearted generosity; the general type determined the way the combination would manifest. With Caution and the reflectives large, prudence in money matters and well-considered generosity would be shewn.

Conscientiousness was always an important factor in character. With Acquisitiveness it acted as a brake upon the insatiable love of acquisition and greed of gain: putting honesty into business transactions, and staying the hand which would grasp more than was due. With Benevolence it prompted one to be just before being generous, and to pay one's debts before entertaining friends.

The instinct of Acquisitiveness may relate to other things than money; but money (in our present stage of evolution) stood for the means of gratification of our tastes for music, art and literature, for securing life's comforts, and for giving relief from carking care consequent upon poverty.

Acquisitiveness served the intellect by causing it to become diligent in acquiring knowledge, and in connection with the moral organs it may "covet earnestly the best gifts." It is pre-eminently the gathering faculty, and all who desired power and influence should exercise it to gather physical, mental and moral treasure.

Miss Higgs gave a lengthy quotation from an article by James Brierley in *The Christian World* entitled "Our Unreckoned Assets," in which the following passage occurs:—

"In what form of calculation can we set forth the treasure of a spring morning? We have stepped out briskly from our door, and tasted its ineffable sweetness. Our soul has taken fullest note of it all; but our ledger contains no line of record, for it does not belong there. Yet even here there is a bargain between us and the world, And the terms are 'So much soul, so much spring morning!' If I can carry to that beauty some bit of a Ruskin eye, some of the sense of colour of a Jeffreys, some of the detachment of a Thoreau, some of the spiritual rapture of a St. Francis, the spring morning will be delivered over to me strictly according to that scale. No one gets the same value. Each one sees and enjoys according to his height."

In conclusion, Miss Higgs said Acquisitiveness on the lower planes seeks only for material good; a step higher it thirsts for knowledge—intellectual wealth; and higher still it seeks the acquirement of moral and spiritual riches. And ever the truth holds good—"Capacity is the measurement of attainment." "So much soul, so much spring morning."

MR. DONOVAN congratulated Miss Higgs on giving the Society so excellent a paper, and especially that she had dealt with a single faculty, a practice which he commended. The Socialists were the only people who had found out the curse of Acquisitiveness as shewn nationally, why the idle lived in luxury and the toilers in poverty. He knew many cases of the evil effects of abnormal Acquisitiveness, and related the case of a young man, the son of educated parents, who robbed his mother, became a gambler, and died in a madhouse.

MISS OPPENHEIM said we could see the abuse of this faculty in others, but not in ourselves. To illustrate, she said a French labourer, not understanding the principle of Equality, then being much preached, asked a farmer its meaning. "You see that castle there belonging to the marquis?" was the reply. When Equality and Fraternity prevail, I shall have that."—"Is that so?" said the labourer. "Then I shall have your farm."—"Oh, no, you won't; that's my own, and I'll see no one else gets it," was the farmer's rejoinder.

MR. ELAND thought Miss Higgs' paper a very instructive one, especially where it dealt with the modifying influences of Benevolence and Conscientiousness. We must always be careful to remember that the exercise of each of our faculties was subject to the modifying and controlling influence of others.

MISS HIGGS, on being requested to publicly delineate a character, consented, but said she was not fond of reading heads in public, as she thought the consideration of the character of anyone should be of a private nature.—Miss Oppenheim came forward as a subject; and Miss Higgs, in a happy but decided manner, dealt successfully with the special characteristics of the lady's character, much to the amusement of the audience and apparently also of the subject, who admitted the general correctness of the delineation, while taking exception to one or two statements. That the examination was certainly a most excellent one was endorsed by the meeting.

MISS OPPENHEIM, on being called upon to delineate a character, said she wished to explain her theory of character-reading by Physiognomy. She thought that, though

Phrenology was the highest and best science for reading character, yet the balance of the face and the facial bones must be taken into consideration to give a proper delineation, and to get at the spirit of the person; for there were persons who had large heads, yet but little force of character. According to her theory, the anatomy of the human being must be studied. A human being was composed of a number of ingredients, and all helped to form the character; and the anatomy of the face had to be considered as expressing this. She took the brain as being the interpretation of the mind; the bones indicated executive power, and the nerves were the interpretation of the senses. Hair would shew temperament, as to its fineness or thinness; the complexion would shew the state of health; the muscles were servants of the brain, and shewed physical strength. When she read character, she took the head into account first, and then read by comparisons. No two faces were alike; and it was simply by comparisons of the positions and arrangements of the various features that she got at the result. The eyes, nose, and mouth were the three great features of the face. The eyes shewed intellectual power and ability, and the nose shewed executive power. The mouth was the lowest feature, and was composed of blood, flesh and nerve, and was an index to the temperament or sensibility of a person. Consequently, she looked at the forehead for intellect, the nose for executiveness, and the mouth for feeling. As phrenologists, they knew that intellect lay in the front of the head. She always looked to see if more brain lay in the head in front of or behind the ear. A well-balanced head required two parts of mental force to one of animal, as the animal was always twice as strong as the intellect. Consequently, for a man to be normal, and to have full control of his animal powers, he must have two-thirds of his brain forward and one-third backward,

MISS OPPENHEIM applied her system to reading the character of Mr. Goulston, who, after the process, questioned the examiner as to which statements she had made as the result of Phrenology and which from physiognomical signs. On being informed, Mr. Goulston said that, from his knowledge of himself, the statements read phrenologically were correct of him, but the other statements were incorrect.

A considerable discussion ensued, in which Mr. Webb, Mrs. Hammersley, Dr. Hollander, Mr. Brunning, Dr. Withinshaw, Messrs. Smith, Goulston, Cox, Warren, and others took part.

A vote of thanks was passed to the ladies who had entertained the meeting so well and so ably; and a very successful session was brought to a close. There was a large attendance.

\* \* \*

BRIGHTON AND HOVE PHRENOLOGICAL ASSOCIATION.—On Wednesday, December 31st, the ordinary meeting was held, presided over by Mr. J. Millott Severn, when

MR. J. WEBB, F.B.P.S., delivered a lecture on "Phrenology in the Schoolroom." Having exceptional advantages for the close observation of school children, the lecturer's remarks were necessarily weighty and important, and deserving of serious consideration by all educationists, and those having the mental, moral and physical welfare of children at heart. His comparison of children in various standards possessing differences in size of brain, cranial configuration and natural adaptability for special

subjects proved very interesting, especially to school-teachers present. The results of his observations abundantly proved the truth of the phrenological doctrine that the frontal lobe of the brain was solely connected with intellectual manifestation, so instanced by the fact that school children shewed great growth in the intellectual region, as compared with other brain parts. He urged the necessity of teachers recognising the natural differences in children, the only rational system of education being one based on phrenological principles. He pointed out the uselessness of psychological books as aids to teachers in understanding the children under their charge; each author being differently constituted mentally, and their method introspective—looking into the recesses of their own mind, and judging others by their own standard—each necessarily came to a different conclusion. Phrenology, being founded on nature, was the only reliable philosophy of the mind which could be practically applied to education.

MR. SEVERN supplemented the lecturer's remarks by saying that he had read many psychological works, and, like the lecturer, fully recognised their futility as an educational factor, and in the understanding of human nature.—A discussion took place, in which Councillor McClean and other members took part, after which, as a test, it was requested that the lecturer and President separately delineate the character of one of the audience—the one being absent while the other delineated. That their remarks concurred respecting the gentleman who submitted himself to the test was assented to by all, the gentleman himself testifying to the truth of their statements.

On January 14th, MR. J. MILLOTT SEVERN lectured on "How Phrenology Assists Intellectual, Moral and Social Progress." The chair was occupied by Mrs. Annie Thurston, a lady of fine intellectual endowments.

The lecturer shewed that progress in nature was inevitable. Even what appeared to be retrogressive was but a phase of progress. There was nothing in nature which could be said to be "good for nothing." Phrenology assisted intellectual progress by defining man's intellectual qualities and indicating our responsibilities in cultivating and using them. The same principle could be applied to the moral and social faculties. Ministers of religion were quoted who had acknowledged their indebtedness to Phrenology as a means of assisting them in their endeavour to help on the moral progress of man. The late Henry Ward Beecher was one of these. The lecturer dwelt on those social phases which had been largely enhanced by Phrenology—*viz.*, the training of children, and conjugal and domestic relationships. Schoolmasters had clearly demonstrated to us the utility of the science in the education and training of children; and much misunderstanding might be avoided in friendships, in the domestic circle and other social ties, were Phrenology properly applied. The lecturer gave it as his opinion, based on his professional experience, that there was evidence of moral and intellectual progress in the English people during the last one or two decades. Advanced scientific views were taking the place of cramped religious teaching. The English people may not be so reverential as they were, but the past work of reformers, teetotal advocates, ministers of religion, and educationists was fast telling its tale. There was now evinced a strong desire on the part of many intelligent people to know something more of the subtle qualities of mind; and for an explanation of these they were veering round to the true philosophy of mind—to the teachings of Phrenology; and in the near future this science may be expected to be more largely utilized and adopted.

Questions were asked and replied to; and several ladies and gentlemen expressed their opinions, shewing their interest and appreciation of the subject.

MR. J. E. PENNIFOLD, referring to averages of heads, said that an army officer had told him that the average circumference measurement of soldiers' heads was  $21\frac{1}{2}$  inches, and that they did not want men in the army with larger heads.

MRS. THURSTON, in commenting on the lecture, was pleased to see that it did not claim infallibility. She was certain from what she had observed and knew of the lecturer and of Phrenology that it had a great mission of usefulness. It had struck her forcibly that there were phrenologists of the word and phrenologists of the spirit. Her experience was that those phrenologists who were actuated by the spirit were men and women of very broad views and large sympathies, and that she derived much pleasure from being in their company.

LEYTON PHRENOLOGICAL SOCIETY.—At the usual meeting of this Society, held on January 19th, at the Grange Road Lecture Hall, a good audience assembled to hear a lecture by Miss Dexter upon "Hereditry." As a teacher (under the London School Board) of mentally deficient children, the lecturer has had special opportunities for observation; and, as a phrenologist of exceptional ability, she has been able to secure results which the ordinary observer would assuredly miss. The Rev. H. Moulson (President of the Society) took the chair.

#### "HEREDITRY."

MISS DEXTER, in the course of an important and lengthy address, said that social reform would make great strides ahead if "hereditary influence," together with its sister subject, adaptation in marriage, were made a subject of forethought and study, and its laws brought to bear upon the development of a high type of mankind. The fact that particular styles of build, of feature, of complexion, of appearance generally, down to very minute peculiarities, are given by parents to children, or, indeed, are passed on from generation to generation, cannot be denied. It is evident to the most casual observer, and to the student and ethnologist it is a matter of very great interest and research. We see it frequently verified in the girl who is "the very image of her mother," or in the boy who is spoken of by his father as "a chip of the old block." The ethnologist has particular proof of hereditary transmission of qualities in his study of the skulls of different nations; the contour and quality of many being quite peculiar to the nationality. This affords a very strong proof of the transmission from ancestor to descendant, for in individual cases the transmission is often so obscure as to be scarcely noticeable, whilst in examining different races the mental and physical characteristics are often very marked indeed. The first duty of parents is to transmit sound constitutions, bodily and mental, to their offspring, and this can be done only by their possessing sound constitutions themselves, and living in habitual observance of the natural laws. Parents should not look to their own happiness merely; they are under solemn obligations to the children whom they bring into the world, and assuredly those parents are not guiltless who wilfully keep themselves ignorant of the organic laws, or, knowing these, refrain from acting in accordance with them in the rearing of their children. We find that children born of parents of a mature age are generally of a higher type than other children born of the same parents when of immature age. Most of the men of the world noted for their

great moral and intellectual worth have been younger children, or the children of parents who were fully matured, and thus less swayed by the propensities, many of whom were some years past middle life. As examples we may cite Benjamin West, Franklin, Pit, Burke, Fox and Bacon. If we acknowledge the transmission of physiological peculiarities of size, of outline, of feature, of quality, of cerebral developments, we cannot but acknowledge the transmission of that of which the body is an index, of that which governs and gives to the physique its peculiar characteristics—*viz.*, the mind. Of proof that mental traits are transmitted from parents to child and are peculiar to long lines of ancestry, we have ample and undisputed proof. We, as phrenologists, admitting the transmission of the characteristic outlines of skulls in different nations, cannot but admit that the mentality thus denoted must also be transmitted; and we know that this is so—that nations, races, clans and families are noted for peculiarly characteristic traits: the Scotsman for his shrewdness and forethought, the Irishman for his natural fun and wit, the Frenchman for his vivacity, the Spaniard for his cunning, the American for the largeness of his thought and plan, and the Englishman for his solid common sense. Many of us can call to mind musical families, in which the love of music and the ability to perform have been transmitted from father to child. Patrick Henry, who was one of the greatest of natural orators, came from parents and grand-parents on both sides of the house known for their literary ability and command of words. Elihu Burritt, whose erudition was almost proverbial, must have inherited his wonderful intellectual faculties. His grandfather was a remarkable man, who, although possessing but moderate advantages, had a wonderful amount of knowledge, and was a very great reader. The members of the family of Howard, the philanthropist, are said to have been distinguished for their largely developed organs of Benevolence. We have not yet learned how perfectly endowed the children of men may be, but by another wise law we do find that at a certain stage of inferiority it is the tendency of the race to die out. Again we are told—and this is a subject for observation—that the physical and mental states of the parents at the period from which the life of their children dates, has a very great influence upon the similar states in their offspring. This gives some clue to the oft-times great diversity of physique, of disposition, and size of cerebral organs in different members of the same family. It is also now quite a received fact that the state of the mother, particularly before the birth of her child, has a very great influence upon the new life; that all sensations received through the senses leave their impress upon the nature of the child. The environment of the mother has a very great deal to do in influencing the mentality of her child. Mothers who wish their children to be of the best should look upon beautiful objects as far as possible, should hear beautiful sounds and listen to elevating and soul-inspiring sentiments—should, in short, live under the influence of their higher nature. This seems to be very reasonable, and in accordance with this law under consideration.

The thanks of the meeting were warmly expressed by the President, Mr. Webb, and the Secretary.

MR. WEBB gave a delineation of character of a stranger to the meeting, who testified to his surprise at the accuracy of the reading.—Several new members were enrolled.

MIDLAND PHRENOLOGICAL STUDENTS' SOCIETY, BIRMINGHAM, held their first social gathering on Saturday, January 10th, 1903, at the Pitman Vegetarian

Hotel, Corporation Street. Tea was served at six o'clock, to which over fifty members and friends sat down. At half-past seven the President (C. Burton, Esq., F.B.P.S.) took the chair, and delivered a very interesting and encouraging address, after which the Secretary made a few remarks relative to the objects of the Society. Afterwards several members took part by delivering short addresses on phrenological and kindred subjects, which were interspersed with songs and solos by members and friends. Several very accurate delineations were given of visitors by the President. The intervals were cheered by the introduction of seasonable fruits, and several electric batteries, kindly lent by members, thereby intensifying the pleasure and amusement, many availing themselves of the "shocking" powers of the machines. The tone of the meeting was that of earnestness and enthusiasm for the progress of the science, and we feel that it will prove of great benefit in ministering to the success of the Society—(*Miss M. Mason, Hon. Sec.*)

PORTSMOUTH.—At the Victoria Street Guild recently, Mr. Walter Brooks, the well-known local phrenologist, delivered an instructive lecture on his favourite theme. In conversational style, illustrated by diagrams and by the aid of a human skull, he described how the characteristics of an individual can be discovered by the contour of the head. He selected four of the audience, and read their characters by the shape of their heads, afterwards appealing to the gathering as to the correctness of his reading, and receiving an enthusiastic assent. The lecturer also successfully read the characters of individuals whose photographs were handed to him.

EDINBURGH ROYAL MEDICAL SOCIETY.—In the *Lancet* of December 13th, 1902, appears the following report of a meeting held on November 28th, by the above Society. Mr. J. Keith Murray read a communication on Phrenology. He began by pointing out that there was a distinction between false and true Phrenology, and he contrasted the false, or "bumpology," with Phrenology proper. He next referred to Gall's real status, and gave Gall's position as told by eminent men. He went on to discuss the false idea of bumps, the method employed by Gall, the fact of woman's greater occipital development and her greater parental instinct, the mania of parental love in relation to hypertrophy of the occipital area, and the inaccuracy of Dr. Bastian and others in relation to the speech centre. After citing other points in defence of his thesis, he emphasised the necessity of practical observation.—A long and interesting discussion followed, the majority of the members present thinking that the subject should be considered seriously and investigated thoroughly.

## SCIENTIFIC PHRENOLOGY.

To the Editor of the POPULAR PHRENOLOGIST.

SIR,—May I, who—if not by phrenologists, at all events by the cultured public—am considered to be the foremost champion of Gall's theories (see *Biographical Dictionaries, Who's Who*, both here and in the United States), claim a little space in answer to your review of my work on "Scientific Phrenology."

I appreciate the candour of your criticisms, and admit the fairness of them from your point of view—that is, as editor of a journal representing the interests of orthodox

phrenologists. The error you make is in supposing that I had intended my book for the small number of amateurs and professionals who still exist to defend Spurzheim's and Combe's doctrine of thirty-two and forty-two organs, which they guard as jealously from criticism as the theologian does his particular dogma from the revelations of the scientist. To these, a treatise on brain functions, as you correctly remark, is of no use, for it would require a greater knowledge of the brain than some of them possess, to digest its teachings. But I must protest against your suggestion that I do not follow the spirit of Gall, whom I have rehabilitated in his position as one of the world's great scientists in my work on *The Mental Functions of the Brain*; for Gall was primarily a brain-physiologist, and if he mapped out the functions of the brain on the skull as well, it was only because the separate convolutions had not been made out then. The localization in the separate lobes and convolutions has been my work, as well as the furnishing of every proof admitted as scientific, *i.e.*, experimental, clinical, and pathological, to support these localizations, in the same manner as Gall commenced and would have continued to do.

That I have not "unreservedly accepted" the twenty-seven or forty-two organs, but exercised caution in advancing no other localization but such as I could demonstrate by other methods, not by craniotomy alone, you regard as my fault, but is in reality only one of those characteristics without which no man can lay claim to be considered scientific. You say of my book that "as a treatise on brain-localization it may serve in some hands a useful purpose, but as a Text-book of Phrenology it is impossible." This statement is highly gratifying to me, being likely to raise me in the estimation of scientific men; and I thank you for making it known that my book deals with the mental functions of the brain, and is not a defence of orthodox Phrenology, with its terms of "Destructiveness," "Philoprogenitiveness," and such like, and no other evidence save that of personal observation.

That you should have failed to see what the advantage of such a book as mine is for the rehabilitation of Phrenology as a science, and are unable to do more justice to its actual contents, is characteristic of all supporters of the doctrine from the time of Spurzheim; for were not Herbert Spencer's modifications similarly rejected by George Combe? This has caused the growth of brain-physiology and various modern systems of psychology that had their origin with Gall, independently of Phrenology, and had as a consequence that the number of phrenologists that are left to-day are not even as many as the organs they have to defend. It is a sad truth; but it is no good hiding it.

Were you only expressing a personal opinion as the Editor of the POPULAR PHRENOLOGIST, I should not have deemed it necessary to reply; but I know that the present conductors of the British Phrenological Society share your views, though they have not the courage to convene a meeting—private or public—to discuss the book openly. The British Phrenological Society is supposed to be a scientific and educational institution; let the Council wake up to its duty before the Society loses the few remaining members who count for something in public estimation.—Yours truly,

BERNARD HOLLANDER, M.D.

[In printing Dr. Hollander's letter, it must not be understood that I agree with either its spirit or its matter. It is highly contentious, and more; but I at present refrain from

commenting upon it. The position of Dr. Hollander is such that anything he writes should receive a wider consideration than the opinion of an obscure individual like myself. For this reason I now offer a page of space in next and subsequent issues, for the insertion of correspondence discussing the merits of the book in question, with special reference to (a) the claims of the author; (b) the repudiation of the organ theory; and (c) the value of the segment theory as a revealer of character, aptitudes, etc. All letters must be brief.]

## ANSWERS TO CORRESPONDENTS.

CONDUCTED BY JAMES WEBB, F.B.P.S.

C.W.E.—Your difficulty in reading appears to me to be due, somewhat, to moderate Form and Language; and also to weak Individuality and Eventuality; though according to what you say of Mr. O'Dell's delineation, and you were surprised with its accuracy, you ought to have good percepts. I would suggest you get the difficulty solved by attending the scientific meeting of the Council of the B.P.S. on the second Tuesday of February. You ought to write to F. R. Warren, the Secretary, for permission to attend.

AFFECTIONATE MOTHER.—Your son must have an unduly large organ of Benevolence. If you will look at the development of his head above the forehead towards the fontanelles, you will see a highly developed sincipital region. It is, evidently, a greater pleasure to help the unfortunate among his neighbours than to "lay up" a store for future use.

OPTIMIST.—I cannot do better than quote the opinion of Dr. Gall on the subject of your letter. Gall wrote more than eighty years ago: "To maintain that any virtue whatever has disappeared from the earth; that our times present fewer examples of generous forgiveness, of sacrifices to friendship, of heroic courage, of conjugal fidelity, of maternal love, of love of country than the time of the Trojan war, would be as absurd as to maintain that the sun has ceased to warm the earth, and the dew to refresh the fields; to maintain that cruel revenge, base perfidy, calumny, envy, perjury, servile adulation, false witness, espionage, ingratitude, thefts, murders, luxury, war, despotism, visit Society with their desolations less than in the time of Joshua and Nero, would be no less an error than to believe that earthquakes, inundations, storms and tempests, will no longer devastate our land."

Phrenology does *not* teach that the number of mental faculties will be increased, nor does it teach that any mental faculty may be lost to man. Man is subject to the laws of his own nature, and when this subjection ceases, he will be no longer man. That he may be subject to considerable improvement is no more true than that he is capable of considerable degradation. The great value of Phrenology lies in its applicability to that nature. It teaches what each individual should do to take advantage of its laws for his own good, and for the good of others.

Reviews of Books, and other items, are unavoidably omitted this month for want of space.

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## DIRECTORY OF PHRENOLOGISTS.

The names and addresses of qualified phrenologists will be inserted in this list for 12 months for 5s., payable in advance. Additional matter will be charged at the rate of four words for one shilling for 12 months.

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## FORTHCOMING MEETINGS.

LONDON.—BRITISH PHRENOLOGICAL SOCIETY, 63, Chancery Lane, W.C.—Tuesdays, at 7.45 p.m. FREE.

February 3rd.—“The Phrenological Aspect of Crime” (illustrated), by G. E. O'Dell, Esq., F.B.P.S.  
March 3rd.—Annual Members' Meeting for Election of Officers, etc.

FOWLER PHRENOLOGICAL INSTITUTE, 4 and 5, Imperial Buildings, Ludgate Circus, E.C.—Wednesdays, at 7.30. FREE.

February 11th.—Lecture by Mr. F. Cribb.  
,, 25th.—Lecture by Mr. C. P. Stanley.

BIRMINGHAM.—BIRMINGHAM PHRENOLOGICAL SOCIETY, Ebenezer Schools, Steelhouse Lane. Every Tuesday, at 8 p.m.

MIDLAND PHRENOLOGICAL SOCIETY, Birmingham Coffee House, Snow Hill.—Wednesdays, at 8 p.m.

February 4th.—“Study of the Faculties.”  
,, 11th.—Reading by Miss Swan.  
,, 18th.—Paper by Mr. Maxfield.  
,, 25th.—“Development of Faculties,” by Mr. Clark.

BRIGHTON.—BRIGHTON AND HOVE PHRENOLOGICAL ASSOCIATION, Y.M.C.A. Lecture Room, Old Steine, Brighton.—Alternate Wednesdays until end of April, at 8 p.m. FREE.

February 11th.—“Portsmouth Phrenological Experiences,” by Mr. Walter Brooks.  
February 18th.—“The Discoverers, Pioneers, History and Literature of Phrenology.” Mr. J. Millott Severn, F.B.P.S.  
February 25th.—“Individuality,” by Mr. H. C. Donovan.

BRISTOL.—BRISTOL AND WEST OF ENGLAND PHRENOLOGICAL SOCIETY, Lecture Hall, Y.M.C.A., St. James Square. FREE to Public Lectures. Members' Meetings alternate Wednesdays.

February 4th.—“Remarkable Characters,” by B. Short, Esq.

LEICESTER.—LEICESTER PHRENOLOGICAL SOCIETY, Phrenological Institute, Museum Square, New Walk. Meetings every Thursday at 8 p.m.

LEYTON.—LEYTON PHRENOLOGICAL SOCIETY, Congregational Lecture Hall, Grange Park Road. Fridays at 8 p.m. Admission FREE.

February 13th.—Annual Meeting.  
,, 27th.—Conversazione.

**SECOND-HAND BOOKS.**—Fowler's *Self-Instructor in Phrenology*, 1s.; *An Examination of Phrenology*, by Sewall, M.D., 1s. 6d.; *Slade's Phrenology*, 1s. 6d.; *Phrenology, Psychology, etc.*, 1s. 6d.; *A Manual of Phrenology*, by De Ville (Illustrated), 1s. 9d.; *Donovan's Phrenology*, 2s.; *Principles of Phrenology*, by Sydney Smith, 2s.; *Phrenology and Ethnology*, by Jackson (well bound), 1s. 2d.; *The Functions of the Brain*, by Dr. Ferrier, M.D., 5s. 9d.; *Elements of Phrenology*, by George Combe, 1s. 9d.; *Cabinet Photo of Dr. Gall*, 9 stamps; *Constitution of Man*, by G. Combe, 1s.; *Solly, on the Brain*, 2s.; *The Anatomy of Expression*, by Charles Bell, 2s. 6d.; *Jail-Birds, Bumps*, 5 stamps; *Body and Mind*, by Maudsley, M.D., 1s. 9d. All post free at these prices from JOHN HARFORD, 157, Cambridge Road, London, N.E.

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# THE POPULAR PHRENOLOGIST

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VOL. VIII. No. 87.

MARCH, 1903.

ONE PENNY.

## THE POPULAR PHRENOLOGIST.

MARCH, 1903.

### NOTICES.

Wholesale Publishers : L. N. FOWLER & Co., Imperial Arcade, Ludgate Circus, London, E.C.

The scale of charges for advertisements may be obtained of the Honorary Manager of Advertisement Department, Mr. J. MILLOTT SEVERN, 68, WEST STREET, BRIGHTON, to whom all accounts for Advertisements must be paid.

All Advertisements must reach the Hon. Manager as above, on or before the 12th of the month before it is required to appear; and if proofs are required, two days earlier.

All matter for the Literary Columns must be sent to the EDITOR, "POPULAR PHRENOLOGIST," c/o British Phrenological Society, 63, Chancery Lane, London, W.C.

Correspondents are particularly requested to note that the different departments are separate, and will save delay by writing to each only on its own business.

### EDITORIAL EFFERVESCENCE.

If you are a member of the B.P.S. and have not yet returned your voting-paper duly filled up, you should do so immediately; as, if same be not received by Tuesday, March 3rd, your votes will be lost. If you desire, therefore, to use your privilege as a member to help in the selection of the governing body of the Society, you should see to it at once that your votes are recorded for those whom you deem the best fitted for carrying on the business of the Society, on the lines you yourself favour. In addition to voting, also please put in your attendance at the Annual Members' Meeting, and prove your interest in the Society's welfare.

At the annual meeting, the reports of various officers will be presented and considered, and members will be privileged to introduce any motion having the good of the Society as its aim. It is hoped that some will take advantage of this opportunity to submit suggestions for furthering the work. Any motion intended to be brought forward should be written in the form proposed to be introduced, and forwarded to the Hon. Secretary, that it may find its place upon the agenda for the evening, and thus secure attention.

Arrangements for the Provincial Congress of the B.P.S. are going on apace; and, judging from the local enthusiasm being displayed at Leicester by the redoubtable Mr. Timson and his excellent lieutenants, there is every prospect of a big success. I am not aware if the responsible officers who are making the arrangements have yet come to terms with the Railway Company for the issue of special tickets from London for one, two, or three days. If London phrenologists could travel for special fares, no doubt they may be induced to travel; and, if the Railway Company could be

assured of a definite minimum number of travellers, concessions would be readily granted.

I hope phrenologists all over the country are booking May 14th and 15th as engaged for Leicester. If two days cannot be spared, the first of the two days should be the one decided upon. I hope to be able to publish in our next issue some of the definite items decided upon for the programme. In the meantime, the labours of the committee would be considerably lightened if friends who propose attending the Congress would communicate the fact to Mr. Timson at Leicester or Mr. Severn of Brighton, Secretary of the Provincial Council.

On another page will be found a brief report of phrenological work in Sweden. This country appears to be entirely new ground for the phrenological worker, and Mr. Youngquist, the pioneer, is endeavouring to secure our subject a foothold by the establishment of a society for its consideration and propagation. This gentleman has a novel method of attracting attention which possibly could be adopted with advantage in this country. He publicly invites any scientist who opposes Phrenology to attend any of his meetings for debate. He guarantees to cover all expenses of the meeting, rent, advertising, etc., and to pay the opponent ten crowns an hour for the time he spends there. Up to the present no one has accepted the challenge.

The second course of the Technical Instruction Class in Phrenology will commence on Monday, March 9th, and be continued on each succeeding Monday. Members of the class who have attended the first course at any time may enter as students for this course. The fee will be one guinea for the course. A prospectus of the class may be obtained by post of the Hon. Secretary, B.P.S., or at the office, 63, Chancery Lane. This course is not necessarily limited to previous students, and anyone desirous of joining should send for a prospectus. A limited number only can be admitted. The entries already have reached the minimum required, and early application must be made by others who seek the privilege of attending.

The committee appointed by the Council, B.P.S., to consider the matter of a central and permanent phrenological institute have produced a scheme somewhat ambitious, but the scope of which seems necessary at this juncture. I trust, when the Council have considered and perfected it, that phrenologists everywhere will use their influence to carry the scheme into effect. I shall be happy to give the scheme *in extenso* as soon as it has passed the necessary stages. There are good times in store for Phrenology, though before it has reached the crowning time of its ultimate triumph, I, and others in the "sere and yellow leaf," will probably have "crossed the bar."

## THE TRAINING OF CHILDREN.—XI.

BY ESTHER HIGGS, F.F.P.I.

### THE INFLUENCE OF PLAY AND PLAYTHINGS.

That the toys, games, and playthings of children exercise a considerable influence over their young minds is a truism beyond dispute; and the reason for it is obvious—*viz.*: The toys, etc., form part, and a very important part often, of the child's environment. Therefore, the varied nature of these items in the environment must appeal to various qualities in the mind, so that the effect may be beneficial or otherwise according to (1) the general nature of the said items, and (2) their special effect upon a particular child. For example, we find that the military spirit is fostered through the children's toys; and in France and Germany—countries where conscription is in vogue—games at "soldiers," boxes of toy soldiers, and pictures are even more in evidence than with us.

True, 'tis but the reflection of the spirit of the age; but, from the standpoint of the ideal, it is indeed a sorry spectacle, the sight of a young child thus early being made acquainted with this

#### FORM OF LEGALIZED MURDER—

which war, stripped of its trappings, undoubtedly is; and to introduce it in so insidious a manner as by making it a subject of sport is scarcely in accordance with our sense of the fitness of things; and I am glad to know of parents who, on principle, will not allow this form of play to their children owing to their intense hatred of war. No boxes of toy soldiers, no guns, nor anything having the stamp of war upon it, ever enters homes such as these.

Picture-books form an excellent medium for the acquirement of knowledge, and these to-day are frequently veritable works of art, a fact worthy of note as a favourable contrast to the former ignorant idea that any daub would do for children. But those who study the mind know that discernment as to shade and colouring, the love of beauty, and a refined taste may all be stimulated with beautiful pictures, when "daubs" would altogether fail. The truth is that play may be educational, just as work may be made interesting and recreative; and this both on the intellectual and the moral side. Habits of neatness, precision, definite observation and general orderliness of mind may be increased through the medium of games. Toys should be put away orderly by the children themselves: it is a bad plan to allow them to be scattered all over the room for someone else to clear up. Kindergarten occupations serve excellently in cultivating the perceptive faculties. Toy bricks and puzzles will

#### DEVELOP CONSTRUCTIVE TALENT

and ingenuity; whilst the running about that children love encourages the growth of the muscular system.

With regard to toys, do not overdo the child with these, or you may teach him to be dissatisfied, and a new toy will lose its charm. Let him use his ingenuity in trying to repair those toys which are broken, and also exercise his benevolence in parting with some of his treasures—not always the broken and shabby toys, but let him sometimes give of his best; for it is no act of kindness to give to another that for which we have no further use. The "toy services" which are now occasionally held in our churches may be a means of usefulness in this direction, if the young givers are encouraged to part with something they really value for the

sake of bringing joy to a sick child. They will thus learn early one of the grandest lessons that life can teach—*viz.*, "It is more blessed to give than to receive."

Wholesome literature must be provided for in the form of stories. The memory is quickened, the imagination fired, and many useful lessons may be learned. Kindness to animals, care for others, and the essential wisdom of right-doing may all be conveyed to the child in the form of really entrancing stories, such as Charles Kingsley's "Water-babies," and many of our

#### FABLES AND FAIRY-TALES.

Besides this, much knowledge may be gained of natural history and kindred subjects through the medium of picture-books. I know at the present time a young lady who had in her childhood the gift of a well-illustrated book upon dogs; and the result of its perusal was the attainment of quite an extensive knowledge of the different species of the canine tribe, so that even as a little girl she was never at a loss to distinguish between them, and became quite the referee of the family upon the subject.

The games of the children also deserve to be carefully noted, as well as the manner in which they are conducted. Children should be taught to play with enthusiasm, courage, energy, fairness and generosity. Amongst other things, the art of losing gracefully may be instilled with advantage. Even adults sometimes display a childish irritation and petulance when they find themselves on the losing side of a game; so that it is worth while to prevent this whilst the children are still young. Teach them to put their whole heart into the game, but when they fail to immediately transfer their sympathies to their former opponents, to offer them congratulations, and to be generous enough to rejoice in their success. In this way every game may be made to end happily, and a feeling of good-will take the place of any possible discontent, the winner naturally

#### REJOICING IN HIS SUCCESS,

whilst the loser experiences the pleasurable dignity of mind consequent upon the performance of a noble and generous action. Thus the sense of defeat, so disheartening to some children, and so productive of irritability and bad temper in others, gives place to a more healthy and robust attitude of mind.

Some may think that this study of right and wrong even in the details of a game may lead the children to become little "prigs"; but this will never be the case where it is done in a right spirit. The "prig" is an egotistical character, covering his meanness with a thin veneer of assumed virtue; but it is possible to teach a child to be honest in his games, generous towards his playfellows, to refuse to cheat even in a game, and to do so because he has a genuine love of truth.

A safe rule is to be more particular over *essentials* and less over *externals*—*i.e.*, to recognize the spirit of an action rather than its outward appearance, and ever to instil principles rather than to make rules.

The Treasurer of the B.P.S. is anxious to receive the promises of those who propose to subscribe to the new National Phrenological Institute. A list of promises will be published shortly.

Griggs: "Do you see that man over there? He is an ex-M.P."

Griggs: "You don't say so. He's a respectable-looking man, too. Is he trying to reform?"

**JOTTINGS FROM MY NOTE BOOK.**

BY OUR CANDID CRITIC.

**A New Paper.** The title of Professor Timson's new periodical, *Darkness and Dawn*, is a very happy one, and we hope it will ensure a wider interest in Phrenology in the Leicester district where it is published. The articles in the current issue (No. 2) are practical and instructive, and the references to the coming Provincial Congress in Leicester should help to create an interest in that event as the time approaches.

\* \*

**Mr. Burton's Note Books.** Mr. C. Burton's *Note Books* contain much thought of an original character, and are, on the whole, calculated to do a great amount of good. We have sometimes thought that our friend has been inclined to take up too many subjects, but this is only to be expected from his type of mind. His head is large in the moral and reflective region, and he could not very well be contracted in his ideas and aspirations. He is a thorough believer in Phrenology, and has lectured on the subject for many years.

\* \*

**Phrenology Easily Proven.** How easy it is to confirm the truth of Phrenology. We have only to follow the example of our great founder, Dr. Gall, in regard to observation, and we shall continually get evidence of a satisfactory and conclusive nature. It is a trite saying that "character corresponds with organization," and living human beings and portraits of known characters constantly issued afford evidence in favour of our special subject.

\* \*

**A Typical Spiritualist.** In the issue of *Light*, dated February 14th, 1903, there is a portrait supplement of "The Hon. Alexander Aksakof," a Russian spiritualist, who has recently passed on to the higher life. It is easy to account for the deceased's interest in occult subjects on looking at this portrait. The forehead is broad and high, the faculties that give imagination and spirituality are specially prominent, and the perceptive powers are relatively smaller. It is the philosophical, psychological, spiritualistic type of mind, and the impression one gets from the portrait is that the deceased was an earnest seeker after truth, and anxious to induce others to accept the same, but there would be too great a tendency to arrive at conclusions derived from imagination supported by reason without satisfactory proof afforded by large perceptive faculties. It is only fair to add that all spiritualists are not constituted alike; some have larger perceptive powers, and would require evidence that appeals more to the perception; but, speaking broadly, we are of opinion that the majority of those who accept the spiritualistic hypothesis have brains relatively larger in the æsthetic, moral and reflective region than the perceptive.

**Theology v. Education.** It seems a pity that the new Education Act that comes into operation this month should be embittered with theological disputes and hampered by creeds and dogmas. While it is true that no education act would be complete which discarded the ideal of religious training, it is only in proportion as our leading legislators interpret the word "religion," in its broad etymological meaning, that we can expect real reform in this direction.

\* \*

**Phrenology as a Guide.** Phrenology, if rightly understood, is probably the most helpful in an educational direction. It covers all that we understand by human nature whether of legislator, teacher or pupil. In order to frame right laws the legislator needs to know something of the constitution of the people for whom he has to legislate. In order that the teacher may impart right instruction to his pupils he must understand all about their natural endowments and proclivities.

\* \*

**Teachers' Adaptation.** This information Phrenology can supply. Some teachers are adapted to be specialists, and would do far better in teaching specific subjects for which they have particular talent, than if engaged in the management of a school where the subjects taught are varied and numerous, and for some of which they have neither taste nor ability. Some are gifted in the direction of music, and can teach this better than anything else; others are specially adapted to teach scientific subjects, others mathematics, logic, etc., others history, languages, or grammar. Let each teacher teach and each pupil learn what they are severally adapted for, and much time and labour will have been saved and the teaching generally will be more effective.

\* \*

**Classify the Scholars.** We hold that scholars should, as far as possible, be classified according to their condition of mind, and the subjects taught should be in harmony with the same. Ten minutes' instruction given to a pupil in a subject which profoundly interests him is worth ten hours of a subject for which he has neither talent nor inclination. To spend time in giving instruction to a lad in a subject for which he has neither taste nor ability is positively harmful and injurious, and the sooner our educational authorities recognize this fact the sooner will true educational progress be apparent.

\* \*

**Education Complete.** Then the word education is by no means limited to book learning. It includes the building up of body and brain, and the preparing of it for the duties of life for which it is best adapted. A child commits to memory a piece of poetry, and we say what a splendid memory the child has. This is true, but it is not the whole truth. It has a splendid memory of words, but its memory of things seen may be very defective. The education that is practical is even more important than the education that is theoretical, and those teachers and educational authorities that encourage children to observe accurately as well as think accurately are doing the best kind of educational work.

## THE PHRENOLOGY AND PSYCHOLOGY OF LITERATURE.

BY W. GEO. WHEELER, L.P.I.,  
*Author of "Phrenological Helps," etc., etc.*

No. 13.—"A TALE OF TWO CITIES."\*

BY CHARLES DICKENS.

"A Tale of Two Cities" is, in the opinion of the writer, one of the cleverest and ablest productions of, perhaps, the greatest character delineator in fiction of the past. It is at once a living picture of human misery and crime and a presentation of those manifestations of mind which make the creature divine. It reveals that fearful corruption and absorbing selfishness in public and private life which gave rise to the French Revolution, and is the key to the terrible social upheaval which shook a mighty nation to its foundations. The luxurious and reckless living of the few at the expense of the many, the neglect of conscientious adherence to noble principles, the desire for mere personal interests and individual vanity rather than national honour and prosperity all tended to advance an age of bloodshed and reign of terror, a long age of decline and ethical blindness, crushing out in a more or less degree beauty in nature and beauty in mind.

The story opens with an introduction to a leading representative of Tellson's Bank, of London and Paris, in whose hands are the affairs of Dr. Manette, a once distinguished medical practitioner, scientist, and gentleman of France. Dr. Manette has but just been released from the Bastille, an innocent and untried prisoner,

FOR EIGHTEEN LONG YEARS CONFINED IN SECRET.

He is in Paris, a mental and physical wreck.

Lucie Manette, his beautiful daughter, who till now has believed herself an orphan, is taken by the bank representative to visit and perchance restore him. She has all the charms and graces of a truly refined and artistic nature, deep and tender sympathies, and a sweet magnetic personality. Her pretty figure is short and slight, her hands delicate, her flowing hair rich and golden. Her clear eyes are tender and full of light. She has a "beautiful head, and a forehead with a singular capacity of lifting and knitting itself," a bright fixed attention, fine features, and a pleasant musical voice. How fair is this gentle creature as she seeks with all the tender devotion of her pure affectionate nature to awaken her apparently aged father from the mental and social dormancy of long imprisoned years. Her golden hair falling in long curls about her neck, her blue eyes dimmed by descending tears, she puts her hands to her lips and kisses them to him; she presses his white head to her breast, and does not fear the shoe-maker's knife in his hand; her soul goes out to him, and every movement of her slight form suggests the devoted tenderness of her concentrated loving. Then it is

LIGHT DAWNS SLOWLY UPON HIM,

and he takes from a piece of rag attached to his neck a little

quantity of long golden hair, comparing it with hers. It is the same. He turns her to the light and looks at her with a concentrated expression, faint memories of a long time past breaking in upon him. When she has thus aroused his dormant soul, she falls on her knees before him, resting her appealing hands on his breast, while love's all-eloquent appeal bursts forth from her tender lips.

The awakening of the long dormant mind of the once famous doctor is very wonderful, and a study of great psychological significance. The fine intellect is clouded and the memory lost its cunning, faces well beloved long years before have for him but a dim and occasional reflection—a flash, a spark, immediately dying out. The self he now knows—the white-haired old man, feeble and frail, making shoes from choice in semi-darkness—bears so slight a resemblance to the splendid doctor of the past as to be almost imperceptible. He cannot recall his name, and is

A STRANGER TO HIMSELF.

Dr. Manette finally recovers his mental forces and may be thus described: A personality with a powerful self-mastery, "great firmness of purpose, strength of resolution, and vigour of action. A resolute intellectual face, and a man of parts, silent, humane, indispensable." A mind of exceptional power and compass, commanding a decided "scientific knowledge and skill in conducting ingenious experiments." His darker period occasionally returns; thus, on his daughter's marriage to St. Evrèmonde, known as Charles Darney, he remained for nine days at the old prison trade, unconscious of his environment or his friends; then, on the tenth morning he is discovered himself again, clear in mind and deep in his studies.

Sydney Carton, the dissipated and reckless barrister, is an interesting character. He meets Lucie Manette in England, and secretly loves her. He has neither hope nor desire to win her, being himself one of the most unpromising of his class; a man without ambition, a heavy drinker, careless of himself. Carton has rare abilities and fine talent, when studying with "knitted brows and intent of face, deep in his task," with

MAGNIFICENT CONCENTRATIVE FORCES.

He supplies facts and points for another, whose tool he is, not for himself, just as at school he "did exercises for other boys, and seldom did his own." In the grasp of a case, however complicated, he was "always sound," his judgment intellectually remarkable.

Lucie Manette perceives in him half-hidden depths of goodness, as man, in spite of all his badness, with rare abilities and good emotions, dealing gently with him always. Had she not loved another, she might have given him all. What she gave sufficed, for this Carton years afterwards, when her husband, St. Evrèmonde, awaited death in the Conciergerie at Paris, condemned as an enemy of the Republic, he (Carton) forms well-constructed plans, enters the prisoner's cell, exchanges clothes, stupefies Evrèmonde, and gets him sent out of France. Thus does Sydney Carton sacrifice calmly and intelligently his life for a man he might have hated, for the woman's sake he so dearly and secretly loved.

The many characters of this great story are well presented to the mental vision, and the whole production is rich in fine word-painting and graphic incidents, while its dark depths of crime are terribly depicted in the delineations of men and women of a dark and bloody age, whose brutal cry was revenge, and whose so-called justice too often malevolence.

\* A very cheap edition of this book is published by Richard Edward King, Limited, Tabernacle Street, London, E.C.

## PHRENOLOGICAL CHARACTER SKETCH.

BY J. MILLOTT SEVERN, F.B.P.S.

## GIPSY SMITH.

"Are you a phrenologist?" said Gipsy Smith to an old retired minister with white, flowing locks, and a grave, dignified appearance, who, on retiring to the vestry at the close of one of the missionary's services, in America, had taken the liberty to put his hands on the popular Evangelist's head. "No, not quite," said the old gentleman, "but I am trying to discover the secret of your success." "Well, sir, you are feeling too high. You must come lower down," said Gipsy Smith, placing his hand upon his heart. This apt reply, the incident of which is related in his recently-published book, dealing with "his life and work," is very characteristic of the popular Free Church missionary; and its meaning is quite understandable. Still, the old gentleman was right. Qualities which are frequently attributed to the heart really have their seat in the brain; hence it is the head we have to look to if we would definitely know the extent of the mind's powers and

## THE SECRETS OF SUCCESS.

Gipsy Smith's head presents a very interesting phrenological study. It shews what a man can do whose soul has been awakened to the full sense and recognition of his personal and moral obligations and responsibilities. I am obliged to him for allowing me to take measurements of his head for the purpose of this sketch.



Gipsy Smith is a true son of nature. Born in a gipsy's tent, March, 1860, and converted at the age of sixteen, he has ever since been strenuously engaged in the work of self-discipline and the carrying out of important mission services in this country, America, and Australia, which may be said

to rank in importance next to those of the renowned evangelists, Moody and Sankey. Yet he has developed no sort of conventionality. The effects of culture are clearly portrayed in the shape of his head; yet there are still evidences, clear and well-defined, indicative of his gipsy origin.

The circumferential measurement of his head is now 23 inches; length  $7\frac{3}{4}$  inches; width,  $6\frac{1}{4}$  inches. His perceptive organs are powerfully developed, giving him a very keen, observant, alert, and practical type of mind. He possesses an excellent memory of details, a good general memory for events and occurrences, anecdote, and facts; likewise excellent judgment and memory for faces, forms, proportions, and places. Though consistent and stable in character, yet he much enjoys travelling.

His large social and domestic organs are strong

## FACTORS IN HIS CHARACTER.

He possesses very large Friendship, great love of children, pets, and animals; a marked degree of sociability, conjugal love, and strong affections. His moral brain is also large—Spirituality, Conscientiousness, Benevolence, and Veneration: great religious fervency, zeal and devotion, and sense of moral obligation.

The width of his head indicates powerful executive organs—energy, force of character, executiveness of purpose, cautiousness, prudence, diplomacy, tact, and great self-possession, which, combined with his large Human Nature or Intuition, gives him a keen, intuitive insight into character and motives. He is strongly impressed with the true conditions of his surroundings, and is seldom or never deceived when he follows his first impressions. This is one of his gipsy inheritances. Another marked gipsy characteristic is his large Sublimity, as compared with but moderate Ideality; this gives him love of rural country life, of rugged and sublime scenery, and big achievements; while pure imagination is not one of his marked characteristics. He is more practical than theoretical, ideal or imaginative.

He is very sensitive, ambitious, and aspiring; very firm and persistent, steadily determined and aggressive; has very fair concentrative power, and is tolerably well-endowed with confidence, but is even more self-possessed than self-confident. He is well able to hold his own as a leader. Though conscious of

## THE POSSESSION OF EXCEPTIONAL GIFTS

and powers, yet he does not presume. He is capable, practical, zealous; has aim and purpose, combined with remarkable persuasive powers, enabling him to exert a powerfully magnetic influence over those with whom he comes in contact. He is exceptionally endowed with Language, as well as practical, common-sense judgment, and is exceedingly apt in perceiving comparisons, which, with his large Human Nature, enables him to be most shrewd and adaptable in adopting the most suitable, telling, and convincing measures applicable to the classes among whom he exerts his influences.

His marked persuasive powers, common-sense judgment, strong moral brain, large Language, and powerfully-developed social organs incline him to appeal with powerful and telling effect to the emotional feelings, moral sense, as well as practical intelligence of his audiences.

Language, Friendship, Intuition, perceptive judgment, Comparison, Memory, Sympathy, Sociability, organizing capacity, persuasive power, self-control, tact, and executiveness of purpose are his leading characteristics, and, combining as they do, give him an unique character, and enable him as an evangelist missionary to exert an extended religious influence over vast numbers of his fellow-men.

## LESSONS IN PHRENOLOGY.—LXXXVII.

BY JAMES WEBB, F.B.P.S.

## PHRENOLOGY AND EDUCATION.—(Continued.)

Dr. Hooke asserted that he believed that the human mind had an organ of Memory. These were his words: "I suppose memory to be as much an organ as the eye, ear or nose, and to have its situation (in the brain) somewhere near the place where the nerves from the other senses concur and meet."

Professor Baldwin says that memory is a faculty of the mind: "The soul is endowed with powers and faculties. Memory is the power to store and reproduce experiences," *i.e.*, as a distinct "mode of psychical activity."

This agrees with the definition of the author of the "Outlines of Mental and Moral Science," who asserts that "memory is an original mental power": a "faculty of the mind"; and with Sir Benjamin Brodie, who says on p. 53 of *Psychological Enquiries*: "It would appear probable that there is a special organ for . . . memory," though on p. 65 he qualifies this by saying: "At present we must be content to acknowledge that we know nothing as to the locality of the function, nor of the minute changes of organization which are connected with it."

THE AUTHOR KNOWS AS LITTLE OF THE BRAIN as an otherwise intelligent person can know. This is confirmed on p. 227, where he states the surprising "fact" that the lower animals have no posterior lobes of the brain; for every student of comparative anatomy knows that the very opposite of this is the truth. He asserts:

"But the fact is that the posterior lobes exist only in the human brain, and in that of some of the tribe of monkeys, and are absolutely wanting in quadrupeds." . . . "Man, if Phrenology be true, has the animal propensities developed to the fullest extent, and . . . a cat, or a sheep, or a horse ought to be deficient in this respect."

One would think that Sir Benjamin believed his readers to be grossly ignorant, or his common sense would have kept him from such antiphrenological rhapsodies.

The intelligent phrenologist does not "suppose" his "facts." He observes them. His observations have taught him that there is no organ of memory "somewhere near the place" where something concurs or meets something else, but that each intellectual faculty remembers according to the size of its organ, to its innate capacity, and to its healthy exercise. One of these factors, the latter—healthy exercise—represents the factor called "association," which can never do duty for the former—innate capacity—the inborn fundamental power of each organ.

From what was said in the last lesson, however, the reader will have arrived at the conclusion that

AUTHORS OF PSYCHOLOGICAL HANDBOOKS are really either absolutely wrong in their "inquiries," or see the truth as through a glass darkly. Dr. Brodie has proved the first of these assertions, Dr. James the latter.

Dr. James says in *Talks to Teachers*: "We may assume then, that recollection is a resultant of our associative processes, these themselves being most probably due to the workings of the brain." How strangely like Dr. Brodie! "Assume" supplants "suppose," and "most probably" supplants "somewhere."

If Dr. James had studied Phrenology he would have been

able to dispense with assumptions; he would have known that the larger the brain organ of any faculty, the greater is its capacity to remember. To this he would have added the value of the "associative processes," that is, the benefit that any organ or organs would have gained by education. Indeed, the power to "associate ideas" depends on the innate capacity of the associating organs, plus exercise, or plus education. All differences in regard to memory depends on the two factors.

From this it is plain that if natural capacity plus education be equal, the memories are equal.

Memory, then, being an attribute of various faculties of the mind, and not a faculty in itself, we can understand how it is that

## SOME PERSONS REMEMBER VOICES

or colours better than names or numbers; others remember arguments better than events, others places better than persons, weights better than words, etc.; why teachers and pupils alike are not equally proficient in remembering facts relating to some subjects as they are in remembering facts connected with other subjects—some being very alert in remembering mathematical formulæ, but weak in languages, whilst others are clever classical scholars but poor mathematicians.

For example, we learn that Canon Evans, late Professor of Greek in the University of Durham, when a student at Cambridge, failed to graduate on account of his incapacity to learn Euclid, although he had the same opportunities for studying that subject as others had. At the examination he amused himself by turning the enunciations of Euclid into Greek iambics. Yet it is more than probable that his acquisitions far outvalued those of his examiners in almost every other subject.

Who can dispute the fact that the main reason for these differences is the natural capacity to remember some things better than others, due to differences in the development of brain organs?

For a moment let me illustrate this dependence of memory on many organs in this way: As I write I recall the following incident. A friend and I were

## STROLLING THROUGH RAVENNA.

Entering the large Piazza I was struck with the sight of some hundreds of workmen lying about on the ground, their pick-axes and shovels beside them. (Form, Individuality, Colour, Size). They were waiting to be hired. Seeing us enter, those nearest began to rise up, and gradually the whole crowd was assuming a standing attitude (Eventuality). My Eventuality recalls this peculiar motion of hundreds of men reclining, stooping, uprising, as it does the reverse activities of settling down again on the ground on finding we are not in search of labourers. I recall the two or three columns of granite (Number), with uncertainty as to whether I saw two or three (weak Number), the name Piazza Maggiore, or Piazza Vittorio Emanuele, or Piazza Maggiore Vittorio Emanuele (weaker Memory of Names). I see some of the men lying alongside the columns and, looking back as I did at the time, as the waves of humanity subsided, I observe they seem to be satisfied they have no work to do on this hot day. I begin to think of the argument that passed through my mind at the time, an argument that returns to me almost as vividly as it passed before my eyes many years ago, due largely to well-developed Causality and Comparison: "Friend, I do thee no wrong. Didst thou not agree with me for a penny? Take that thine is, and go thy way. I will give unto this last even as unto thee."

**ANATOMY AND PHYSIOLOGY OF MAN.**

BY DR. WITHINSHAW, PRESIDENT, B.P.S.,  
Late Demonstrator of Anatomy, Royal College of Surgeons,  
Edinburgh.

**RESPIRATION.**

THE ORGANS OF RESPIRATION.—(Continued.)

**THE LUNGS**—The bronchial tubes continue to divide to such an extent as to become, in the final stages, only visible by the aid of the microscope. Examined microscopically, each bronchial tube finally divides into a cluster of short, blind, dilated branches. These dilated endings of each bronchial tube are termed *infundibula*. The wall of each infundibulum is folded inwards, which partially divides the dilated cavity into a number of chambers. Each of these chambers is called an *alveolus*. Each infundibulum is composed of a cluster of alveoli, into all of which the air gains entrance by means of the terminal bronchial tube. So the lung is made up of the closed dilated ends of an enormous number of the final bronchial tubes which are connected together by a little fine connective tissue, the whole being covered by a transparent elastic membrane called the *visceral pleura*. In the body this membrane is continuous at the root of the lung with a similar layer which lines the inner surface of the walls of the chest called the *parietal pleura*.

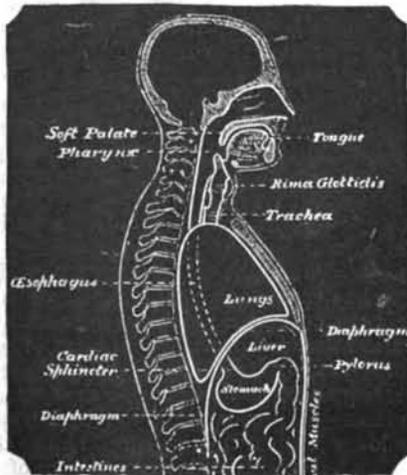
The walls of the alveoli are composed of two layers, outer and inner, united together. The outer layer consists of fine elastic connective tissue, and the inner layer of flattened cells joined edge to edge. Lying between these two layers, in fine connective tissue, is a close network of blood capillaries; so that there is only the thin, delicate inner layer interposed between the air and the blood capillaries.

**BLOOD-SUPPLY OF THE LUNGS.**—The lungs are supplied with blood by branches from the pulmonary arteries, which

run near the bronchial tubes, and finally break up into the network of capillaries in the walls of the alveoli. The blood is collected again by veins, which run back to the root of the lung, and then return it to the heart.

**THE LUNGS ARE ELASTIC.**—When a lung is removed from the body it collapses, because it cannot resist the atmospheric pressure. If a tube be tied

into the main bronchus, and air be blown into the lung, it readily expands to twice its previous size, but when left to itself at once shrinks again and drives out the air. This blowing of air into the lung dilates the alveoli and puts



their walls on the stretch, and when the blowing ceases the elastic recoil of the walls drives out the air again. There always remains some air in the lung; this is shown by the simple experiment of throwing a bit of the lung into water, for it floats because it contains air.

**THE LUNGS IN THEIR NATURAL CONDITION.**—In their natural condition the lungs are protected from the force of atmospheric pressure by the stiff walls of the thorax, and no air occurs between the lungs and the chest walls, so that the pressure of the air in the bronchial tubes and alveoli keeps each lung so distended as to completely fill up its half of the thorax. The expansion of the lungs varies with the size of the thoracic cavity, increasing when the chest is dilated and diminishing when the thorax is contracted. Therefore, the size of the lungs depends on the size of the thorax. When the thorax is being increased in size the air is driven into the lungs by the pressure of the atmosphere. The pressure of the air in the lungs alone cannot increase the size of the thorax, because the atmosphere presses with equal force on the outside of the thorax as well. Therefore, in order that air may be drawn into the lungs, the thorax must be increased in size by some power of the living body. The chest is increased in size by the flattening of the arch of the midriff or diaphragm and by the raising of the ribs, both being accomplished by muscular contraction. Drawing air into the lungs is termed *inspiration*, expelling air from the lungs is termed *expiration*; the two together constitute *respiration*.

**INSPIRATION.**

**ACTION OF THE DIAPHRAGM.**—The *diaphragm* is an arched structure which separates the thorax from the abdomen. It is a muscular partition, tendinous in the centre only. In front it is attached to the breast-bone or sternum and to the cartilages of the ribs, at the sides to the lower ribs, and at the back to the tendon of the lumbar vertebræ of the spinal column. When the muscular portion of the diaphragm contracts it pulls on the central tendinous portion, and by drawing this down causes the arch of the diaphragm to become flattened. This flattening of the arch of the diaphragm increases the cavity of the chest from above downwards.

**Something the Blind Can See.**

A communication lately made to the French Academy of Medicine demonstrates the remarkable fact that the new element radium, discovered not long since by M. Curie, emits a luminosity that is, save in exceptionally bad cases, visible to blind people. It had already been shown that a cell of radium was perceived by the normal eye, even with a perfectly opaque screen interposed between them, and the knowledge of this peculiarity led to experiments being made, with almost complete success, from which important results may later be looked for.

Ella: "Belle told me that you told her that secret I told you not to tell her."

Stella: "She's a mean thing. I told her not to tell you I told her."

Ella: "Well, I told her I wouldn't tell you she told me—so don't tell her I did."

## REPORTS OF MEETINGS.

### BRITISH PHRENOLOGICAL SOCIETY, INCORPORATED.

The annual monthly meeting of this Society was held on Tuesday, February 3rd, at 63, Chancery Lane, when a full audience assembled under the presidency of Dr. Withinshaw.

THE SECRETARY read the minutes of the previous meeting, which were duly confirmed; and a new member was proposed and elected.

MR. J. B. ELAND, by request of the meeting, gave a delineation of the character of Mr. W. Cox, which the subject declared to be extremely accurate. It is evident that Mr. Eland is an exceptionally able, practical phrenologist.

THE PRESIDENT said that they were now come to the chief item of the evening's programme. It was unnecessary for him to introduce to them Mr. O'Dell, whose life was devoted to the advocacy of their subjects, and who by his pencil and pen did much good work as a propagandist. His sketches of the characters of famous men shewn at Ludgate Circus, with the causes which have ensured their eminence, were very instructive and entertaining; and he had frequently gone there for the purpose of seeing Mr. O'Dell's opinions upon prominent persons. He was pleased they were to be favoured with a discourse by Mr. O'Dell, and now called upon him to deliver his lecture, entitled

#### "THE PHRENOLOGICAL ASPECT OF CRIME."

MR. O'DELL said that he hoped great things were not expected of him. When he had selected the subject that was to be considered that evening, he had hardly realised how little there was of a purely scientific sort to say about it. Generalisation, and deduction from known phrenological principles, was easy enough. But it was a long time since any careful phrenological study of crime and criminals at first hand had been possible. The goals were not now accessible to phrenologists—at any rate, for purposes of research; so that he should have to talk mainly about the phrenological aspect of non-phrenological studies regarding crime. As phrenologists, however, they were justified in saying two things—firstly, that some day the phrenological method of research would play a great part in criminal anthropology; and, secondly, that that science itself, now pretty well established, had Gall for one of its founders: he was, at any rate, in the words of Mr. Havelock Ellis, "its most brilliant pioneer." Further, it might be said that modern investigation, however elaborate, had done little more than confirm the view of the criminal taken by Gall as the result of no small amount of observation on his part. To the name of Gall in this connection they might add, as worthy of special notice, that of George Combe. The section of Combe's work on "Moral Philosophy" in which he dealt with the problem of the treatment of the criminal presented most of the general conclusions now held by enlightened persons concerning the subject.

Such persons, unfortunately, were still few. There were many objections raised against the view that the habitual criminal was often a congenital one also. There was a certain kind of economic theorist who declared that the causes of criminality were wholly social. Very largely social no doubt they were; but the matter was not to be thus airily disposed of. Even when bad heredity, a fruitful source of crime, had been, very properly, traced largely to social misfortune, they had still such remarkable facts to face

as that every second murderer had been born when his father had passed maturity.

The commoner social outlook provided a further obstacle, especially to experiment. They might remember how, when productive trades were taught at Elmira, the manufacturing interest revolted, and succeeded in greatly crippling this method of humanising the criminal. Then there was the difficulty of overcoming religious timidity—a fearfulness that had its origin in healthy sentiment, but was intellectually groundless. Conceptions of human responsibility broadened slowly. But just as the "brain as the organ of mind" idea had at last gained universal acceptance, just, too, as the scientific view of insanity had gained currency, so must the jealous guardians of rectitude realise that the scientific conception of crime also involved no danger to public morals.

And now to turn to the study of the criminal. Combe had classified criminals phrenologically, and had said that the great mass of occasional offenders, who did or did not presently become habitual criminals, were persons in whom there was an even balance of mind, so that a slight change—some unexpected temptation, some change of health, or other condition—gave the lower feelings ascendancy. Modern statistics confirmed this view. Crime was most prevalent amongst migrants. In America, for instance, where the general crime rate was much higher than in England, it was more than double as high amongst English-born as amongst native-born persons. The same thing applied in the case of insanity. Average human nature, taken out of its groove, easily lost its regularity of action.

Amongst the great mass of offenders, however, there was a distinct class, of extent as yet undetermined, in which circumstance seemed a lesser factor than inherent tendency. Lombroso and others had done much by patient and shrewd research to establish the existence of the "born criminal." They had confirmed Gall's view as to the abnormal condition of this congenital criminal's brain, and, further, had shewn that the abnormality existed more or less throughout his constitution. To begin with, he came into the world handicapped by unhealthy parentage. A very large number of records had been made by independent investigators in regard to this; and the results were in remarkable agreement. The progenitors of the habitual criminal were very rarely without definite morbid traits—alcoholic, suicidal, insane, epileptic, and the like. Then the habitual offender most often began life as a vagabond; and study of large groups of vagabonds had shewn mental and physical weakness almost invariably present in the individual: the criminal seemed to part company with the vagabond mainly by reason of a greater mental—not necessarily intellectual—activity or excitability. Physically, he was shewn by widespread experiment to be deficient in every form of sensibility, except so far as sight was concerned. He was less sensitive to pain and to electrical stimulus, particularly if he had been guilty of the more brutal sorts of offences. Strangely enough, even in hearing and taste he was below the normal. His facial characteristics—the prominence of the cheek-bones and the size of the lower jaw particularly—allied him to the lower races of mankind. Internally, his organs were often abnormal or diseased. It was in the brain and its coverings, however, that the most marked departures from the common type were found. His brain was usually larger or smaller than the average the former mostly amongst murderers, the latter mostly amongst thieves. Lombroso had found traces of early or late meningitis in fifty per cent. of criminal brains examined by him. All observers agreed that patho-

logical features were the rule: amongst these Havelock Ellis, in summarising the matter, included cysts, degenerating capillaries, and the vestiges of old hyperæmia and hæmorrhage. Some of these conditions were more prevalent than in the insane. "In very few cases," Mr. Ellis added, "have these pathological lesions produced any traceable symptoms during life." The symptoms, like those of certain forms of epilepsy, had probably been there clearly enough, but were psychical, not physical. And here he must point out that the phrenological neophyte to whom Phrenology was nothing but a matter of head forms might find the criminal disappointing. It was true, no doubt, that criminal anomalies were prevalent. Cranial assymetry was much more marked than in the normal head. Benedikt had found bilateral elevation of the sagittal suture "significant of profound perversity." Others had noticed constantly the occurrence of the "flat-roofed" skull. And Benedikt, again, had marked a constant recurrence of the "sugar-loaf" type of head. All this was very phrenological in its significance. The "sugar-loaf" form every phrenologist knew well as indicative of strength in the egotistic feelings and the propensities. It had been noticed also how often in the criminal brain the cerebellum was insufficiently covered by the occipital lobe. Here they had signs of weakness in those social instincts which if not directly moral were, nevertheless, a very great check on egotism. Undoubtedly, there was an "anti-social" type of head, and many criminals possessed it. As Gall had discovered, in such a head the region of the moral instincts was deficient. But just how many, even of congenital criminals, possessed it, only very wide future observation would shew. Meanwhile, the evidence at their disposal went to shew that criminal tendencies were not always, perhaps not even generally, the result of mere variation of type, as in the case of marked tendencies in many other directions. There might be many born criminals who were healthy specimens of humanity. But it was clear that in the majority the promptings to crime were at least partly pathological—a matter of unhealthy brain conditions, or of more or less localised brain disease, and these origins of crime in many individuals were to be got at, as in the case of more generally acknowledged forms of insanity, by a study of many symptoms, the form of the head being only one: a study, however, which only one conversant in Phrenology would be able to make successfully.

At the close of the lecturer's address to give him time to prepare his lantern arrangements

MR. WEBB consented to delineate the character of a gentleman, which reading was described by the subject as "Very correct, indeed."

MR. O'DELL then presented a number of excellent pictures upon the screen of heads of criminals, and by way of contrast portraits of men and women eminent for their high standard of morality and benevolence. The contrasts were striking, and the phrenological lesson was evident, and to the point.

THE PRESIDENT said the time had almost expired; but he would open the meeting for a brief discussion.

MR. WEBB was delighted with the lecturer's interesting research. He (Mr. Webb) thought the organ of Aquisitiveness was not necessarily large in the thief. The person with that organ large would desire to retain that which he secured; hence, it would act as an incentive to obtain honestly. The lecturer said modern research had shewn us a great deal; but his opinion was that modern research was largely a matter of plagiarism, as many of the facts produced as new might be found in "the phrenological rubbish heap," as a reference

to the diagrams published by Gall and Spurzheim would shew. For instance, Dr. Broussais wrote a book on the irritation of the brain in insanity giving what modern research is "discovering" (?).

MR. WILKINS, referring to the lecturer's remarks that in all countries a large proportion of the criminals were foreigners, thought that migrants were more likely to become criminals, as they were free from restraints which were operative at home, when in the presence of those whose good opinions they valued. Imprisonment was not necessarily a punishment for the offence, but a measure of protection for Society, to prevent the danger which accompanied the freedom of the criminals. It was questionable if they could be effectually reformed.

DR. HOLLANDER, in speaking to a vote of thanks to the lecturer, said that criminal anthropology took its origin from Dr. Gall. Gall devoted chapters to criminals and their nature. Benedikt saw Gall's collection, and founded the Science of Criminal Anthropology. Lombroso followed later, but did not confine his studies to the head. In born criminals the predisposition existed, though social causes were the exciting ones. The criminal was born as was the musician. The weak minded criminal was the one who usually went to prison; the intelligent were able to evade or circumvent the law. Prisoners should be taught productive work. In Austria they were taught trades: and this tended to give them a chance of earning a living without resorting to criminal acts.

THE PRESIDENT put the vote of thanks to the meeting, and it was carried unanimously.

MR. O'DELL, in the course of his reply, urged that if many of the results arrived at by modern research were plagiarism, they were unconsciously so. The investigations conducted by criminal anthropologists had been most serious and painstaking, and deserved considerable credit. He agreed with Dr. Hollander that the criminal might be a case of arrested development; but he could not help insisting that the evidence seemed to indicate that instinctive criminality was constantly morbid, it had not quite the character of healthy savagery. In the matter of the treatment of the criminal, with which he had no time to deal, the modern view, far from lessening the length of punishment, must lead to an indefinite extension in a large number of cases, while at the same time altering its character. Uncertainty of its period would be a deterrent such as would overcome any attraction to be expected from making prison life more tolerable. He had stated that the habitual criminal was almost always more or less religious. He had used the term as commonly used. Dr. Hollander had suggested that it was not really a matter of religion; it was a matter of faith in particular occurrences. He thought he should find himself in full accord with Dr. Hollander in a liberal conception of religion; but this matter of faith in particular occurrences was just what to most persons seemed to constitute the most essential element. In the criminal he fancied it was often not a matter of strength of Veneration—though this undoubtedly was active in many criminals; it was rather a matter of early teaching and incapacity for complex thought.

THE SECRETARY having made some announcements of future meetings,

THE PRESIDENT then declared the meeting closed.

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BRIGHTON PHRENOLOGICAL ASSOCIATION.—  
On Friday, January 30th, the Rev. F. W. Wilkinson delivered a lecture entitled "Little Phrenological Points,"

He dealt at first with his subject in a philosophical manner, afterwards shewing its practical bearing on everyday life. He described how parents and teachers often cultivated in children qualities which should be repressed, through a lack of knowledge of their mental and physical organization. He deplored the dominance of Cautiousness, Approbativeness, and Amativeness, which he termed the "nerve-shattering" faculties, and the evils arising from their sway. Amativeness, he said, was the organ of procreative instinct, so necessary to the perpetuation of the race, yet, when perverted, having disastrous effects both mentally and physically: to which cause he ascribed seven-tenths of the cases which fill our lunatic asylums, and regretted that its rational discussion was tabooed. He aptly illustrated by means of diagrams the "switching on" of Destructiveness to these organs, giving them increased function; and to their dominance, in the great number of instances, could be traced the alarming increase of mental disorders, shewing the necessity of man knowing his own mental and physical organization, and the means of control of these faculties, which knowledge Phrenology alone could supply. He described the several temperaments and the predominant organs which accompany each: advocating the cultivation of Self-Esteem.—At the conclusion of the lecture, questions were asked, and suitably replied to. The character of a lady was delineated by Mr. Severn. A vote of thanks was unanimously accorded the lecturer.

On Wednesday, February 11th, Mr. W. Brooks, of Southsea, lectured on "Portsmouth Phrenological Experiences." Previous to his lecture, Mrs. Severn read a paper on "Hope." The lecturer, the greater part of whose life had been spent in the Navy, discoursed on "Jack's" mental make-up. Ninety-five per cent. of the sailors, he said, were irresistibly drawn to the sea, being pre-eminently adapted for that pursuit. He found they possessed large perceptsives, which made them essentially practical, giving them ability to balance, shoot straight, and adapt themselves in a variety of ways to work of a practical nature; hence the term "handy-man" was, to them, well applied. He contrasted the sailor of his day to the sailor of the present, shewing that the invention of modern instruments of warfare and their use had a powerful and noticeable influence in moulding Jack's character, in that it made him more reflective and studious. His Portsmouth phrenological experiences were exceedingly interesting—among many being two specially worthy of mention. One day there entered his consulting-room a lad who had run away from home, wishing to know for what pursuit he was best fitted. He examined him, found that he possessed qualifications which would ensure him being successful in sculpture, and advised him to seek work at a stone-mason's. He obtained a menial situation at sweeping up the yard, etc. Acting on the phrenologist's advice, he, in his spare time, with mallet and chisel, would endeavour to portray his ideas on waste material lying in the yard. His employer happened to notice a piece of his work lying there, inquired who chiselled it, and ordered that the lad be at once transferred to the workshop. At the Chicago exhibition was exhibited an altar beautifully sculptured in alabaster, to which work was awarded the highest honours. Another experience was that of a man who called upon him, his intention being to utilize the phrenologist as a "tool" in furthering his fraudulent schemes. He was evidently unaware of the utility of Phrenology in the detection of criminals, with the result that he unconsciously played into the phrenologist's hands, leading to his conviction, and a long term of imprisonment. The lecture, which

throughout was punctuated with humour and pathos, was reluctantly brought to a close, the time limit being greatly exceeded. A cordial vote of thanks to the lecturer was proposed by Mr. Sanderson, seconded by Mr. Turner, and assented to by all present.

On Thursday, Feb. 12th, Mrs. J. M. Severn read a paper entitled, "The Harmonious Arrangement of the Brain and Mental Organs," before members of the Co-operative Society, at their meeting-room, Upper Gardner Street; after which Mr. Walter Brooks of Southsea, gave a short lecture dealing with his phrenological work and experiences in that town. The lecture and paper were highly appreciated. Mr. Brooks gave a blind-fold examination of a head, and one or two other examinations which were eminently satisfactory. An enjoyable and profitable evening was spent, and a hearty vote of thanks was accorded the lecturers.

LEYTON PHRENOLOGICAL SOCIETY.—At the usual meeting in January, Mr. D. T. Elliott, of the Fowler Institute, delivered an interesting lecture on "Some Phases of Character," when a good number of members assembled, under the chairmanship of Dr. Finlay.

The lecturer described some eleven classes of people, and referred to their differences of brain development—philosophers, artists, authors, clergymen—and particularized the chief characteristic of egotistical and eccentric people.

The Chairman discussed the great value of a good knowledge of Phrenology in the right education of the young, and expressed his admiration of the lecture.

Votes of thanks to Mr. Elliott and Dr. Finlay concluded a very interesting meeting.

On February 23rd, the Annual Meeting of the Society was held, the President (Rev. H. Moulson) in the chair.

The Treasurer (Councillor Dolden) in his financial statement shewed a balance of 10s. 4d. in hand, which, considering the unusual expenses of the past year, was very satisfactory.

The Secretary, in giving the Society's Eighth Annual Report, said that the new membership of the year just filled the vacancies caused by the loss of members, the number still standing at 76. The work of the year had included a *Conversazione* at the Town Hall, which had been very successful in influencing many "persons in authority." There had been given thirteen lectures by competent phrenologists. "The Treatment of the Insane," by Miss Higgs; "Heredity," by Miss Dexter; "First Principles of Phrenology," by Dr. Hollander; "Types of Character," by Mr. Elliott; "The Balance of Power," by Mr. Eland; and "Sports and Pastimes Considered Phrenologically," by Mr. Donovan. Besides these, there had been lectures by their own members, including Revs. C. Edmunds and H. Moulson, and Messrs. Gompertz, Stanley, and Webb. The meetings had been well attended, and very successful throughout.

The report was adopted.

The election of Officers resulted as follows:—President, Rev. H. Moulson, re-elected; Treasurer, Councillor Dolden; Secretary, F. C. Stacey; Committee, Mrs. Lewis and Messrs. Beadle, Camp, Crouch, Stanley, and Thornton; Vice-Presidents, Messrs. E. R. Alexander, F. D. Blyth, Dr. Butler-Hogan, Dr. Finlay, Rev. J. Lindley, Messrs. Dolden, Pittam, Vincent, Waller, and Webb.

FULHAM.—On February 18th, a lecture was delivered in the Welsh Chapel, Walham Green, by Mr. William Cox (who has recently commenced practice as a phrenologist in Fulham) on "Character-Building." In the course of the

lecture, which was listened to with marked attention, he dealt with heredity. He quoted the late Mr. Chapman of Barnstaple, who, when asked the right time to begin training a child, replied, "Twenty years before it was born." Mr. Chapman scarcely went far enough; the period should not be limited to twenty years, nor to one generation; the father as well as mother should be taken into account. Children should be trained according to their bodily and mental peculiarities. The present school system of training the hands and the eyes of the pupils was considerably more effective than the by-gone methods of past generations. Good health was a factor in character-building. Self-indulgence of the appetites must be controlled, or the health would be undermined. The powers of the mind, intellectual and other, were dealt with, shewing the necessary development for a well-balanced, practical, and efficient character. After the lecture, a lady and gentleman were publicly delineated, and expressed their entire accord with the statements given. A vote of thanks spoken to by Mr. Burdis was accorded the lecturer.

WORTHING.—On Friday, February 6th, Mr. J. Millott Severn lectured at Lyndale College before the students of that Institution and those of New College, on "The Fundamental Principles of Phrenology." He afterwards delineated the characters of several of his auditors, pointing out their special aptitude for particular branches of study, and those who were most successful at their exams in music, art science, etc. The Principals of the Colleges, in thanking the lecturer, expressed their high regard for the principles of Phrenology, and their indebtedness to its teaching and practice. The audience gave earnest attention to the whole of the proceedings.

### SCIENTIFIC PHRENOLOGY.

[The correspondence on this subject is very lengthy, and in each case has had to be curtailed, especially the long letter of Mr. O'Dell. The letter still considerably exceeds the space allowed for all; but as it appeared to take a view impartial to, or at least without bias against, Dr. Hollander, I have permitted it to appear, I cannot, however, in future accept letters of this length, nor can I devote more than a page or so each month for the discussion. I have again to hold over certain items—"Occupations," "Reviews of Books," some reports of meetings, etc.—in consequence of the space thus occupied.—EDITOR P.P.]

To the Editor of THE POPULAR PHRENOLOGIST.

SIR,—It might or might not be a serious matter, but it would certainly be a sad and deplorable one, were we to quarrel with Dr. Hollander. When I say "we," I mean those of us who consider that what I may call "Systematic Phrenology" possesses in substance some scientific value. Dr. Hollander's exertions on behalf of Phrenology have been of the very highest importance; and what he states in the opening paragraph of his letter to you does not call for dispute.

What does call for it? Let us preserve our sense of humour. Such a controversy as that to which you invite us will prove to be a waste of time and temper, a hardening of hearts, a parting of ways, unless we waive what can be waived, and get down to an irreducible minimum of difference.

It is easy enough to be angry with Dr. Hollander. But with a critic whose platform is that of a forward movement—

at once a revolt from conservatism and a return to first principles—the proper course is to set to, to see first how much you can agree with. Re-reading certain chapters in his recent works, in this spirit, I find that the irreducible minimum, for myself at any rate, turns out to be no formidable matter; still, such as it is, I must make a stand for it.

But first as to certain minor considerations. It would surely be unprofitable to discuss Dr. Hollander's "claims." These will settle themselves. If Dr. Hollander is pleased to speak of "his localizations," there is quite enough contextual evidence to cause any reader to take the term for what it is worth. The worth varies. And when Dr. Hollander asserts that he alone has localized in this or that anatomical region of the brain this or that function originally located only vaguely or only by reference to the skull by Gall, he is quite entitled to the distinction. There was only one way of rehabilitating Gall successfully; Dr. Hollander has taken that way as perhaps no other intimate student of Phrenology could have taken it, and his success may yet prove complete. If he wants credit, it is no time to weigh or measure it; his claims, I say, will settle themselves. So much, sir, for the first point in your call for discussion. To pass to the third: whatever we do, let us keep clear of discussing words. To use a term that belongs to the current scientific, or literary, or artistic vocabulary is to go the quickest way about making one's self understood. Dr. Hollander's "segments" may be open, in particular instances, to criticism. But just now principles are the matter at stake.

And here we come, sir, upon your second point. Dr. Hollander will not have "destructiveness" and "philoprogenitiveness," but prefers for the moment to leave the first function undefined, and to call the second "parental affection." Further, he wants to modernize names and definitions. Further still, he wants to confine localization to that established by more than one method of research. And, lastly, he thinks the British Phrenological Society ought to back him up in all this; and he accuses it—for such I read as the meaning of his reference—of want of the scientific *zeit-geist*, of accepting as science what is not science, of hampering thus the recognition of the phrenological view of the brain. Now in all this I find no "repudiation of the organ theory." And in the light of all Dr. Hollander's published statements I confess that his attitude has my sympathy—with reservations, which constitute for me the irreducible minimum of difference.

Spurzheim and Combe did "harden into a system" what was not yet ready for it. They seized on the most easy of Gall's methods of brain localization, cranioscopy, and ran ahead with it, localizing empirically what they could not demonstrate to be finite centres in the brain. They tried in this fashion, and with the aid of some of the most brilliant reasoning men have ever done, to construct a system of mind—a system that, based on a foundation of empirical inference, was insecure, difficult of defence, a source of endless argument. It was a remarkable effort. Those of us—and Dr. Hollander is one of them—who have persistently studied the morphology of the skull, and compared it with known character, know that eventually Spurzheim and Combe are as secure of credit as Gall. But we have shot ahead since then. We are in a new age that speaks in a new vocabulary, thinks in hitherto unknown categories, has learned to be cautious of definition, to value set systems for no more than they are worth; to be, in short, tentative. The "system," in science, has come to be but an aid to investigation and to current thought, a thing modified from day to

day. The phrenological system, meanwhile, poor forlorn Cinderella, has been outside the pale, unbathed by the ever-present, sensitive, delicate atmosphere of criticism and change in which every other system moves and grows. This has been its misfortune. It is quite true also that the British Phrenological Society ought to have provided the required atmosphere; it ought to have developed the tentative spirit, it ought to have modified terms and definitions, threshing them out in the light of modern thought and psychology, it ought to have abjured "destructiveness," and have seen that it was out of date to talk about "fundamental powers," when the fundamental elements of every other scientific system were breaking down in the dry light of physics; it ought to have spent its energies mainly in hammering away at the authorities in science. It ought, indeed, to have done so many things that really one's brain staggers in the effort to enumerate them.

But there is one thing it has not done. It has not tied up its fate with that of "twenty-seven organs," or that of "forty-two." Nor have its "conductors." There may be fifty, there may be a hundred, and each one divided into ten parts; for myself, I see nothing improbable in it.

No, the matter is, to begin with, a question of personality. The "inner cabinet" of the British Phrenological Society is mainly a collection of self-sacrificing people with a moderate amount of knowledge, and a moderate amount of brains, and no axe to grind. They are not the people to do that research and revision which Phrenology demands, and they know it. But they have realized the enormous scientific and philosophic importance of the subject, and they have taken the only line open to them, and made an earnest effort to get as many people as possible to see that Phrenology is not "bumps," and that the cranioscopical method discovered and extensively used by Gall is scientifically sound and of practical use. They have worked according to their ability, and they have worked with a patience under discouragement that makes me feel very humble whenever I have the honour to sit amongst them. They might have themselves battered at the gates of the scientific Olympus till the crack of doom. If for some time, however, they have planned to start an Institute, what has been in view was, the chance somehow to pay such men as Dr. Hollander to conduct such research as they knew perfectly well to be needed. Meanwhile, Dr. Hollander has treated their small efforts, shall I say, ungraciously, and some of them feel sore.

Then the second thing to be said is this: When we have acknowledged that in Phrenology considered as the physiology of the brain there are certain things that are scientific, and there are certain things that are empirical, there is no call whatever for us to discard what is empirical. This is my irreducible minimum; it is, I think, the only point on which it is worth joining issue with Dr. Hollander; and I am not certain but that in open discussion we should find that Dr. Hollander did not disagree with us after all. It is wholly a question of the place of empiricism. Empiricism in the scientific vocabulary is simply what is observed to be true, but is not yet rationalized, defined, and established in its logical place in the scientific category to which it belongs. When, therefore, we say, for example, that a certain form of head accompanies a pronounced tendency to concentrate thought and effort, that is empiricism; when the tendency, if ever, has been established as a function of a definite area of the brain, that is science. The demarcation is quite clear. It may be that some members of the British Phrenological Society would not

acknowledge it. They need not be afraid of it. For, draw the distinction as sharply as you will, you have by no means thrown over empiricism. Dr. Hollander has no right to slight such localizations as are purely cranioscopical—that is, supposing Dr. Hollander to assume such an attitude. There was no call for him to defend them: he would have injured his case; but he has no right whatever to go out of his way to censure them. If he tells us that we must give up crediting or advancing anything empirically, then we have something serious to argue about. If, on the other hand, he means that any of us claim as exact science what is not so, I leave it to those who do to reply. I think they would do better to give in.

But let us stand for empiricism—in its right place. We are perfectly justified by usage in doing so. Cranioscropy only enables us to guess at the functions of the brain. Cranioscropy is empirical. But if any of us hold tentatively that cranioscropy seems strongly to indicate the existence of brain functions clear enough for provisional definition, we are quite justified in doing so and saying so, and acting upon our knowledge, so long as we do not "harden it into a system," and call it exact science. We are as justified in doing it as the surgeon is justified in diagnosing and treating cancer, even though he does not know as yet what on earth cancer is.

And this brings me to a third, and last, point. Nobody realizes more the remarkable difficulties of the position Dr. Hollander has taken up. But can one let pass unchallenged that section in *Mental Functions*, page 400 *et seq.*, in which he distributes praise and blame amongst those who have hitherto urged the truth of phrenological principles, and some of whom have sought to apply them? Does Dr. Hollander really mean it to be implied as it seems implied, that he considers every non-medical exponent of Phrenology, professional or otherwise, to be one or another kind of quack? It is not what Dr. Hollander says in this section: I am not prepared to question it. It is what he does not say. There is little call, however, to discuss the matter. Dr. Hollander's attitude is one that I think I can explain. There are in the world, amongst others, two sorts of mind—the mind that has for its deepest enthusiasm a passion for exact knowledge, and the mind that has for its deepest enthusiasm a passion for useful knowledge. Dr. Hollander is an example of the first type; certain of the exponents of Phrenology have belonged to the second. Now, the antagonism between these two sorts of mind is immemorial, it is fundamental, it is inalienable. It is similar to that fundamental antagonism between primeval hunter and husbandman which has been universal in history and one of the first causes of the practice of war. Dr. Hollander cannot assess at its exact value in the economy of life that humane enthusiasm which has been, more than a love of truth, at the bottom of most phrenological advocacy—with all its lack of scientific precision and care for distinctions; he is in consequence grossly unjust. On the other hand, I have found quite a number of fine enthusiasts for utility who are just as incapable of understanding Dr. Hollander. The antagonism, I say, is fundamental; it always has been, it always may be. It is also completely unconscious, so much so that on both sides my diagnosis of it must inevitably appear insulting or absurd. Really, it is neither.

The precisian, it need hardly be said, in the long run, takes the palm. Meanwhile, however, the empirical lover of immediate use has his place, and it is not always a mean one—far from it.

I must apologise, sir, for troubling you at such length ; but I hope there may be found above some meeting-ground for Dr. Hollander and his critics.—I am, etc.,

GEELOSSAPUSS E. O'DELL.

SIR,—Availing myself of the opportunity you offer for comment on Dr. Hollander's book, I should like to say that I have read that book with very great interest, and, I believe, profit, and it seems to me to be a book which will permanently and materially benefit the cause of Phrenology.

With regard to Dr. Hollander's "repudiation of the organ theory," it is true that he speaks disparagingly of the old nomenclature: he uses the word "centre" instead of "organ," in conformity with the usage of modern phrenologists: he disapproves of the form in which Phrenology is usually presented to the public: and he reserves his opinion as to the accuracy of some of the phrenological localizations; but in all this there is, I think, no "repudiation of the organ theory."

On the other hand, in "The Mental Functions of the Brain," we find a great deal in support of an organ theory. In Chapter V., for instance, case after case is recorded to prove that memory for different kinds of things (words, figures, tunes, colours, etc.) is dependent on different parts of the brain, and that one may be injured without involving the rest. But the inexperienced observer is particularly liable to make mistakes in estimating the sizes of some of these organs, so that as means of testing the truth of Phrenology they would be unsuitable.

As to the value of the segment theory as a revealer of character:—character reading may be very interesting and even pecuniarily profitable, yet surely, from a strictly scientific point of view, it is not of much importance except as a means of demonstrating the truth of phrenological localizations.

Finally, I believe that if phrenologists would only cultivate a little more scientific scepticism, and would give up some of their cut-and-dried views and their cherished resemblance to the fortune-teller, then Phrenology would speedily cease to be classed with "astrology, palmistry, dream interpretation, and beliefs of that ilk."—Yours truly,

W. W. PADFIELD.

Ipswich.

SIR,—As you have offered space for correspondence *re* Dr. Hollander's new book, I beg to say that I have very great respect for Dr. Hollander, and much regret that friction should arise between him and the B.P.S., which he invites, by taking it for granted that the B.P.S. know that they could give no answer to his book, and therefore "will not shew courage enough to convene a meeting to discuss the book openly." Now, sir, your invitation for correspondence upon the subject is one good answer to this; and if there were a meeting, what different result would there be to the expressing of thought in writing? Might it not do less good? But if there were a meeting called, I, for one, would be ready and willing to attend, if possible. The only thing I should be anxious about would be how far Dr. Hollander, and his opponents would be able to suppress personal bias, and consider only the weight of evidence for his system of mind-reading *versus* that of orthodox Phrenology. I believe that Dr. Hollander has not the courage of his own proposal; he has too much sense of policy to submit himself to the test of reading heads by his "segments," in comparison with

what can be done by some of the medically uneducated "professors" of "organology."—Yours truly,

C. BURTON.

Birmingham.

## PERSONALS.

HERR COHEN.—This popular lecturer has been drawing large audiences at the Tabernacle, Gloucester, where he has been eloquent in his advocacy of Phrenology. His public delineations of character were much appreciated. One of the attractions he provides for his audiences is an optical lantern, with which he shews some attractive pictures, ordinary and animated.

\* \*

Mr. R. W. BROWN has been visiting Bletchington, where he has delivered a series of addresses on Phrenology in the Primitive Methodist Church. The concluding meeting awakened much interest. The Professor spoke on "Heads and Faces," and stated that the study of human life from its head and face formation was full of variety, pleasure, and profit. The very striking resemblances between some human faces and those of animals naturally suggested manifold queries to thoughtful minds. Observant natures were prompted to investigate human phenomena, and such a scrutiny was both legitimate and essential. Faces were as contrasting in their contour as other physical creations, and to ascertain the interpretations of these separate physiognomies required very careful research, and much mental enlightenment and enjoyment resulted from such investigations. Heads also differed in formation, and the student of this portion of the human make-up would be able to discover manifold dissimilarities, all of which indicated peculiar mental traits.

At Long Handborough also further lectures were given by this advocate to appreciative audiences.

\* \*

Mr. J. MILLOTT SEVERN.—Our fellow-worker does not confine his energies to Phrenology, though it naturally colours all he does and says. At the Brighton Clarion Fellowship, he recently gave an admirable lecture on George Eliot, says the *Brighton Gazette*. He dealt with the character and works of the famous authoress in a very able and interesting manner; and during the short discussion that followed, the opinion was expressed by several ladies and gentlemen present that there was a close analogy between the method and manner of the treatment of the characters portrayed by George Eliot and the immortal Dickens. Mrs. Thurston presided.

Luck is our own making. Luck means rising at six in the morning, living on one dollar a day if you make two, minding your own business, and not meddling with other people's; luck means the hardships and privations which you have not hesitated to endure, the long nights that you have devoted to work; luck means the appointments you have never failed to keep, the trains you have never failed to catch; luck means trusting in God and in your own resources, a religion whose motto is "Help yourself and Heaven will help you." Luck comes to those who help themselves and know how to wait.

## ANSWERS TO CORRESPONDENTS.

CONDUCTED BY JAMES WEBB, F.B.P.S.

Q. H. J. E.—Shall I take your queries as *bonâ fide*? Phrenologists do not describe the temperaments as you say they do. Neither would they say a red flea has a different temperament from that of a black flea. I would strongly urge you first to get to know what phrenologists do teach on this subject, and that as you have begun the study of the temperaments of fleas you will prosecute it with increased ardour, and then offer the results of your researches to the Editor of the P.P.

Your other remarks are so inane that the questions they involve have no value. As you confound the nervous temperament with nervousness or fear, and then with strength of nerves, I should have to give you a whole P.P. to set you right. To shew the readers of the P.P. that one must draw a line somewhere in order to limit questions to such as may be of value, I print one of yours without reply: "When the hair turns grey or white through age I suppose the nerves are more strong. Can people of white hair through age be of strong nerve and physique?"

It is a pleasure to read your closing remark: "I am not a phrenologist myself." It was, however, quite unnecessary to say so.

U. V.—The symptom you speak of in your servant is spoken of as *agoraphobia*. You say he "slives" round the street corners as though he had committed a theft, and appears as though afraid of falling into a pit. Without his portrait I cannot tell you the exact cause: but from what you say, I should judge he has a "bullet" head—very large Secretiveness.

SCIENTIST.—You think that "physiologists" are justified in discrediting Phrenology because the brain substance of Number is not as easy to distinguish from Colour or Form as the heart is distinguishable from the lungs. They are miserable physiologists that argue in that way. Could either *Scientist* or his "physiologists" distinguish a small quantity of the muscle of the index finger from that of the thumb, or the nerves of the index from that of the little finger? Could they distinguish the blood of a sheep from that of a pig? Could they fully explain the reason why the lungs fulfil their mission, or the undulations of air produce sound? Can they say *why* light is necessary to vision, and why hundreds of other things occur as they do, and not otherwise?

He cannot. Neither can I tell *Scientist* how to distinguish "a section of the first or second frontal convolution of the brain from a section of the third convolution of the same region." See answer to "A. Hart" in the January issue for answer to your last query. Also read "Physiologist's" answer in the present issue, as bearing on your first.

GEO. H. (*Woodford*).—Your query deserves a longer reply than space permits. Briefly, the Esquimaux (and indeed the Laplanders also) have short extremities. Their arms and legs are proportionally shorter than are those of the inhabitants of temperate and warmer climates. Were not this the case the circulation would have to be more rapid, and the blood much warmer than it is—requiring a larger heart, etc., to give a sufficient supply to the hands and feet. As it is, the people of northern climates have a more rapid pulse and blood of a somewhat higher temperature than have the inhabitants of warmer regions. The bodies, especially the

thorax, are better developed, with efficient heart and lungs, and this disproportion, as it seems to you, between body and legs is essential to the people residing in the icy north. You may also have observed that the features, generally, are more compact—long noses and prominent eyes being unknown among them.

PHYSIOLOGIST (*Gloucester*).—Your question would puzzle a Gall or Spurzheim. So far as I am aware, it has not been proved that either "pain" or "pleasure" has an area of the brain specially devoted to it—indeed no one has ventured to assign any special cerebral condition explanatory of physical pain.

Agreeable and disagreeable affections of each mental faculty produce pleasure and pain; the former being a sense of gratification, the latter an absence and want of gratification of the mind. See answer to "Scientist."

F. P. J.—Mysophobia is a dislike for everything dirty, or thought to be so. Those who are troubled with this affection avoid touching things, and are found washing their hands incessantly. I have known cases of this character. Soap and water appear to be the only things they are not afraid of.

ENQUIRER.—The "most essential organ of a fertile imagination" is Constructiveness, not Ideality. As auxiliaries the intellectual faculties must be well-developed also. Ideality lends beauty to what is constructed, but of itself does not construct anything.

THROPHILUS.—When Sully says, "An accurate acquaintance with the functional activities of the child's mind, which it is his duty to strengthen, develop and regulate, will supply him with a criterion or touchstone by which he may test the soundness of existing rules and practices in education," he uses the word "functional" improperly. The mind has "functions"—or activities, if you will—but not "functional" activities. If you could compare your quotation from the fourth edition with the third, you will see that his earlier statement, that "an accurate acquaintance with the mental faculties which are the material which the operator has to act on," is far preferable and more in accord with phrenological truth.

The more you study modern psychology the more you will find it unpsychological; if by *psychological* we mean that which is in agreement with the mind's "activities."

But a very important question could be asked in reply to what Dr. Sully intended to say. How can he or his readers form an accurate knowledge of his pupil's mental faculties without the aid of Phrenology?

ADMIRER OF P.P.—There is no doubt that certain passions, and this in proportion to the size of their organs, affect certain parts of the body. The affections, generally, act on the heart; some sentiments affect not only the heart, but also the abdominal viscera. For example, Hope acts on the circulatory system; whilst, on the other hand, the liver, the stomach, and the salivary glands are affected by Fear.

COPERNICUS.—When you have learnt that there is no mention of "bumps" in works on Phrenology, you will have learnt something of the science. In a few years' time you may learn that an essential element in the science of Phrenology is its doctrines respecting the mind—its Psychology. Begin your studies at once, for there is much work before you. To think that you can tell a person's character by his "bumps" and a shilling bust shews a lack of knowledge that I could not have believed a reader of the P.P. was in possession of.

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## FORTHCOMING MEETINGS.

- LONDON.—BRITISH PHRENOLOGICAL SOCIETY, 63, Chancery Lane, W.C.—Tuesdays, at 7.45 p.m. FREE.  
 March 3rd.—Annual Members' Meeting for Election of Officers, etc.  
 Tuesday, April 7th.—Presidential Address by Dr. Withinshaw.  
 FOWLER PHRENOLOGICAL INSTITUTE, 4 and 5, Imperial Buildings, Ludgate Circus, E.C.—Wednesdays, at 7.30. FREE.  
 March 11th.—Lecture by Miss S. Dexter.  
 „ 25th.—Lecture by Mr. F. Jarvis.
- BIRMINGHAM.—BIRMINGHAM PHRENOLOGICAL SOCIETY, Ebenezer Schools, Steelhouse Lane. Every Tuesday, at 8 p.m.  
 MIDLAND PHRENOLOGICAL SOCIETY, Birmingham Coffee House, Snow Hill.—Wednesdays, at 8 p.m.  
 March 4th.—Study of Perceptive Faculties.  
 „ 11th.—“Habits,” by Mr. Thrupp.  
 „ 18th.—“Physiognomy,” by Mr. C. Burton, F.B.P.S.  
 „ 25th.—“Memory” (4th paper), Mr. J. Jones, junr.
- BRIGHTON.—BRIGHTON AND HOVE PHRENOLOGICAL ASSOCIATION, Y.M.C.A. Lecture Room, Old Steine, Brighton.—Alternate Wednesdays until end of April, at 8 p.m. FREE.  
 March 4th.—“How to Judge of Adaptation to Pursuits,” by J. Millott Severn, F.B.P.S.  
 March 11th.—“Man, Monkey, and Lower Animals,” by F. C. Stacey, Esq.  
 March 18th.—“Character-Building; Human Possibilities and Limitations,” by J. M. Severn.  
 March 25th.—“The Brain and Nervous System,” by Dr. Withinshaw, Pres. B.P.S.
- BRISTOL.—BRISTOL AND WEST OF ENGLAND PHRENOLOGICAL SOCIETY, Lecture Hall, Y.M.C.A., St. James Square. FREE to Public Lectures. Members' Meetings alternate Wednesdays.  
 March 4th.—“The Art of Character-Reading,” by B. Short, Esq.
- LEICESTER.—LEICESTER PHRENOLOGICAL SOCIETY, Phrenological Institute, Museum Square, New Walk. Meetings every Thursday at 8 p.m.
- LEYTON.—LEYTON PHRENOLOGICAL SOCIETY, Congregational Lecture Hall, Grange Park Road. Fridays at 8 p.m. Admission FREE.

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# THE POPULAR PHRENOLOGIST

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VOL. VIII. No. 88.

APRIL, 1903.

ONE PENNY.

## THE POPULAR PHRENOLOGIST.

APRIL, 1903.

### NOTICES.

Wholesale Publishers : L. N. FOWLER & Co., Imperial Arcade, Ludgate Circus, London, E.C.

The scale of charges for advertisements may be obtained of the Honorary Manager of Advertisement Department, Mr. J. MILLOTT SEVERN, 68, WEST STREET, BRIGHTON, to whom all accounts for Advertisements must be paid.

All Advertisements must reach the Hon. Manager as above, on or before the 12th of the month before it is required to appear; and if proofs are required, two days earlier.

All matter for the Literary Columns must be sent to the EDITOR, "POPULAR PHRENOLOGIST," c/o British Phrenological Society, 63, Chancery Lane, London, W.C.

Correspondents are particularly requested to note that the different departments are separate, and will save delay by writing to each only on its own business.

### EDITORIAL EFFERVESCENCE.

The annual election of officers for the B.P.S. has taken place, and it is very gratifying to hear that a considerably larger number of ballot-papers has been sent in than at any previous election. The offices of President, Secretary, and Treasurer are held by the previous occupants. This was almost inevitable for the coming year. Mr. J. B. Eland has been elected Librarian, and his enthusiasm for Phrenology may well lead us to think that in his hands the library will flourish. New blood has also been infused into the Council, and additions have been made to the list of Vice-Presidents, particulars of which I shall be enabled to give next month.

During the past month there has passed from us into "the beyond" a well-known worker in the phrenological cause, Mr. R. B. D. Wells, of Scarborough, who died on Monday, March 9th, at the Allen Lea Hydropathic Establishment of that fair town. Some three years ago the deceased met with an accident, from the effects of which he never recovered his wonted health. He was lecturing at Bradford when taken ill, and removed at once to the above establishment, where, after lying for three weeks, he "passed away" at the age of 63 years. His funeral took place on the Wednesday following his death, and was attended by a large concourse of people. There was a long procession of carriages. Among the mourners were Mr. H. Proctor, of Liverpool, and Mr. T. Timson, of Leicester.

Mr. Wells was always a strenuous worker, but he did not confine his labours to Phrenology, and during recent years may be said to have devoted but a comparatively small portion of his time to its propagation. He became interested in medical matters, and instituted a large hydropathic

establishment in Scarborough. His lectures, too, were largely upon subjects connected with medical and physiological matters, and his method of treating these did not commend themselves to cultured tastes. He is the author of a *Handbook of Phrenology*, and many other books, some of which have had a wide circulation. His life has been a somewhat turbulent one. May he now rest in peace.

I also regret to report the death of Mr. Francis Spurzheim Craig, son of the late E. T. Craig, co-operator, reformer, and phrenologist. The deceased gentleman was a journalist, and for many years the editor of the *Paddington Indicator*. I once had the pleasure of a conversation with him, and found he had a strong interest in Phrenology, and was imbued with his father's love of the subject, though not with his ability as an advocate of it. For some time he had been suffering from delusions, and as a result he committed suicide by cutting his throat—a sad ending to a useful life. It will be remembered that the late E. T. Craig was the second President of the British Phrenological Association, and in his early days had been a stalwart in defence of phrenological principles and practice.

The arrangements for the Provincial Congress are going on apace. The programme of proceedings has not yet been definitely decided upon, hence it is not possible to publish it in this issue. It will not, however, prevent my readers from booking the date—May 14th. Those who desire to attend should send for a programme of proceedings to Mr. J. Millott Severn, of Brighton (Secretary of Provincial Council), and a copy will be sent directly it is ready. If earnestness and enthusiasm can make for success, Leicester Congress should make phrenological history.

The members' scientific meetings, for some unaccountable reason, have of late been but poorly attended. The Council has therefore resolved that, unless a number of the members promise beforehand to attend one or a series of these meetings, they will not be held. Every member, therefore, who desires to take advantage of these meetings should at once write the Hon. Secretary, B.P.S., saying which of the meetings they will attend. The meetings are held on the third Thursday in each month. Please, therefore, write and say you will attend the meeting in April or May; or, if you can do so, the three meetings—April, May, and June. Arrangements can then be made to provide suitable subjects. You will be advised if no meeting is to take place.

Once again I ask you, my readers, to speak a good word for the P.P. to your friends. You would, I know, be astonished if you knew the difficulty attending the publication of this journal; and this difficulty could be entirely removed if you were each to do a little to increase the circulation.

## OCCUPATIONS AND PROFESSIONS.—XXXVIII.

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

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## THE FARMER.

Agriculture is classed among the most healthful of all occupations. Surrounded with so much that is health-producing and natural, the life of the farmer is undoubtedly a pleasant one. Severe foreign competition and the bad seasons of years ago have naturally interfered much with the financial position of farmers, yet the occupation is held in universal esteem. Its remunerative prospects are doubtless better than they were; and the charm of out-door life and the health-giving advantages attending this occupation must necessarily attract a numerous class to it.

The easy-going life of the farmer of olden times contrasts greatly with the requirements of the present day. Lack of scientific knowledge and of business habits in the farmer of a few generations ago stood in the way of his competing with foreign agencies, or of contending with a succession of bad seasons. While prices ruled high his manifest shortcomings did not so much matter; but when the prices of grain-produce went down and bad seasons prevailed, his rule-of-thumb methods and no book-keeping had to be superseded by more business-like and systematic principles.

PLODDING IS NOT AN ESSENTIAL condition of success in farming, though it may be in many other pursuits. Nature does much for the agriculturist; thus, if he is large-minded, resourceful and thrifty, he will observe how to utilize and turn into profit much that is bountiful and productive in nature.

The up-to-date successful farmer and agriculturist must be scientific, and well-read regarding the theories of agriculture, as well as observant of results. The possession of means sufficient to enable him to either purchase or rent a farm-stead and land and stock the same is one of the first essentials. Though the present-day farmer does not have to employ so much manual labour as formerly, yet he has to invest in the purchase or hire of expensive, labour-saving machinery. A scientific knowledge of the manipulation, construction and working of these mechanical appliances adds to the need of a higher knowledge and intelligence than was the case with farmers of by-gone days.

Should he have a good endowment of intelligence, business judgment and enterprise, the farmer may profitably add other trades to those of food, fruit and produce growing and cheese and butter making—as, for instance, horse and cattle breeding and dealing; milk vending; hay, straw and corn dealing; poultry rearing, timber growing, etc.; and the horses and men he employs may, and oftentimes are, utilized locally in the hauling of timber, coal, granite, grain, manure, gravel and builders' materials.

THE PRESENT-DAY SCIENTIFIC FARMER needs to study chemistry, botany, and the physiology of animal, vegetable and plant life, and have some knowledge of farriery and the veterinary art. He should know the nature and properties of manures, soils, plants, trees, germ and insect life, and climatic influences. By theory and practice he must know the most appropriate seasons for sowing, cultivation, reaping, etc., and the best methods of harvesting and preserving his crops; of destroying vermin; and also of the best markets for selling his products. Fruit and dairy farming are now successfully pursued on entirely

scientific principles. There are also established farm-steads where practical and theoretical knowledge relative to scientific farming may be acquired; and the Board of Agriculture have established schools for technical instruction in various districts.

Stock-raising and fruit, corn, wool and produce farming in the Colonies and abroad afford scope for greater enterprise than in this country; but the status of the British farmer is recognized in the highest circles of Society.

A strong, robust physical constitution is certainly very advantageous to the farmer; yet success in this pursuit depends quite as much on mental endowments as on the physical conditions. Having

## THE PROPER MENTAL DEVELOPMENTS,

the healthfulness of such occupation will be conducive to the building up of the physique adaptably to the demands made upon it. Men may be hired to do the more laborious and less intelligent kinds of work. The successful, up-to-date farmer must be a thinker, organizer, director. He should possess a rather large head—fairly wide—well-developed in the regions of the executive organs: Combativeness and Destructiveness; and the perceptive, that he may be observant, practical, possess steady energy, reserve force, courage and powers of endurance. He should be fairly broad in the regions of the reflective organs—have well-developed Causality and Comparison; a good endowment of Secretiveness, large Cautiousness, Firmness, Acquisitiveness, Hope and Constructiveness, and have a well-developed domestic brain, especially Inhabitiveness and Philoprogenitiveness, so as to be able to think beyond the average man, plan, reason, study, build up, construct, understand the uses of modern mechanical appliances and machinery; be cautious, prudent and self-possessed; manifest sense of economy and management, hope, patience, business judgment, enterprise, reasonability, resourcefulness, contrivance, patriotism, love of animals and interest in their breeds, and love of home, country, and domestic life and surroundings.

## THE HOTEL KEEPER.

The legitimate use of hotels is apparent, especially for travellers and sojourners away from their homes, whether on business or pleasure. The social customs of the country and commerce would be materially restricted were it not for the accommodations provided by these useful, commodious, and oftentimes elaborately equipped institutions. Besides providing for many kinds of public functions, to the weary and constant traveller the wayside inn and town hotel is in every sense, for the time being, his home.

Women as well as men are highly suitable for hotel keeping. Livery and bait stabling, and, in country-places, oftentimes farming and stock raising, are carried on conjointly with hotel keeping.

The hotel keeper should possess a fairly large, capable and practical head; well-developed perceptive; width in the regions of the executives; strong domestic and social qualities; Friendship, Adaptability, love of home and domestic associations; practical business judgment; thinking and planning capacity, large Acquisitiveness, sense of economy and management; Hope, enterprise, good judgment of character, Cautiousness, prudence, confidence, Firmness, a steady reliable nature, Benevolence, sympathy, good common-sense judgment, and in most cases a good amount of capital to invest in their business. Large hotels are oftentimes the properties of companies, under the direction of management.

## ANATOMY AND PHYSIOLOGY OF MAN.

BY DR. WITHINSHAW, PRESIDENT, B.P.S.,

*Late Demonstrator of Anatomy, Royal College of Surgeons, Edinburgh.*

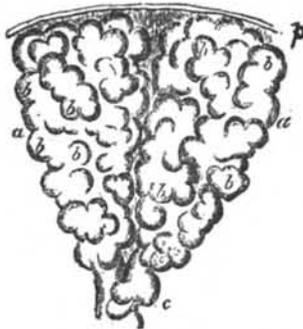
## RESPIRATION.

## INSPIRATION.—(Continued.)

In the act of inspiration the thorax is pulled up by the intercostal muscles between the ribs with the aid of some of the neck muscles. The ribs slant downwards. They are joined to the spinal column behind, and united by cartilage to the sternum or breast-bone in front. When the slanting ribs are raised, they not only increase the capacity of the chest from before backwards, by pushing the sternum forwards, but the cavity of the thorax is also enlarged from side to side.

An inspiration, then, is caused by the contraction of the diaphragm and intercostal muscles, aided by some of the neck muscles, whereby the chest is increased in size from above downwards, from behind forwards, and from side to side.

When the thoracic cavity becomes enlarged in inspiration, no air can pass into it, for it is an air-tight chamber. But air can readily pass down the wind-pipe and expand the lungs. When, in inspiration, the thoracic cavity is made larger, the pressure of the air blows out the elastic lungs and causes them to follow the walls of the thorax in their expansion. If the thoracic cavity were laid open by a wound so that air could enter freely into it, the air would be sucked at each breath, not in and out of the lungs, but in and out of the thoracic cavity. The elastic lungs would, in such a case, shrink up, and the man die of suffocation.



DESCRIPTION OF DIAGRAM.—c, A terminal bronchial tube opening into two infundibula, ax; bb, air cells or alveolar chambers; p, pleural membrane.

## EXPIRATION.

In expiration, or breathing out, the muscles of inspiration cease to contract, the diaphragm relaxes and becomes dome-shaped, and the thorax, owing to its weight, sinks down into its former position. The result of this is that the thoracic cavity becomes smaller, and that the elastic lungs shrink and force out air.

RATE OF RESPIRATION.—The rate of respiration is very variable; but, when a man is at rest, it is about seventeen per minute. The order of events is as follows: An inspiration takes place which is immediately followed by an

expiration; then there is generally a pause, and then another inspiration and expiration occur, and so on.

The lungs always contain about five pints of air, and at each respiration about half a pint is taken in and given out. Therefore, only a small part of the air in the lungs is changed at each breath.

QUIET AND LABOURED RESPIRATION.—In quiet respiration the only muscles brought into action are the diaphragm and the intercostal muscles; but in laboured respiration other muscles are brought into play. In deep inspiration the chief extra muscles are those powerful ones passing from the upper part of the spine to the higher ribs behind, and those passing from the neck to the sternum in front; the contraction of these muscles raises the ribs and sternum. In forced expiration, certain extra muscles help to drive out the air. The most important of these are the abdominal muscles, the muscular sheets which form the anterior wall of the abdomen. By the contraction of these muscles, pressure is made on the contents of the abdomen, which tends to press up the arch of the diaphragm still farther into the thorax, and so expel more air.

VARIATIONS OF RESPIRATION.—A COUGH is a strong expiration which suddenly bursts upon the closed glottis or entrance to the larynx. A deep inspiration precedes the strong expiration. SIGHING is a deep inspiration, followed by a gentle expiration. SNEEZING is produced by a sharp expiration, the air being expelled through the nose, the passage from the pharynx to the mouth being closed by the soft palate falling towards the back of the tongue and the approximation of the pillars of the fauces.

THE NERVOUS PART OF RESPIRATION.—The NERVOUS CENTRE for respiration is in the medulla oblongata. If this part be injured, respiration ceases. The MOTOR NERVES to the muscles concerned in respiration are the phrenic nerves and the intercostals. The phrenic nerves, of which there are two, one on each side, supply the diaphragm. They come from the cervical region of the spinal cord. If these nerves be cut, no motor impulses can reach the diaphragm, and it does not contract. The intercostal nerves come from the thoracic region of the spinal cord, and supply the intercostal muscles with nervous impulses. Respiration is kept up by impulses passing at regular intervals from the brain (medulla oblongata) to the appropriate muscles. Starting from the medulla oblongata, the impulses pass down the spinal cord, and then out along the motor nerves in question.

The nerve which chiefly governs the respiratory centre is the vagus or pneumogastric nerve. Impulses which tend to quicken respiration are constantly passing along this nerve. But stimuli, which reach the respiratory centre through other nerves besides the vagus, may be reflected through the centre to the diaphragm and muscles of the chest. Of these various stimuli, some excite inspiration and check expiration; others excite expiration and check inspiration. For example, a dash of cold water will cause a sudden strong inspiration, whereas a blow on the pit of the stomach causes a sudden expiration, and the person feels for a time as if he could never breathe again. In normal breathing two sets of stimuli reach the respiratory centre alternately. Every time the chest is expanded a message from the lungs calls into action the muscles which contract it; and every time it is contracted a message calls for its expansion.

The excitability of the respiratory centre is dependent on the quality of the blood which circulates through it. A deficiency of oxygen and an increase of carbonic acid in the blood cause impulses to pass from the centre with greater readiness; hence a quickened respiration is the result.

## JOTTINGS FROM MY NOTE BOOK.

BY OUR CANDID CRITIC.

IT is interesting to recall familiar quotations of our youthful days. They were not always admirably phrased or grammatically correct, but they often contained an element of truth and considerable common sense. Take one of these, and let us examine it. "In the multitude of counsellors there is safety." The word "multitude" is not perhaps the best that could be used in this connection, but the meaning is clear. The opinion of one man is apt to be lopsided, contracted, limited, incorrect, unreliable, and unsafe. His judgment will be determined by his type of mind, experience of life, education, and all that is included in the words personality and environment. If his forehead is contracted, his experience of life moderate, and his knowledge of books and events limited, his judgment will be determined accordingly; but a man with a broader forehead, greater experience, and wider reading, will view things from a different standpoint.

But the point I wish to emphasize is the advantage of "thinking in battalions." This is an age of combination and social activity. In commerce, the company is replacing the individual tradesman, and trusts and syndicates are "the order of the day." It is of course possible that companies, like individuals, may become selfish and contracted in their views, but such a possibility is, we venture to think, more remote.

Accumulated experience when gathered together for some special object will, we hold, give better results than individual experience working on individual lines. There are exceptions to this, one of which we will point out. Mr. Chamberlain, for example, is a man with considerable force of character. He frequently manages to persuade men who think differently to accept his view of things (*i.e.*, as in the case of his conference with Birmingham malcontents *re* the Education Act); but such cases are rare, and, if exercised, it does not follow that the results are "BETTER," which is what we are trying to prove.

When the object contended for is not a selfish one, but for the good of the community, variety of opinion may be desirable—in fact, often is so. Let us apply this reasoning to two subjects that are agitating members of the British Phrenological Society at the present time—*viz.*, "The Hon. Agency Scheme," and "The Phrenological Text Book."

The scheme for organizing agencies in connection with the B.P.S. was first introduced at the Congress held at Exeter Hall, in November, 1901. The idea of the member who introduced it was to find out a satisfactory method of doing propagandist work in the provinces. He held that the B.P.S. was doing excellent work in London, but its efforts were mainly of a metropolitan order, and were rather too restricted for a National Society. He therefore suggested a scheme which should arrange for representatives of the parent society in large towns or districts, whose duties should include the establishment of local societies, the holding of "at homes," the sale of suitable phrenological

literature, and other legitimate propagandism. It was further suggested that such agencies should preferably be given to non-professional phrenologists, and that the formulating of a suitable scheme should be left in the hands of the Council of the Society.

This was done, and at the Congress last November the Council's scheme was presented. This was well received, but owing to the fact that the printed description had only just been placed in the hands of members, it was deemed advisable to defer the final adoption thereof until members had carefully read the same. They were also asked to send in suggestions to the Council. This, under the circumstances, was a wise step, and has resulted in one case of wholesale denunciation, and in other cases of suggestions for improvement. Anyhow, the diversity of opinion is likely to prove beneficial, and the result is likely, in the long run, to prove advantageous to the Society.

The idea of a "Phrenological Text Book" has been in the air for a considerable time past; and the friendly antagonism between our editor, Dr. Hollander, and others, cannot—if each critic keeps his head—but do good. At present we have no text book, and, in our opinion, neither Dr. Hollander's, Fowler's *Self Instructor*, nor any other known phrenological work quite meets the case. Story's *Manual of Phrenology* was used by the writer for a class of students some thirteen years ago, but it is not quite what is wanted, although a good little book in its way.

The fact is, the time is hardly ripe for scientific nomenclature based upon anatomical and physiological localizations and demarcations. While we have little doubt that Gall and Spurzheim's system was correct in the main, we hold that some modern developments have not tended to bring Phrenology into harmony with the scientific mind.

For example, the use of a phrenological chart, with seven degrees of development so familiar to the professional phrenologist of the present day, is not calculated to strengthen the science. At the best, these markings are largely hypothetical, and are as much determined by the faculty of Size in the delineator as by the actual Size of the various "organs" in the person delineated. We do not say that an expert phrenologist may not draw correct deductions as to the character of the person examined from the faculties as outlined by Gall or even Fowler; what we hold is that the marking of charts in the present stage of phrenological knowledge is likely to vary when done by different phrenologists, and therefore likely to prove misleading and unscientific.

The Editor has therefore acted wisely in inviting discussion on the subject, and we have little doubt that, ultimately, we shall have another proof of the old adage—that "in the multitude of counsellors there is safety."

Though he had never felt any pain, a Cheshire labourer has been found with a heart of more than three times the normal measurement. It weighed 35½ oz. instead of 10 oz., and the valves were a mass of solid bone.

## PHRENOLOGICAL CHARACTER SKETCH.—LXII.

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

MR. DAVID LLOYD-GEORGE, M.P.

There is nothing speculative in saying that Mr. Lloyd-George, M.P., is a genius of a very high order; the size and formation of his head and texture of organization decidedly indicate it. I am grateful to him for his kindness in allowing me to phrenologically interview him. Whatever his achievements up to the present may be, they give but an inadequate idea of the extent of his capabilities. Recognized political leaders will have to look to their laurels if they would hold their own beside a mind so colossal in its power and far-reaching in scope and breadth of intellect. Health permitting, he has, without doubt, an important and great future before him.



Photo by G. C. Beresford.] [By kind permission of *The World's Work*.

His head is large, being nearly 23 inches in circumference around the perceptives; length, 7 7-10ths; width at executive-ness, 6 2-10ths; at Ideality, 6 inches. It is high and broad in the frontal regions. There is no show of weakness in any group of organs. A great factor, too, in the manifestation of his intellectual powers, is his high toned quality of organization. His temperament is highly nervous, but fibrous. His mind is exceedingly active; his constitution fairly durable, yet he needs to economize his physical powers. The great activity of his mind results in considerable strain on the physical constitution; thus there is much liability to over-do.

MR. LLOYD-GEORGE IS A TYPICAL WELSHMAN, possessing a high order of intelligence. He is exceedingly thoughtful, reflective, studious, poetic, musical, social, domestic, sensitive, suave and adaptable; but practical, lawyer-like, shrewd and intuitive; has a marked sense of humour, keen discriminative judgment, an exceedingly comprehensive mind, and great powers of expression. His social, domestic and aspiring groups of organs are strongly represented. He is very friendly, warm-hearted and affectionate; particularly fond of home, and of children, animals and pets; is exceedingly sensitive and aspiring; has much sense of propriety of conduct, without being in any way formal or conventional. Has well-marked ambitions; fairly good control over his feelings; is confident, though not largely endowed with self-esteem. Has courage and enthusiasm to push forward and maintain what he feels to be just and right, and he is naturally very progressive.

His moral organs, especially Benevolence, Conscientiousness and Spirituality, are strongly developed. He is broad in his religious views as in other matters. He is very benevolent, generous-minded, sympathetic, and possesses

## A STRONG SENSE OF JUSTICE.

Powerful as his other qualities are, the great strength of his brain is manifest, especially in the frontal or intellectual lobes. His broad, high and massive forehead—(large Causality, Comparison, Human Nature, Mirthfulness, Constructiveness, Ideality, Language and Agreeableness)—is indicative of a broad comprehensive mind, an exceedingly capable intellect, liberal views, great planning, organizing and reasoning powers, critical acumen, constructive, creative and inventive genius; a powerful sense of humour, keen intuitive perception, remarkable scope of mind, poetic sentiment, literary ability, a high endowment of imagination and mental resourcefulness combined with very practical qualities of mind, and a very alert, earnest, enthusiastic, and impressionable nature.

He has large Language giving him fluency of verbal expression; and he has on the whole a remarkably good memory. Like the majority of the Welsh he is strongly endowed with the qualities of music and poetry. His love of perfection, and of whatever is beautiful in nature and art is striking; and he is

## AN EXCELLENT READER OF CHARACTER.

He is moderately hopeful and optimistic. Has well-developed Firmness, giving perseverance, stability and adherence to principles. Has a fair endowment of Concentrativeness, yet is active, restless, go-a-head, and able to attend to many matters following in quick succession without becoming confused. He has much intensity of action, combined with great mental and physical energy. The width of his head above and behind the ears gives him great energy, executiveness of purpose, forcefulness, courage, diplomacy and power of endurance. Though quite open-minded, candid and sincere, yet he is exceedingly cautious, judicious, tactful and prudent.

Mr. Lloyd-George is a statesman, public speaker, lawyer and writer, endowed with exceptional mental powers, originality, comprehensiveness of mind, breadth of understanding, a high moral tone, eloquence, wit, executiveness, and practical common-sense judgment. In carrying out his mind's powers to the fullest, he is capable of exerting an extended influence, highly beneficial to his fellow men in the progressive welfare of mankind.

## THE PHRENOLOGY AND PSYCHOLOGY OF LITERATURE.

BY W. GEO. WHEELER, L.P.I.,  
*Author of "Phrenological Helps," etc., etc.*

No. 14.—"THE EDUCATION OF MAN."—FRÖEBEL.  
 "CHILD AND CHILD-NATURE."—BARONESS  
 MARENHOLTZ-BÜLOW.

Fröebel, founder of the Kinder-Garten system, was undoubtedly something far greater than a mere educationalist—he was a man of exceptional psychological insight, deep knowledge, and spiritual and ethical wisdom, a philosopher earnest and profound. His *Education of Man* is both intellectually subtle and theoretically abstruse. He viewed the young life from a three-fold aspect—Child of Nature, Child of Humanity, and Child of God—in which, "as a child of nature, he is connected with all the elements of creation, even down to the inorganic ones, detected as iron in the blood or chalk in the bones," moulded to a degree by soil and climate, food and clothing, finally bequeathing to the earth his body, to rise from it again as plants, flowers, and fruits. How, through nature, human beings are closely moulded together and related to one another, governed by the same divine law. As child of humanity, he "enters the realm of freedom, self-knowledge, and self-mastery, and individuality soon passes into personality." As child of God, he is allied to the eternal, since God is the Spirit which pervades the universe; and that Spirit, though not always apparent, is in man. In a sentence,

THE SOUL OF MAN IS GOD IN DEGREE.

The divine spark in a child may be fanned to a flame. It is as if Fröebel would say: God, the Eternal Spirit, took from his immeasurable self a living thought—a living soul—and placed it in a physical organism, saying, "Go, living Thought, part and portion of my self-existing and eternal self, live out thy pilgrimage for me, make other living flowers to perfect splendour grow. Thou art for ever, even in failure. A dark materialism may encompass thee, a self-constructed existence hide thy truest self, yet shalt thou rise at last, for thou art a thought of God." This, if we understand rightly, is the philosophy of Fröebel.

Fröebel believed in the vast importance of child-training, especially by the mother, from earliest babyhood. He perceived that external objects left impressions on the unfolding mind, impressions never wholly to be effaced; he conceived how an environment of disorder and want of harmony, a careless, unsystematic training or want of training, as well as the mother's lack of knowledge respecting the divine life hidden in the tiny form, would, in a thousand instances, mar the child's mental, moral, and spiritual development, retarding progress indefinitely. He studied child-life psychologically and physically. In his *Mother's Songs, Games, and Stories*, we have methodical and pleasing methods of fostering and

ADVANCING THE YOUNG LIFE,

such as the free and natural exercise of the limbs, lessons by simple movements, and comparisons based upon "the law of opposites and their reconciliation"; an intelligent purpose in all things, the definite use of the eye in connection with the beautiful, and in observing natural life.

In *Child and Child-Nature*, by his gifted pupil and exponent, much of phrenological interest is perceivable, and Fröebel's system of child-training delightfully presented. We select the following:—

He would give to the children a miniature world in which to gain knowledge from practical experience, and by activity of body and intelligent employment, somewhat in the form of play, develop those faculties which give a correct foundation for the best action and truest usability of the whole mind. The Kinder-Garten is systematized educational play, produced after a profound philosophical and scientific method. It is adapted to the earlier years of youth and to childhood.

(a) A sound of children's voices, who, in an open space beneath shaded trees, under the direction of their teacher, sing prettily and move in rhythmic measure round one of their companions. This is accompanied by an energetic course of gymnastic exercises, followed by other "movement games representative of

THE WAY BIRDS BUILD THEIR NESTS,

harvesting, husbandry, or some departments of professional life," each game being accompanied by explanatory songs.

These methods of training for little people we thoroughly approve; for, to gain knowledge of natural and business life from systematized play, to exercise the limbs and muscles for the securing of physical health and development, with the elevating influences of music combined with outdoor activity, may be accounted some of the best methods for child advancement.

(b) "In the garden, under a linen awning, are tables surrounded by benches with leaning backs. The children are here plaiting all sorts of pretty patterns from strips of coloured papers, straw, or leather for the making of baskets, mats, etc. The patterns of the elder children are of their own invention. Their productions they will give as presents to their friends." Herein we have the elements of artistic and practical construction, inventive method, with a little generosity included.

(c) At the second table building operations are in progress by means of cubes, and before long will stand an architectural structure of each individual child's planning. The teacher then presents a descriptive story relative to each. Here again we have constructive training, with imparted knowledge drawn therefrom.

(d) At the third table children are applying themselves in such a way as to acquire the elements of geometry. Here paper is being "folded into all kinds of shapes, representing tools or flowers." This and other methods bring into activity the perceptive faculties, specially

FORM, SIZE, AND COLOUR.

(e) We now find ourselves mid the flower-beds of a garden, wherein each child finds pleasure with spade, rake, and watering-pot upon its own particular tiny plot. They cultivate flowers, vegetables, and fruits. Herein are the little gardeners learning the elements of a useful occupation, each having a possession of its own, and enjoying the nobility of labour. In the general garden, in which all have an interest, is produced corn, field-products, and useful plants. Herein are found the "materials for an elementary course of botanical observation and experiment."

In the garden grounds many kinds of animals are to be seen, and the children find them not alone an interesting study, but develop in themselves those true social affections and that very real benevolence which makes them consciously or unconsciously "noble in the mind." Thus

Fröebel advocated the training of the social faculties at an early age.

We believe education to resolve itself into the training of the mind, the directing of the intellect and capacity to think. It is the drawing out of the natural inborn faculties by the ingrafting of impressions from the natural world; it is the harmonious manifestation of the powers of the mind for the good of the individual and the welfare of the community. Herein Fröebel has done a worthy part, giving experience rather than instruction, and action rather than abstract learning.

## THE TRAINING OF CHILDREN.—XII.

BY ESTHER HIGGS, F.F.P.I.

### THE MORAL STANDARD OF THE HOME.

Amongst the many and various influences which surround the little child, impressing their characteristics upon his sensitive young spirit, there is one to which he is pre-eminently susceptible: *viz.*, that subtle, yet powerful, influence which I have called "the moral standard of the home."

This for many years will be his universal measure, and others will be judged by it. The early impressions are always the strongest; for here the very foundations of habit and character are constantly being laid, and the innate qualities of mind receive their first guidance and direction. Even a tiny baby who cannot understand a word may yet be taught many things through the tone of the voice, a language he learns first of all. And if so, how much more may be attained when a child is old enough to reason and to mentally criticise all that transpires around him. Even then if the words of an angry dispute are beyond his comprehension he is still able to well understand the loud tones of voice, the threatening gestures and looks of hate.

Naturally, with the egotism of youth, he will first judge all the world from the personal standpoint, appreciating others according to the degree in which they minister to his own especial benefit; and who of us has fully outgrown this primal instinct of our nature? Yet very soon he learns to discriminate not only between the loving and the unkind, but also between the true and the false, between precept and example.

It has been well said that "example is better than precept," but actions done for the sake of example lose their highest value, for there must ever be a note of insincerity in the deed.

I once heard of a lady, a district visitor, who, with a curious haziness of mind on this subject, told how she always donned the "blue ribbon" when about her "parish work"; but here her temperance principles ended. I doubt much whether she ever made a convert to the cause! So the actions that are performed "as an example for the children" must of necessity fail in the long run for want of reality.

Thus we must be what we wish the children to become: it is useless to mask our real selves. Although it is a proper sense of shame which inclines one to hide character or conduct which will not bear investigation from the innocent eyes of the bairns, yet we must not suppose that we can therefore still wield a high and noble influence over them; to do this our very thoughts and motives as well as our acts must bear the hall-mark of true nobility, for in ourself, our own personal character, lies our power to influence aright another life.

Children reared in an atmosphere of self-pleasing, where the moral standard is low, and where expediency takes the place

of duty, cannot be expected to afterwards shew that high-toned character which we look for in a man or woman of principle. The influence of the frivolous talk of fashionable elder sisters has been pointed out by Mrs. Reaney, who tells of a little child, who, in all simplicity, included in her evening prayer this petition, "Dear Lord Jesus, above all, please make us *very* stylish!"

The relative importance between the many things which go to make up human life is thus judged by the child according to whatever bulks most largely in the conversation of those around her, and an exaggerated value may be in this way inculcated concerning things of the least vital consequence.

Note, as a contrast, the Puritan home-training; this, if austere and repressive, was yet productive of men and women of moral fibre and grit, whose courage in face of danger, whose adherence to principle and sterling integrity are subjects of history.

Every member of the household may do something to either raise or lower the tone of the everyday family life, and the little children will thus be forced to breathe a pure or tainted moral atmosphere as the case may be; and just as the constitutional strength of the lungs determines the degree to which each one will be affected by the physical atmosphere, so the relative strength of the moral faculties will indicate which child needs especial care in this direction. The little children who daily witness want of consideration shewn to those who minister to the domestic comfort, the servants of the family, who hear them criticised, abused and treated very definitely as "inferiors," are not helped thereby to develop the true characteristics of a *gentleman*.

Family feuds, exhibitions of temper, discord and strife amongst the elders are all poisonous influences to the growth of good temper in the child. Insincerity, discontent, fretfulness, impatience and selfishness on the part of the parents produce an atmosphere highly demoralizing to the child.

On the other hand, how many of us, more privileged than some, can still remember that gentle touch on our minds which will never be effaced made by some of those holy influences in the daily life of a brave, patient, self-sacrificing, God-honouring mother! Perhaps we phrenologists can the better understand and appreciate our mothers, but we know for a certainty that a good and noble woman does more for a child's best welfare than all the training he may afterwards receive.

Here then is an object for all who have anything to do with children, for the steady development of their own character. It may, it must, leave an impress for good or ill on the little life which it o'er shadows; the shadow may be one of darkness and despair, or it may become as that of the tree of life whose leaves were for healing.

NOTE.—Readers who wish that any special phase of child life be discussed in these papers may communicate to that effect with MISS ESTHER HIGGS, Victoria Lodge, Ramsgate.

Have you had a kindness shewn?

Pass it on!

'Twas not meant for thee alone,

Pass it on!

Let it travel down the years;

Let it wipe another's tears;

Till in Heaven the deep appears,

Pass it on!

## LESSONS IN PHRENOLOGY.—LXXXVIII.

BY JAMES WEBB, F.B.P.S.

## PHRENOLOGY AND EDUCATION.

*(Continued).*

It has been proved that modern writers on Psychology, like the metaphysicians of former days, have not only differed from each other in regard to the nature and number of the fundamental powers of the mind, but have taught that teachers should be well acquainted with these powers, and also able to judge of their condition in each of their pupils.

Dr. James Sully, page 49, *Teachers' Handbook of Psychology*, says that "an essential element in understanding the "Laws of Mind" is the right "classification of the mental states." Yet he fails to classify the mental states himself, and consequently fails to specify the laws of mind. It will be seen, in the sequel, that the phrenologist, in accordance with what he finds to be the teachings of nature, is able to specify and classify mental states far better than anyone unacquainted with his science is able to do.

Let us look at *Will*.

*John Wesley* wrote: "Break your child's will that it may not perish. . . . Break its will that its soul may live."

On the other hand, *Mr. Blows*, in his *Elements of Psychology*, says: "Infants are will-less." He says they are "merely carried away by the intensity of their feelings."

*Henrik Ibsen* writes:—

It is will that matters,  
Will alone that mars or makes;  
Will, that no distraction scatters,  
And that no resistance breaks.

For God in flaming speech hath said—  
"Be faithful through the hour of strife,  
Haggling wins not the crown of life."  
Anguished repentance scales not heaven,  
The martyr's doom you must fulfil,  
That you lacked *strength* may be forgiven,  
But never that you wanted *will*.

*Hartley* (in *On Man*) says: "The will is that desire or aversion which is strongest."

*Professor Baldwin* says: "Will is the power to make intentional efforts. . . . Will is self."

*Dr. Carpenter* also says will is "a determinate effort to carry out a purpose previously conceived."

*Dr. Harris* in his *Psychological Foundations of Education*, says that "the control of the will over the mind is probably directly and closely analogous to that of the mind over the body." He adds these contradictory statements: (a) The will is no independent endowment of the mind; (b) it is a power of the mind. One may ask: Does will control the mind as a "power of the mind," or as a dependent endowment of the mind? And, Is the mind subject to one of its own "powers"?

From the quotations given above it will be seen that there is much confusion of thought respecting the nature of will.

*John Wesley* failed to see that no two children's "wills" are alike. One child may have a will to do one thing; another child may have a will to do the exact opposite. He looked on the will as an entity, something that could be broken. He didn't know what a hypocrite he was making of the child when performing his operation upon him!

If *Mr. Blows* be correct in saying "Infants are will-less," what a pity it is that they should get wills from somewhere merely to be broken. When a child is "carried away" by "the intensity of its feelings," it is displaying will just as much as a man displays it when his passionate nature wills to assault an antagonist.

*Ibsen* confounded duty (Conscientiousness) with will. The person who wills not to do his duty, whether it be from want of Firmness, Love of Approval, or Friendship, displays just as much will as he who does his duty. The WILFUL boy has just as much *will* as the WILLING boy, and no more.

Will, as often understood, is anything but will. *Lord Nelson* lost an arm, an eye, and his life through his incautiousness—his will lacked the necessary element of Caution throughout his life to give him prudence, or produce fear in danger.

For a similar reason *Dr. Dodd* suffered death on the scaffold. His want of Caution was noticeable throughout life—in Society, in the pulpit, in the prison. But he had a will to rob his best friend.

In his *Talks to Teachers*, *Dr. James* confounds will with energy and energy with anger in the following quotation: "Anyone can shew energy when made quite reckless. We think of *Napoleon Buonaparte* as a colossal monster of will-power."

Supposing *Napoleon* had possessed a smaller head especially in Combaticiveness and Destructiveness, how colossal, then, would have been his will? And how colossal would it have been had he possessed larger Benevolence and less Ambition? Quite as colossal, but he would have willed differently. What *Dr. James* meant to say would be, in phrenological terms: Large Destructiveness and Combaticiveness when excited ("made quite reckless") help to produce a very incautious passion, often misnamed an impetuous will.

Will is neither "desire" nor "aversion": it is not the power to make "efforts" either intentional or unintentional. It is not "self." If it were self, how could it have power over "self"?

When a deaf person desires to hear, does he will to hear? Certainly not. To *will* he must know that he has the capacity to hear. Willing is not wishing.

The great point to be considered on this subject is whether *the will* is self-determining or the result of motives—"the resolution arrived at to perform a particular act." *Dr. Harris* says it is both—in these words: "It creates the motive and realizes it."

*Dr. Bastian*, great antiphrenologist as he is, comes nearer the truth when he says: "We possess no knowledge on the subject," and "merely suppose that the intellect" seems to engender "a psychological ghost named Will."

From what has been said it is clear that, till the teacher knows what *the will* denotes, it is impossible to "discipline" it as he is taught to do. Will is neither an entity controlling the mind nor a faculty of the mind, but the resultant of the activities of the mind whatever they may be at any moment of time, and liable to change immediately a thought suggests some change of desire, some inhibitory reason, or new impulse from without.

Hence a good definition may take one of these forms: The reciprocal and joint activities of the mind, at any given moment, create the motives that determine will, which is therefore the resultant of those influences.

Will is the resultant of the activities of all the mental faculties under excitement at any given moment.

**REPORTS OF MEETINGS.**

**BRITISH PHRENOLOGICAL SOCIETY,  
INCORPORATED.**

The Annual "Members' Meeting" took place at 63, Chancery Lane, on Tuesday, March 3rd—the President occupying the chair. The notice convening the meeting was read, after which

THE SECRETARY read the minutes of the previous meeting, which were duly confirmed.

THE SECRETARY apologised that he had unwittingly omitted from the printed list of candidates for the Council the name of the Rev. H. J. Barker of Bletchingly; but he had communicated with that gentleman on the matter, and found that Mr. Barker desired to stand out of the contest this year.

A letter was read from Mr. Coates, who was unable to be present at the meeting.

Mr. Albert Morgan was elected to membership, on the nomination of Mr. G. Cox.

Messrs. W. Cox and Horlock were elected as scrutineers to report upon the ballot-papers.

THE SECRETARY was called upon to read the Report of the Society, of which the following is a summary:—

**REPORT, B.P.S., 1902.**

Your Council, in presenting the report of the year's work, are glad to be able to express their satisfaction at the retrospect. During the year seventy meetings have been held at the office of the Society, in connection with its many spheres of operation.

*General Meetings.*—In March, the Annual Members' Meeting was held, at which the officers for the ensuing year were elected. President, Dr. Withinshaw; Treasurer, Mr. G. Cox; Librarian, Mr. C. Morgan; Secretary, Mr. F. R. Warren; and to the Council, Miss Higgs and Messrs. O'Dell and Padfield—Messrs. Eland and Dutton being re-elected.

In April, the President delivered his inaugural address, on "The Prefrontal Area of the Brain," and the evidence for Phrenology in recent medicine and surgery.

In May, H. C. Donovan, Esq., lectured on "The Brain Side of Games, Sports and Pastimes."

June: R. D. Stocker, Esq., lectured on "Mind and Body."

July: Rev. C. Edmunds, M.A., lectured on "The Uses of Phrenology to Clergymen."

August and September: Vacation.

October: Dr. Hollander lectured on "Further Proofs of Phrenology."

November: Annual Congress.

December: J. Millott Severn, Esq., lectured on "Celebrities I Have Met."

January: Ladies' Evening—sustained by Misses Higgs, Oppenheim, and Ewen, with speeches and delineations of character.

February: G. E. O'Dell, Esq., lectured on "The Phrenological Aspect of Crime."

*Council Meetings.*—Thirteen Council meetings have been held at which the business of the Society has been transacted. Matters of considerable importance have been under consideration, as the National Agency Scheme and the proposed Phrenological Institute.

*Scientific Meetings.*—Thirteen meetings of the Council and Fellows, for the study of subjects of special interest relating to brain development, have been held. The President introduced to the Fellows at these meetings a scheme of measurements which it is hoped will be generally adopted. Six meetings of a similar character have been held for members of the Society, presided over by Drs. Withinshaw and Hollander, and Messrs. Eland, Blackford, Webb, and O'Dell. Subjects of considerable interest were dealt with.

*Congress Committee.*—This committee held several meetings for the arrangement of the details of what has proved to have been the most successful of the series of Congresses the Society has held.

*The Examining Board.*—The Board has finally decided upon the form of the Society's certificates, and arranged for their issue to the members entitled to them.

*Fellows of the Society.*—The following is a full list of the Fellows, with the date of their election:—

**LIST OF FELLOWS**

**OF THE BRITISH PHRENOLOGICAL SOCIETY, INCORPORATED.**

| NAME OF FELLOW.                      | RESIDENCE.              | DATE OF ELECTION. |
|--------------------------------------|-------------------------|-------------------|
| Coates, James ... ..                 | Ardbeg ... ..           | October 17, 1899. |
| Hubert, Alfred ... ..                | London ... ..           | " "               |
| Webb, James ... ..                   | Leyton ... ..           | " "               |
| Cox, George... ..                    | London ... ..           | " "               |
| Smith, Alfred J. ... ..              | London ... ..           | " "               |
| Hollander, B. (Dr.)... ..            | London ... ..           | " "               |
| Allen, John ... ..                   | St. Anne's-on-Sea... .. | " "               |
| Morrell, James I. ... ..             | West Ham... ..          | " "               |
| Proctor, Henry ... ..                | Liverpool ... ..        | " "               |
| Dutton, G. H. J. ... ..              | Skegness ... ..         | " "               |
| Westmoreland, Edward ... ..          | Carlisle ... ..         | " "               |
| Hall, Richard ... ..                 | London ... ..           | " "               |
| Durham, Edmund ... ..                | London ... ..           | " "               |
| Fletcher, R. (Rev.) ... ..           | — ... ..                | " "               |
| Severn, J. Millott ... ..            | Brighton ... ..         | " "               |
| Timson, Thomas ... ..                | Leicester ... ..        | " "               |
| O'Dell, Stackpool E. ... ..          | Richmond ... ..         | " "               |
| Blackford, James P. ... ..           | Kingston ... ..         | " "               |
| Burton, Charles ... ..               | Birmingham ... ..       | " "               |
| Carr, Evelyn V. (Miss) ... ..        | Putney ... ..           | " "               |
| Jenkins, Ed. W. (Rev.) ... ..        | Blackhill ... ..        | " "               |
| Johnson, Gervais ... ..              | Dublin ... ..           | " "               |
| Freeman, George (Rev.) ... ..        | London ... ..           | " "               |
| Angold, T. B. (Rev.) ... ..          | Knighton ... ..         | Nov. 21, "        |
| Withinshaw, C. W. (L.M. Edin.)... .. | London ... ..           | Dec. 19, "        |
| Warren, Frederic R. ... ..           | London ... ..           | Jan. 16, 1900.    |
| Samuel, Dennis E. ... ..             | London ... ..           | Jan. 15, 1901.    |
| Hubert, J. Frank ... ..              | London ... ..           | " "               |
| Wilkinson, F. W. (Rev.) ... ..       | London ... ..           | " "               |
| Wedmore, E. Basil ... ..             | Rugby ... ..            | Oct. 22, "        |
| Gilbey, S. (Rev.) ... ..             | Australia ... ..        | April 15, 1902.   |
| Eland, J. B. ... ..                  | London ... ..           | Oct. 21, "        |
| Moulson, H. (Rev.)... ..             | Leyton ... ..           | " "               |
| Donovan, H. C. ... ..                | London ... ..           | " "               |
| O'Dell, Geelossapuss E. ... ..       | London ... ..           | " "               |

*Annual Congress.*—This Congress took place at Exeter Hall, Strand, on November 10th, and was well attended by members and friends from all parts of the country. The President conducted the meetings through a lengthy programme.

*Brain Dissection.*—Dr. Withinshaw gave a series of demonstrations with dissection of the human brain during February, the entries being up to the maximum limit which space will allow.

*Technical Instruction Classes.*—To assist in increasing the funds of the Society, and at the same time to carry out one of the objects of the Society, classes for instruction in

Phrenology have been conducted by Messrs. Blackford and Geo. Cox. Two terms have been held, and a most successful result attained.

*Affiliate Societies.*—These have made good progress during the year, and report increased memberships and unabated enthusiasm.

*Provincial Council.*—This Council, in April last, held a most successful Congress in Brighton. The meetings were presided over by the Rev. F. W. Wilkinson (Chairman of the Provincial Council) and the President of the Society (Dr. C. W. Withinshaw).

*"The Popular Phrenologist."*—This journal contains reports of the Society's meetings, and is sent free to all members each month. The President and other members of the Society are constant contributors of literary matter for its columns.

*Vice-Presidents.*—At the annual revision by the Council, the Rev. H. Moulson's name was added to the list.

*Office Assistant.*—Owing to the marriage of Miss Day, a vacancy occurred which has been filled by the appointment of Miss Lilian Nightingale to the post.

*Change of Office.*—At the request and the charge of the landlords of the Building, your Council have removed to a larger and more convenient office on the same premises, the present position being better adapted for the various meetings of the Society than the office previously occupied.

*Lectures by Members.*—Several members of the Society have given lectures to other societies in various parts of the country, at which the subject has been well received, and considerable interest manifested.

*"Scientific Phrenology."*—A work with this title has been published during the year by Dr. Hollander, a past-president of the Society.

*Office Expenses.*—Towards these Mr. D. E. Samuel has again generously contributed a cheque for £50; and the Council have to express their great appreciation both of the keen interest in Phrenology and in the Society which this invaluable assistance implies.

*An Appeal for Support.*—The attention of members and those interested in Phrenology is called to the fact that all the work of the Society is purely honorary; and the Council invite just the kind of support given by Mr. Samuel towards the funds. All contributions are devoted absolutely to the work of the Society.

The Report, as read, was unanimously adopted.

THE TREASURER, in reading his statement of accounts, said that the position compared favourably with all previous years. More money had been received and more spent, and more work had been possible. There was an increase of £10 over the previous years on members' subscriptions.

THE PRESIDENT said that the report of the Treasurer was very encouraging. The item £18 received from the Instruction Class was a valuable addition and he was pleased to hear that these classes had also resulted in an increase of membership of the Society.

MR. ELAND moved a vote of thanks to Mr. Samuel for his generous support of the Society. While speaking, he would like to ask what was the increased number of members during the year.

MR. COX stated that the increase was about twenty-five, after making up the vacancies caused by lapses owing to non-payment of subscriptions.

MR. WEBB was pleased to note the effect upon the funds of the classes, and recognized the good they did in the matter of spreading a knowledge of Phrenology. There should be

an increasing work in this direction, the tendency being to prepare for the rearing of the Institute to which reference had been made.

THE LIBRARIAN, in his report, said that the books had been in good demand during the year. New works had been added during the year, the donors being Dr. Hollander, Misses Ewen and Oppenheim, and Messrs. Bellamy, Sarna, Burton, C. Morgan and others. Several books included in the new catalogue are absent from the library, and members are requested to return such as they have had beyond the time allowed for reading.

THE SCRUTINEERS, having prepared their report, handed the same to the President, who announced the result. There were sixty-six voting-papers returned, and the results were:—

|           |                       |
|-----------|-----------------------|
| PRESIDENT | Dr. C. W. Withinshaw. |
| SECRETARY | Mr. F. Warren.        |
| TREASURER | Mr. Geo. Cox.         |
| LIBRARIAN | Mr. J. B. Eland.      |

For the five vacancies on the Council:—

|                     |           |
|---------------------|-----------|
| Mr. C. Morgan       | 24 votes. |
| Mr. E. Gardner      | 20 "      |
| Mr. T. Timson       | 20 "      |
| Mr. S. Sarna        | 19 "      |
| Mr. R. W. Brown     | 18 "      |
| Mr. T. Goulston     | 18 "      |
| Mr. J. Keith Murray | 18 "      |

The last three having tied for the fifth place, a ballot of the members present was held, when Mr. T. Goulston was, by an overwhelming majority, elected to the office.

The names and votes of the unsuccessful candidates are as follows: Mr. W. G. Wheeler, 17; Rev. T. B. Angold, 16; Mr. E. Buck, 15; Mr. E. B. Wedmore, 15; Mrs. Chase, 13; Miss Ling, 13; Miss Poulton, 13; Mrs. Emmerson, 12; Mr. H. P. Dommen, 12; Mr. J. S. Brunning, 10; Miss E. G. Bradley, 10; Miss Mallard, 8; Mr. J. W. Taylor, 5.

MR. GOULSTON moved a vote of thanks to the President for his past year's services, which was seconded by Mr. Morgan and carried with applause.

DR. WITHINSHAW, in reply, said he was thankful to them for their vote; but for the loyal support of the Council during his term of office, and the generosity of the other nominees for the Presidency, he should not again have stood for the post. Their confidence would stimulate him to increased exertions, and his aim would be to do his utmost for the Society and Phrenology.

DR. HOLLANDER moved thanks to the Treasurer and Secretary. These gentlemen always worked hard and unselfishly in their advocacy of Phrenology. If at all times their views were not in harmony with his, yet they were all intent on the good of Phrenology. He was very pleased with the Treasurer's work as financier of the Society, and admired the way the duties were performed. The Secretary devoted much time; and though subject at times to criticism, yet he was devoted to his office, and might he live long to hold it.

MR. G. E. O'DELL, in a few appropriate words, seconded the resolution, which, on being put to the meeting, was carried unanimously.

MR. COX, replying, said he hoped the Society would soon free itself from the support of any who practised any form of quackery. If this were not done, his connection with it must soon cease.

MR. WARREN appreciated their vote. What he did was done to advance Phrenology: he had no other aim.

Thanks were also passed to the retiring Librarian (Mr. C.

Morgan) and to the retiring Council members (Messrs Yeo, Sarna, Wedmore, Dillon and Rev. T. B. Angold).

MR. C. MORGAN replied on behalf of himself and Mr. Sarna.

THE PRESIDENT, in a eulogistic speech, proposed thanks to the Editor of the P.P. for the support to the Society given in that journal, Mr. Severn, as co-proprietor, was also joined in the vote.

MR. BRUNNING seconded in terms of approval, and the vote was carried.

MR. MORGAN suggested that the office hours be altered so that the office be open from one till two to give members the opportunity of calling during the luncheon hour.

THE PRESIDENT said that was entirely a detail matter, and would be dealt with by the Council.

MR. GEO. COX moved that young men from the ages of seventeen to twenty-one be admitted to membership of the Society at half the usual fee, conditionally that they would be ineligible either to vote or to hold office.

THE PRESIDENT thought it would be well to get young men to join the Society, and to interest them in Phrenology.

MR. GOULSTON seconded Mr. Cox's proposal, but did not think it necessary to fix the minimum age limit at seventeen.

MR. WEBB spoke in favour of the resolution.

MR. G. E. O'DELL opposed the resolution, on the ground that such young people would not be desirable members of a scientific society. He suggested a guild for young people, or something of that nature.

It was decided to refer the matter to the Council to adopt rules to cover the text of the resolution.

THE SECRETARY read the syllabus of the lectures for the session, and the meeting concluded.

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#### BRIGHTON PHRENOLOGICAL ASSOCIATION.—

The ordinary meeting of this Association took place on February 25th, Mr. F. W. Sanderson presiding. Mr. Severn delivered an address on "Cautiousness," after which Mr. H. C. Donovan, F.B.P.S., delivered a lecture on "Individuality." The lecturer defined Individuality as the perception of objects in their totality. It was the sense of things, enabling one to see an object and the various details connected with it, in the aggregate. A large development of this organ was to be found in naturalists and scientists, as instanced in Alfred Russel Wallace and Darwin. It gave the desire and ability to observe accurately and examine objects minutely, the rest of the percepts acting in concert. In Dickens it was large, as shewn in his works (the lecturer reading a few lines to illustrate this). The Japanese artists, he said, also had large Individuality. They were object painters, making the object the main feature of a picture, portraying it accurately even to the smallest detail, irrespective of its surroundings. The lack of Individuality was illustrated in the late war in many of our officers, largely owing to lack of the proper training of this faculty. In the education of children its cultivation as a rule was ignored, whereas the whole time should be devoted to developing the percepts; the reflectives would not suffer in consequence. The lecture throughout was scientific, and delivered in a manner to be readily understood by those present. An animated discussion followed, after which both lecturer and chairman were accorded a hearty vote of thanks.

On March 4th, in the unavoidable absence of Councillor Halliwell, the chair was occupied by the Rev. H. Halliwell of South Durham. Mrs. Severn gave a short reading on

"Occupations," after which Mr. Severn was called upon to deliver his announced lecture on "How to Judge of Phrenological and Physiological Adaptation to Pursuits." The lecturer said that the conclusions that he had arrived at regarding the necessary brain development requisite to various occupations was not a matter of conjuring up something in one's mind while sitting in an office, but were deduced from actual examination, observation and comparison. He had examined men while at work—in the university, offices, factories and workrooms: great consideration having been shewn him by employers in his researches, in affording every facility. He explained the development of organs necessary to the philosopher, scientist, clergyman, statesman, artist, actor, literary and business men, mechanics, etc.: the choice of pursuits being largely a question of temperamental adaptability. His remarks were profusely illustrated by diagrams of heads of men successful in various walks of life.—The chairman expressed the pleasure he experienced in listening to the lecture, which had been very interesting and instructive, Votes of thanks were accorded lecturer and chairman.

On March 11th, Mr. F. Stacey (Leyton) lectured on "Man, Monkey, and Lower Animals," J. F. Blacker, Esq., F.E.I.S., occupying the chair. The lecturer illustrated his remarks with some beautifully-drawn diagrams. The development of life, from the single cell *Amaba* to Man, was traced through its various stages with remarkable skill. He pointed out the first trace of special nerve cells for nerve function, and shewed the marvellous adaptation of structure to function in a large variety of species. In reference to the cerebellum as an organ for the co-ordination of movement, he said the frog, though an excellent jumper and swimmer, had a small cerebellum, whereas the sexual instinct was weak, more in proportion to the size of this organ: thus supporting the phrenological theory. His lecture concluded with a consideration of the brain and nervous system in man, as being the highest vertebrate.—The chairman, in expressing his appreciation of the lecture, said that to him the subject of Phrenology was not only one of great interest, but one of immense importance. As a teacher, he desired to know more of the science which can reveal the child-mind, and which can indicate to him the proper method of training for each individual. He would like to see observation reduced to an exact science, and felt sure that Phrenology would be recognized in the twentieth century. He suggested that competent phrenologists should adopt the method of Mr. Webb of Leyton, observing the mental peculiarities and differences in school children, tabulating them, and, carrying their observations and comparisons further still, record the after life of these individuals. Education, he said, did not consist solely in passing the various standards. They (teachers) but laid the basis; it was not its completion. He was convinced that in many school children were the seeds of greatness: there were many embryo Miltons and Newtons, who rarely advanced beyond that stage owing to a lack of knowledge of their powers and the facility for developing them. Questions were asked and replied to, and hearty votes of thanks were accorded to both lecturer and chairman.

On March 18th, the meeting was presided over by Mr. J. Freemantle. Mrs. Severn read a paper on "Does the Head Alter in Shape?" giving several confirmatory cases, one remarkable instance shewing development by training and exercise from the business to the literary type. This was followed by a lecture from the President on "Character

Building; Human Possibilities and Limitations." The lecturer said that character building should commence with good pre-natal conditions; and the first condition in infant life should be physical training, after which the mental and moral should be attended to. If systematic intellectual training were deferred until the age of eight years, the previous time being entirely devoted to the cultivation of the physical powers, much good would result. Limitations were imposed in that we could not choose our own parentage and environment. Heredity was an important factor in limiting possibilities of the development of faculties, as instanced in the transmission of alcoholic and insanity taints. —The chairman, who is an educationist, stated that the science which could point out readily the mental adaptability of scholars for special subjects was one of immense utility to teachers, and which he intended to study more. Our present educational system was in need of reform. When the inspector came, he apparently considered all equally blessed with the same faculties. He also urged the necessity of classification of scholars according to their mental endowments, and specialisation of subjects. He thought that the lecture should be printed and circulated largely among teachers. It would be capable of doing much good

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**LEYTON PHRENOLOGICAL SOCIETY.**—The *Conversazione* of this Society was held on February 27th at the Grange Park Lecture Hall, when a large and influential company assembled, including the Rev. H. Moulson, who presided; Rev. J. Lindley; E. H. Kerwin, Esq.; E. R. Alexander, Esq., E.C.C.; Dr. Butler-Hogan; Dr. Findlay; Messrs. D. R. Duncan, J. Webb, F. C. Stacey, etc.

An admirable programme of music and elocution was presented, to which Messrs. Fred Quartly, Sydney Eastman, Fred Wait; Misses Handson, Devon, Lilian Clark, Ethel Webb, Black, and Mrs. Iseard all ably contributed.

The phrenological delineations were as usual very successful and, on this occasion, very interesting, as the subjects were well-known to the audience. Mr. D. R. Duncan was the first. His character was eloquently described, and in great detail, by Mr. D. T. Elliott, and the description was followed with much attention. Mr. Duncan, in giving his opinion of the delineation, said he could not say anything about the very complimentary remarks made by Mr. Elliott, but on the question on which he could speak—his domestic and business qualities—he was quite sure the delineation was correct to a remarkable degree.

The Rev. Joshua Lindley was the second subject, and was equally well described. After he had given his testimony to its accuracy, Mr. E. R. Alexander rose to say that he, like many others present, knew Mr. Lindley very well, and he shewed, by many illustrations of his experience with him, how very accurate the delineation had been.

The President said he considered the delineation of Mr. Duncan a very correct one. A successful and interesting evening was the verdict of all present.

On the 13th, Mr. J. Webb lectured on "Will." The chair was taken by the President, Rev. H. Moulson, and there was a fair attendance of members. At the conclusion of the lecture there was an interesting discussion; and a vote of thanks to Mr. Webb concluded an interesting meeting.

**IPSWICH.**—On Wednesday, March 18th, the Rev. F. W. Wilkinson, F.B.P.S., gave a lecture on Phrenology to a very appreciative audience. The subject was, "The Faculties or

Organs Necessary for Success." The hearers were evidently deeply interested, and listened to a lecture of an hour and a half's duration. The subject was presented in a lucid and interesting manner. Questions were asked at the close, and the lecturer replied. Councillor W. Pipe presided. Votes of thanks were accorded to the chairman and lecturer, and the wish was expressed that the lecturer would soon favour them with another lecture on Phrenology.

**WANDSWORTH.**—The East Hill Mutual Improvement Society (Baptist Church) were favoured recently with a lecture by Mr. George Cox, F.B.P.S. A large audience assembled, and the frequent applause indicated keen appreciation of both the lecturer and his subject. Mr. Cox gave a brief description of the divisions of the brain, and shewed its perfect adaptation to the skull, the shape of which was determined by the brain's development. It was absurd for scientists to weigh brains to discover if they bore any relation to the intellectuality of their possessors during life. The fact was, the frontal lobe alone was concerned with purely intellectual pursuits, and not the whole brain, hence the frontal lobes alone should be taken into account in forming a judgment; for while this lobe may be extremely large and well convoluted, the brain as a whole may be small, as in the case of Gambetta.

Dr. Ferrier was quoted to shew that certain parts of the brain were always under given points in the skull, which points could be determined on the living head with perfect accuracy.

The lecturer here gave some blackboard illustrations shewing how the main fissures and convolutions could be so discovered. An interesting demonstration of the comparative uniformity of skull thickness was afforded by turning down the light, and placing a lighted taper inside a human skull. The sutures and centres of ossification were distinctly seen.

At the conclusion of the lecture, three well known gentlemen were phrenologically examined, and their leading traits quickly disclosed by Mr. Cox, who, however, said he did not advocate public delineations, but had yielded that evening to the wishes of friends. A cordial vote of thanks to the lecturer closed an enjoyable evening.

**NOMANSLAND, LYNDHURST.**—Mr. R. W. Brown has been delivering a series of lectures in this district to large audiences on the various phases of Phrenology. The lecturer asserted that the privilege of reading others could be enjoyed by everybody who cared to trouble to acquaint themselves with the necessary rules and knowledge. If we only applied phrenological insight to ourselves and others we should be startled at the results. Thousands were now enjoying prosperity and happiness, through taking phrenological advice, who otherwise would probably have been numbered among life's failures. The lectures were well appreciated.

**LOUTH (LINCS).**—At the weekly meeting of the Local Lodge of Good Templars on Monday, March 2nd, a very interesting lecture on Phrenology was given by Brother Paling, D.G.C.T.

The lecturer stated that Phrenology was one of the greatest sciences yet discovered, and as an art was of the greatest utility, as in practice it affected the physical, mental, and moral natures of man, and taught the highest morals outside the Bible. The lecturer gave ample proofs of its truthfulness and utility.

At the close of the lecture two "sisters" and two "brothers" were nominated by the meeting for public

delineation. The subjects acknowledged the readings as being very correct.

The lecturer was accorded a hearty vote of thanks for his instructive and interesting lecture, the proposer stating that Mr. Paling's remarks carried considerable weight with them, as they all knew he had made Phrenology a close study for a considerable number of years.

### Planting Phrenology in Sweden.

For some six months, Mr. W. E. Youngquist, F.A.I.P., an American born of Swedish parents, has been to the land of his ancestors with a mission. He has determined, if possible, to gain a foothold for Phrenology in that country; and right well has he commenced his great work. He has examined many heads, and delivered some 35 lectures upon Phrenology, and, as a result, has succeeded in establishing a society called "The Phrenological Scholars' Federation, Pioneer Branch, No. 1." The press was at first hostile to the subject, but has now quieted down. The gatherings have been great, at some of the meetings persons not being able to secure admission. To make provision for larger audiences the Royal Academy of Science, Stockholm, has been engaged for a series of meetings. The first night there was February 1st, and a good meeting resulted, notwithstanding that each seat had to be paid for.

Mr. Youngquist has started teaching the subject, and has three classes weekly.

Though Mr. Youngquist is not known to us personally, yet we wish him every success in his effort. The difference of language makes it difficult for us to assist him in the pages of the P.P., though there may be one or more of the members of his Society who may be able to translate our articles to their fellow-members. We wish him to communicate the fact to his early converts there, that English phrenologists extend their sympathy, and bid them be of good courage; for "Truth is mighty and must prevail."

### SCIENTIFIC PHRENOLOGY.

To the Editor of the POPULAR PHRENOLOGIST.

STR,—As one familiar with all of Dr. Hollander's phrenological writings, and one proud of his labours in that field, I read his letter in the P.P. for February with interest, but also with sincere regret. I regret the unnecessary bellicose tone of the letter, and I consider Dr. Hollander's references to the conductors of the British Phrenological Society as unfair, ungenerous, and in bad taste.

Dr. Hollander has indeed honoured Phrenology and phrenologists by his advocacy and valuable labours in that cause; but (judged at this distance) it seems to me that British phrenologists have also honoured Dr. Hollander, and I should say that honours are about even. *Noblesse oblige.*

As to Dr. Hollander's claim to be considered the foremost champion of Gall's theories, this may be so, but such self-acclamation and laudation are hardly in good taste. Speaking for myself, I believe that Dr. Möbius of Leipsic, Germany, the accomplished editor of *Schmid's Jahrbücher für die gesammte Medizin*, and a neurologist, psychologist and philosopher of established reputation, has in his series

of leading articles of his journal, as well as in his books, *Über die Anlage zur Mathematik* and *Ueber Kunst und Künstler*, done fully as much to "rehabilitate Gall" as Dr. Bernard Hollander.

As to the centre for Hunger and Thirst, Dr. Hollander can hardly claim in seriousness that he and Stephen Paget discovered that centre; at the very most, all that these workers can justly claim is, that they have demonstrated and corroborated by clinical observation the correctness of the localization of that centre, discovered by Drs. Otto and Hoppe and W. Crook almost simultaneously two to three generations ago.

This much in criticism of Dr. Hollander.

As to Dr. Hollander's last book, *Scientific Phrenology*, I do not understand Dr. Hollander as repudiating any of the special centres discovered by Dr. Gall and his immediate followers—wisely or unwisely, who can say, he ignores individual centres, for the greater part; the book strikes me (and this was probably the author's sole intention) as simply a scientific exposition of regional Phrenology. Segmental Phrenology, as I understand it, is neither more nor less.

As such, it is, as far as I know, as good a work as we have. That *Scientific Phrenology* and its predecessor *Mental Functions of the Brain*, will meet with much favour on the part of brain physiologists is at least doubtful. Such versions of Dr. Hollander's first work as I have noted in American medical journals hardly warrant any enthusiasm. The average brain physiologist or psychologist of to-day is no more ready for segmental or regional Phrenology than these same authorities (?) of a generation or two ago were ready for Combe's system. But this is not Dr. Hollander's fault. To me, this matter of recognition on the part of "the mighty" is a matter of secondary importance. If our claims are sound, so much the worse for the other side. The truth will keep, never fear. We have waited quite a long time for recognition; but, if necessary, we can wait longer.

We ought, however, to find no fault with Dr. Hollander for criticising orthodox Phrenology and phrenologists, even though we take exception to his method and his language.

The trouble with phrenologists is that they have never taken kindly to adverse criticism, no matter how well meant; this feeling had much to do with the disruption of the phrenological societies of the earlier days.

Phrenological literature certainly contains some rubbish, for which we are all more or less responsible until we reject it; this applies both to the scientific aspect of Phrenology, as well as to its application as an art of determining character, aptitudes, etc.

Take one practical application of Phrenology. I refer to its application as an aid in the choice of pursuits, which is in a state far from satisfactory. It seems to me that the British Phrenological Society could not spend time and energy for a worthier purpose than to issue a work under its auspices dealing with the scientific aspect of Phrenology, as well as its application as an art of determining character, aptitudes, etc. Surely, as long as men of the calibre of Mr. Webb are connected with the B.P.S., the cause is not altogether hopeless—Yours truly,

JOSEPH A. DENKINGER, M.D.

Jamaica Plain, Massachusetts, U.S.A.

Hugh Bert: "A man must have a head to do business with me."

Joubert: "Indeed. What is your business?"

Hugh Bert: "I'm a phrenologist."

### Notices of Publications.

**HYPNOTISM AND THE DOCTORS.** *London: L. N. Fowler and Co.* Price 12s. 6d. net.—The author in this, the second of the series of books upon the same subject, still deals with the history of a fascinating study bringing it down from the time of Mesmer to the rise of modern Hypnotism. The various phases of hypnotic phenomena known as Braidism, Statuolism, Pathetism and Electrical Psychology are fully considered by the author, who devotes a chapter to each of these. He reasons that to have a perfect knowledge of the subject, students should be thoroughly acquainted with all the systems and the theories of those responsible for them.

This volume contains some most interesting facts, which appear to one almost incredible were they not capable of verification by experimenters. The author recounts how Lafontaine, a noted magnetiser, succeeded in influencing inanimate objects by his passes, making a suspended bar of copper turn in any desired direction. He also, on one occasion, magnetised one of the lions at the Zoo, repeating the same experiment in other English cities. It would be unfair to the author to give quotations from his book, but every interested person should possess a copy. As far as I am aware, no other work contains so vast a fund of information on the history and practice of Hypnotism and its treatment by the medical profession.

The work is excellently printed on good paper and well bound. It is eminently a book for the library of the student of human nature.

**HERBAL REMEDIES FOR DISEASES.** *Blackpool: The Ellis Family.* Price 6d.—Is a collection of recipes which are stated to be useful for certain complaints capable of being treated at home. The alphabetical arrangement followed is useful for ready reference.

**EVIL AND THE DEVIL.** *Birmingham: C. Burton, County Chambers.* Price 6d.—This is the fifth of a series of pamphlets by Mr. Burton dealing with various phases of human nature and human thought. The author seems to tilt against many generally accepted doctrines in religious theories, and seeks to substitute for them an exposition of the fundamentals of good and evil deduced from Phrenology. Opportunity is taken to say a good word for such subjects as palmistry, astrology, magic, etc., etc. As a quaint illustration of the overwork of a large upper front brain the pamphlet is unique.

**DYSPEPSIA.** *London: L. N. Fowler and Co.* Price, paper 1s., cloth 1s. 6d.—This is a revised edition of a work issued by Mr. Taylor of Morecambe, some years since, and is chiefly a collection of tables of analyses of various foods and their effects upon the human system, interspersed with good advice as to the care of the health and the prevention of disease. The evils of drinking alcoholic liquors, of smoking, tight-lacing, etc., are dwelt upon; and the vaccination controversy is not ignored. Mr. Taylor is evidently no friend of Dr. Jenner, and in this I must claim sympathy with him.

**HUMAN NATURE** for March keeps up the reputation of a fully-matured magazine, with the buoyancy of youth yet unquenched. Its editor is keenly alive to the necessity for brightness and brevity, as well as solid matter for stronger digestions. "Peeking into the Morrow," by C. P. Holt, is an excellent corrective for the would-be prognosticators, whether astrologers, palmists, clairvoyants, or other pretenders to the prophetic. "Magnetic Apparatus of the Mind," by V. G. Lundquist, is an attractive article; and Mr. Haddock's clever protest against statements of a Dr.

Alex Hill, made in the course of a lecture upon the brain, is worthy the attention of the reader. The number has other mental pabulum of a high order, and should be in the hands of every British phrenologist.

THE PHRENOLOGICAL JOURNAL still contains its distinctive features, including its many excellent portraits illustrative of the articles. Miss Fowler is as delightful as ever in her character delineations: and the host of talent which is at the disposal of the editorial staff is well drawn upon and effectively used in the issue before me. Surely all who value Phrenology should endeavour to "spread the light," and in no better way can this be done than by recommending this journal to their friends.

**HUMAN CULTURE** is a glorified evolution from *Human Faculty*. Under its new title its general appearance is somewhat improved; whilst, judging by the only number that has reached me (February), its illustrations and letterpress are decidedly advanced, though the previous production was in every way excellent. The editor, however, has lost none of his piquancy and spiciness, and the articles and paragraphs are as striking and pungent as of old.

**MIND** still keeps its place as a leading exponent of new thought, dealing with life on its purely psychological side. Articles on "A Conception of God," "The Ideal as a Dynamic Force," "The Attainment of Freedom," are all excellent, and a number of other features all go to make up an attractive and readable magazine, and one which the lover of the spiritualistic and occult should delight in.

**SUGGESTION** may be described as an anti-occult journal. Its constant exposures of frauds and scientific explanations of presumed occult facts would give it this title; but, at the same time, the editor is willing to listen to any evidence capable of substantiating the truth of occult phenomena. The magazine contains many features of merit, and its articles are not only readable, but convincing.



### Character-Reading by External Signs.

This was the title of a lecture by Professor Karl Pearson at the Royal Institution on March 13th. The questions arising from the colour of the hair and the eyes and their relation to temperament were wittily dealt with. Black-haired people, it was understood, were healthier, if more sullen, than their fairer fellows; but beware of the fair one, man or woman! That is to say, he or she is quick-tempered, although slightly more conscientious than the darker ones.

Eyes? Eyes, the old proverb seems to hold good: "Blue eyes, love; black eyes, beauty; but the grey know the realm of duty."

This is all very amusing to the phrenologist, but his turn is coming. Scientists are still groping for the truth.



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## FORTHCOMING MEETINGS.

LONDON.—BRITISH PHRENOLOGICAL SOCIETY, 63, Chancery Lane, W.C.—Tuesdays, at 7.45 p.m. FREE.

April 7th.—Presidential Address by Dr. Withinshaw. Subject: "The Science of Phrenology; Its corroboration by the anatomy and development of the Brain."

May 5th.—"A Phrenological Criticism of the present methods of selecting candidates for the Civil Service and the Army," by H. C. Donovan, Esq., F.B.P.S.

FOWLER PHRENOLOGICAL INSTITUTE, 4 and 5, Imperial Buildings, Ludgate Circus, E.C.—Wednesdays, at 7.30. FREE.

April 8th.—Lecture by J. B. Eland, Esq., F.B.P.S.

„ 22nd.—Lecture by D. T. Elliott, Esq., F.F.P.I.

BIRMINGHAM.—BIRMINGHAM PHRENOLOGICAL SOCIETY, Ebenezer Schools, Steelhouse Lane. Every Tuesday, at 8 p.m.

MIDLAND PHRENOLOGICAL SOCIETY, Birmingham Coffee House, Snow Hill.—Wednesdays, at 8 p.m.

April 1st.—Study of the Faculties.

„ 8th.—Reading, by Mr. Allport.

„ 15th.—Lecture by C. Burton, Esq.

„ 22nd.—Questions and Answers.

„ 29th.—"Phrenology." For and Against by Miss Clark and Miss Mason.

BRIGHTON.—BRIGHTON AND HOVE PHRENOLOGICAL ASSOCIATION, Y.M.C.A. Lecture Room, Old Steine, Brighton.—Alternate Wednesdays until end of April, at 8 p.m. FREE.

April 1st.—"Asylum Experiences: Remedial Treatment of Idiots and the Insane," by Mr. J. Millott Severn.

April 8th.—A Popular Phrenological Evening (with demonstrations), by George Cox, Esq., F.B.P.S.

April 22nd.—Social Evening, refreshments, etc.

BRISTOL.—BRISTOL AND WEST OF ENGLAND PHRENOLOGICAL SOCIETY, Lecture Hall, Y.M.C.A., St. James Square. FREE to Public Lectures. Members' Meetings alternate Wednesdays.

April 1st.—"Artists, Inventors, Composers," by B. Short, Esq.

LEICESTER.—LEICESTER PHRENOLOGICAL SOCIETY, Phrenological Institute, Museum Square, New Walk. Meetings every Thursday at 8 p.m.

LEYTON.—LEYTON PHRENOLOGICAL SOCIETY, Congregational Lecture Hall, Grange Park Road. Fridays at 8 p.m. Admission FREE.

April 24th.—"Limitations v. Possibilities," by Miss E. Higgs, F.F.P.I.

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VOL. VIII. No. 89.

MAY, 1903.

ONE PENNY.

## THE POPULAR PHRENOLOGIST.

MAY, 1903.

### NOTICES.

Wholesale Publishers: L. N. FOWLER & Co., Imperial Arcade, Ludgate Circus, London, E.C.

The scale of charges for advertisements may be obtained of the Honorary Manager of Advertisement Department, Mr. J. MILLOTT SEVERN, 68, WEST STREET, BRIGHTON, to whom all accounts for Advertisements must be paid.

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All matter for the Literary Columns must be sent to the EDITOR, "POPULAR PHRENOLOGIST," c/o British Phrenological Society, 63, Chancery Lane, London, W.C.

Correspondents are particularly requested to note that the different departments are separate, and will save delay by writing to each only on its own business.

### EDITORIAL EFFERVESCENCE.

I have to congratulate Dr. C. W. Withinshaw on his selection for the second time to fill the important post of President of the Incorporated British Phrenological Society; and I equally congratulate the Society upon having secured the Doctor's services. The President needs to be a man of energy, persistence and enthusiasm. In Dr. Withinshaw we have these characteristics well manifested. His undoubted love for Phrenology and his self-sacrificing labour for the Society are so apparent as to call forth the gratitude of those whose desire is the ultimate triumph of Phrenology in the domains where its beneficent influence is most needed.

\* \*

I have pleasure in reproducing in this issue of the P.P. a full and verbatim report of Dr. Withinshaw's address at the last meeting of the Society; and I trust that the friends of Phrenology will see to it that this issue be circulated far and wide, especially among scientific and educated opponents of Phrenology, so that the facts, simple in themselves, and dealt with in a manner free from abstruse technicalities, may be brought home to them. Avowed opponents are, I know, hard to convince; but every piece of evidence must have an effect, and help to break down the barriers of ignorance and prejudice.

\* \*

During the coming month the item of most importance to provincial phrenologists is the Congress which is to be held at Leicester on May 14th. There will be the usual features. Resolutions bearing upon the propagation and advocacy of Phrenology in the provinces and other matters of import-

ance will be submitted and discussed at the afternoon session. A tea for visitors and others will be provided at a nominal charge; and a great public meeting in the evening will wind up a busy and eventful day. It is to be hoped that all phrenologists everywhere will endeavour to visit Leicester on Thursday, May 14th.

\* \*

There is ample room in London for a large number of local phrenological societies, and it is time our friends were up and stirring in this direction. It is gratifying, however, to know that some are facing the duty, and one locality has recently supplied the want I have indicated. Mr. J. S. Brunning, Mr. Horlock and other friends have succeeded in establishing at Beckenham what I hope will prove a powerful agency for the advocacy of Phrenology. May the Beckenham and District Phrenological Society have a long and successful career.

\* \*

The Leyton Society and Phrenology are both having a splendid testimonial in the local press. A gentleman (Mr. W. Gordon) was invited to one of the Society's meetings, and volunteers for public delineations being invited, he went forward and submitted to the ordeal. Mr. Stanley and Mr. Webb, each in the absence of the other, examined the head of the gentleman, with, of course, the usual result—surprise on the part of the subject. This gentleman recounts his experiences and convictions in letters to the local newspapers, and urges in no limited phrases the universal application of Phrenology in the training and placing of the young, considering that it alone gives the solution of the riddle, "What are we to do with our boys and girls?"

\* \*

The summer is approaching, when the usual number of meetings will be considerably curtailed, though there should be no slackening of effort by the various committees. At least one means of propaganda is open: the press continues its output day by day, and there is every reason to suppose that well-written letters or articles would be acceptable to the majority of editors, and almost of necessity to their readers also. Let the members of the Literary Union be awake to their opportunities, and provide the necessary material for use in this direction. Phrenologists who would like to share in this work should write signifying their desire to the Hon. Secretary, B.P.S., 63, Chancery Lane, W.C.

\* \*

A letter by the Librarian, B.P.S., in this issue calls attention to one of the privileges of membership of the Society, and I would urge all to read it. There is also a note for the members in it; and I trust that the request contained will be complied with, that the task of the Librarian may be rendered an easy one.

## JOTTINGS FROM MY NOTE BOOK.

BY OUR CANDID CRITIC.

What enterprising people our American cousins are. Their audacity is amazing. Englishmen are usually credited with a fair quantity of that commodity known as "cheek," but they pale into insignificance when compared with our American cousins. Think of their colossal buildings, railways, businesses, tall stories, etc. They seem, as Mr. Stead has so ably pointed out, to be Americanizing the world.

\* \*

And their energy and audacity are by no means confined to manufacturing pursuits and commerce. The professions are full of men and women who do not fail to manifest that push and enterprise which is characteristic of their humbler sisters and brothers. Think of the Doctors of Divinity, Doctors of Science, lady and gentlemen lawyers, Professors of Phrenology, etc. Their name is legion, and their enterprise prodigious. Some of these "professors" are really clever and original, others seem to us to claim too much. Amongst the former may safely be classed L. A. Vaught, of Chicago.

\* \*

Our attention was first drawn to this gentleman's work a year or two ago, when he kindly forwarded us a copy of his journal called *Human Faculty*. At first, we were inclined to think that it was overdone—the illustrations alarmed us. But on opening the paper and carefully reading the same, we were not long in discovering signs of marked ability and some originality. While recognizing the fact that some of the illustrations were, to say the least of it, eccentric, we discovered other features of interest and general utility. The philosophy was, on the whole, sound, the talk practical, and the poetry healthy. A great deal of this has now been embodied in a book entitled "Vaught's Character Reader," a copy of which can be obtained from the publishers of this journal for five shillings, post free. It may be said to illustrate forcibly the remarks made as to American enterprise, for it would be (to the scientifically trained English mind) considered audacious.

\* \*

Nevertheless, the book contains much common sense, much sound advice, and much excellent philosophy. And it seems to the writer that, in considering the practical value of any work, we should always be willing to sift the chaff from the wheat, and take the good that is in it and be thankful. We propose, in our notes this month, giving our readers a few extracts.

\* \*

Mr. Vaught commences well. After assigning a high place to the faculty of Conscientiousness, he says, "It is high time to be definite." "It is time to be definite in education, it is time to be definite in the study of man, it is time to be definite in talking, writing, or preaching about human questions—high time. To be definite is to understand the elements of human nature." Why, certainly. And the best way to understand human nature is to go through a course of training in Phrenology.

\* \*

Mr. Vaught has not attempted a systematic classification of faculties with their meanings and definitions. He has

taken popular vices or virtues, and given the elements which he considers are characteristic of persons manifesting the same.

Take for example his definition of stubbornness. It is popularly supposed that this is due to excessive Firmness; but Mr. Vaught says, "The chief element of stubbornness is Combativeness. It is this element that resists. Firmness has persistence in it, but not resistance. Combativeness and Firmness give persistent resistance." This is excellent.

\* \*

"*Borrowing Trouble*," and "*Fear*." This Mr. Vaught describes as follows: "There are two elements of fear in the human mind, 'fear of danger and fear of criticism.' These come from Cautiousness and Approbativeness respectively. No other part of the mind can feel any fear whatever. They are the only two faculties concerned in borrowing trouble. To understand why one borrows trouble is to understand the nature of these two mental elements."

\* \*

"*Susceptibility to Insanity*." "The mind elements that give one susceptibility to insanity are Spirituality, Cautiousness, Veneration, Approbativeness, Conscientiousness, Parental Love, Friendship, Conjugal Love, Ideality, and Constructiveness." Mr. Vaught then describes the kinds of insanity: "Spirituality is the centre of susceptibility to delusions, and, in connection with Veneration, of religious insanity; Cautiousness is the centre of fear of danger, and, in union with Approbativeness, of despondency and melancholia; Constructiveness is the centre of Invention, and when too strong in one he is liable to have 'wheels in his head.'" These, says Mr. Vaught, have caused the largest number of insane cases. He further says, "The inherent preventives of insanity are the faculties of Human Nature, Causality, Self-Esteem, Firmness, Hope, and Mirthfulness." This is correct, as far as it goes; but most English phrenologists would, we venture to think, add "Self-Esteem" as a cause of insanity. Most insane persons refer to the Ego, and "Pride" usually precedes mental derangement.

\* \*

The definition of "Conservatism" is good. "The mental elements that make Conservatism are Cautiousness, Approbativeness, Veneration, Acquisitiveness, Vitativeness, and Secretiveness. Find these prominent in the head of anyone, and you will find an actual, living, certain Conservative."

\* \*

On the contrary, the writer says, "To be a Radical is to have a prominent degree of Combativeness, Destructiveness, Self-Esteem, Approbativeness, and Firmness. These will give a positive tendency toward Radicalism of some kind."

\* \*

"The domineering disposition" will probably interest some of our lady readers. I say some advisedly, the critic's wife being about. "The disposition to domineer springs from the faculties of Approbativeness and Self-Esteem: the former slightly stronger than the latter. Add to these two strong Combativeness, Firmness, and Destructiveness, and you have the constituents of the domineering disposition."

\* \*

There is much more that is interesting in the book, which is well worth reading. If the illustrations are somewhat overdone, there are practical instruction and sensible sug-

gestions which he who buys may read, and get value for his money.

\* \*

We deeply regret to see announced in the April P.P. the death and burial of that well-known phrenologist, R. B. D. Wells. The deceased was one of the best known travelling phrenologists, and despite his eccentricities of manner, special lectures, and other objectionable features of his work, was highly esteemed by thousands who from time to time went to hear him. He was one of the most hardworking and painstaking of phrenologists, and his hygienic work more especially has been of great value to many who attended his lectures and to those who stayed at his large Hydro. at Scarborough. Although very enterprising, and apt at times to dwell too much on the value of material success, he was not in any sense a selfish man. He always charged other phrenologists a reasonable figure for his books, and did many acts of kindness towards his poorer brethren. At one time he used frequently to attend the Annual Congress of the B.P.S.; but his cheery countenance, vivacious manner, sparkling energy, and rousing speeches will be seen and heard no more. "Peace be to his ashes."

### THE TRAINING OF CHILDREN.—XIII.

BY ESTHER HIGGS, F.F.P.I.

#### A CHAT WITH MOTHERS ABOUT THEIR GIRLS.

Perhaps it may appear to many that it is superfluous in this enlightened age to refer to some of those old-fashioned distinctions between girls and boys current in the days of ignorance, and which, under a healthier outlook, are fast dying out. But superstition, sanctioned by custom, dies hard; so that it is still necessary to remind one another of the ideals of true development towards which, though falteringly, we tend.

Now, with regard to girls, what is especially necessary in the way of training? The usual ideas implied in orthodox methods are that girls must be taught to be "little ladies"; thus gentleness, politeness, care of the clothes and so on are made prominent items in the girl's bringing-up, especially when she comes to the curriculum of the schoolroom. But, considering that gentleness, politeness, and care for appearance are all natural feminine characteristics, would it not be wiser to instil some other virtues, laying special emphasis upon, say, those of courage, independence, self-confidence, and rugged health? The cultivation of these qualities would surely bring about a more perfect form of womanhood than the other system, which only seeks

#### TO INTENSIFY NATURAL CHARACTERISTICS.

In setting about any particular work, it is always well to have a clearly-defined plan by which to guide one's efforts; and this work of child-training is no exception to the rule. So that the matter resolves itself into the question, "What do you want your little girl to become?"; or, in other words, "What is your ideal of womanhood?" Mothers should look at this question frankly, for the answer to it will help them wonderfully in their task, and throw new light upon many of the problems on the way.

Some people seem to think that girls need only to be

amiable, to look pretty, and to have some "accomplishment"; but there are other and more serious duties in life than being amiable and looking pretty, and these dolls of the drawing-room are but poor stunted creatures, deformed in body and dwarfed in mind, their natural talents for the most part frittered away in meaningless trivialities, and their misguided susceptibilities open not to the needs of others, but to the imaginary misfortunes of the hero or heroine of the latest play or novel; they will cry over fiction, but are callous and indifferent to the tragedy of the slums and hovels within a stone's throw of their home.

No, it cannot be that this is the ideal you have in view for your little daughter. Is it then that she shall make a brilliant marriage, or simply get what is called

"COMFORTABLY SETTLED IN LIFE"?

But are you sure that provision for her physical wants is all that is necessary?

I think it is not so much that mothers set out with unworthy aims for their children as that their ideas on the subject are hazy and devoid of imagination, and they are too content to follow custom and jog along in beaten tracks; so that the girls grow up without incentive, hedged in with numerous petty conventionalities, which might have been devised on purpose to turn out a first-class specimen of the type "nonentity." No wonder that Society gets so wearied that the introduction of ping-pong is hailed with delight as a welcome relief to the prevailing monotony.

For originality is tabooed by orthodox custom, earnestness is deemed eccentricity, and the absence of a great ideal or aim leaves the powers, which would have been gathered up and bent towards it, lying dormant, lax, or frittered away, as the case may be.

Therefore, I say again, have an ideal for your daughter, not of a rigid exclusive kind, but expansive, elevated, and one of which you will not be ashamed in your best moments.

YOUR GIRL WILL BECOME A WOMAN,

and although the monarchs of the earth are praying for sons to succeed them, yet the fact remains that it has fallen to the lot of a woman to fill the throne of the greatest empire the world has known and to be one of the most beloved and respected of sovereigns.

Victoria, Queen of Great Britain and Empress of India, woman and mother though she was, filled worthily her high office, and shewed a mind capable of entering intelligently into every department of her varied and important work.

Grace Darling, Florence Nightingale, and many another brave woman who has acted right nobly are but representative of their sex shewing what is possible to womanhood. And when the long night of ignorance and prejudice is over, and one half of the human family has ceased to place barriers in the path of the other half, then it will be seen of what stuff a woman is made, and a great increase in the rate of human progress may be expected.

(To be continued.)

*All the Difference.*—He: "I am rather in favour of the English than the American mode of spelling."

She: "Yes?"

He: "Yes, indeed! Take 'parlour,' for instance. Having 'u' in it makes all the difference in the world."

## LESSONS IN PHRENOLOGY.—LXXXIX.

BY JAMES WEBB, F.B.P.S.

## PHRENOLOGY AND EDUCATION.

*(Continued).*

In opposition to what was demonstrated in the last lesson, it is asserted, with ample evidence, that philosophers have universally agreed that men's consciousness has taught them that they possess, as part of their mental furniture, an entity, "a faculty of the soul," or special attribute of the mind, named Will. Yet the only proof that is adduced in support of this argument is that men feel they are conscious that they possess such a faculty.

The opponent of the doctrine of the earth's rotation feels that the earth is stationary: therefore it is fixed and immovable. He sees the sun rise in the east and set in the west; therefore he *knows* the earth does not revolve from west to east. The intelligent "man in the street" is conscious that he wills to do a thing, or not to do a thing, as he has agreed to do it or not to do it, irrespective of the varying impulses or inhibitions that provoke or solicit, that warn or advise him to do otherwise.

But the truth is we are most likely to go astray when we conclude that we may safely believe a thing because our "consciousness" knows it. That consciousness may be influenced by numerous and multiplied occurrences resulting from our environment and natural dispositions. Some powerful motive, or two or more powerful motives, auxiliary to or conflicting with each other, may press a person in a certain direction, and has he no power to choose? Can he not reason? Can he not decide? He can. But, on the other hand, will his power to choose be influenced by those circumstances? Can he rely on his reason? Will his decision be in accordance with his environment, with his natural disposition, and also with his reason and conscience, with each and all?

If this be so, how is it that we have so many so-called criminals? Why are they criminals? and why are they so different from each other in their criminality? How is it that some men assault their neighbours, while others would be averse to doing so, but would commit some other anti-social act equally blamable? Have they some faculty of the mind uninfluenced by the development of other faculties, or have they some special mental entity, something able to determine how it will act whatever be the arguments and preferences for, or the whisperings, the enticements or the clamours of, the more active faculties?

No: Will, as was said in the last lesson, is a resultant, an effect—the effect of previous mental conditions; and it is rather as an effect than a cause of the phenomena that may follow from it that the teacher must bear in mind in training his pupil to will as he would have him will. He must bear in mind that Will has no power over motives nor over the character of those motives.

Hence what the teacher ought to be concerned about is not the instruction, the discipline, the education of the Will as they are so often taught to do, but to properly cultivate the mental faculties according to their individual requirements—to train up his pupils in the ways they *should* go. Yes, the writer of this article ventures to assert that if so trained no child will ever depart from it. But there must be

no mistake on this important question: the child can only "go" the way he is trained. That training must be both right in quality and sufficient in quantity.

In order to illustrate this point, I will relate an incident that occurred some years ago at a bazaar at Christ Church. A lady brought a boy to me for examination. I said: "The mother of this boy must spend no time reading for her own pleasure; she must do no house-work; she must never leave him for a moment without providing proper supervision for him. She must spend the whole of her time teaching him to be kind to others. His studies and his recreation must all be subservient to this education of Benevolence and Destructiveness, and when this has been done he will be more sympathetic and far less cruel than he is at present; but even then he will not, in my judgment, be either kind or gentle: his illnature and passionate disposition must be a constant care." After the mother and boy had left, the Vicar said to me: "Mr. Webb, if you knew the cruelties that that boy perpetrates daily, your hair would stand on end." I have heard nothing of the boy since, but it would be interesting to know what training he has had and its results.

Now that was an exceptional case; yet as no two cases are alike, all are exceptional. For this reason the phrenologist is constantly advising *special* or *individual* training. The conceited boy must be trained to "lowliness," the humble boy to self-respect, the selfish boy to generosity, the thriftless boy to economy and foresight. These are but a few examples of what individual children may require. These requirements are as varied as the dispositions of the children are varied. Each child requires training in the way he "should go"—not in the way a selfish, worldly or ignorant parent may desire: not in the way a religious and intelligent parent may think best (if ignorant of Phrenology): but in the way and manner, assiduously and ungrudgingly, in which he "should" be trained.

Would Dr. Neill have committed the murders he did, had his parents been as anxious about his moral nature as they were about his intellectual outfit? Would Dr. Lamson have been buried in a murderer's grave had the education of his higher sentiments been sufficiently cared for? After much attention given to these questions: yes, and after saying what I did about the boy at the bazaar: I unhesitatingly answer, No.

Professor Albrecht says that "the honest man considered anthropologically is an anomaly: it is the criminal who is normal." There is much intelligence in this remark, for all like sheep have gone astray. How? Into "*their own way*." No two may have gone the same way; but they have gone into the way *should not* go. To go the right way they each should have been trained according to their individual needs.

What is wanted in the education of children is not the training or discipline of the will, or the advice so often given to them, to "form good habits," but the discovery of their weaknesses, of their strength, of the elements of their motives, their dominant faculties, and, having found them, leave nothing undone to train each and all as they "should" be trained. Then they will will aright, and form good habits without even thinking about them.

One of the mistakes of women is in not knowing how to eat. If she is busy, she will not waste time in eating. If she is unhappy, she goes without food. A man eats if the broker's man is at the door, if his work drives, if the undertaker interrupts; and he is right.

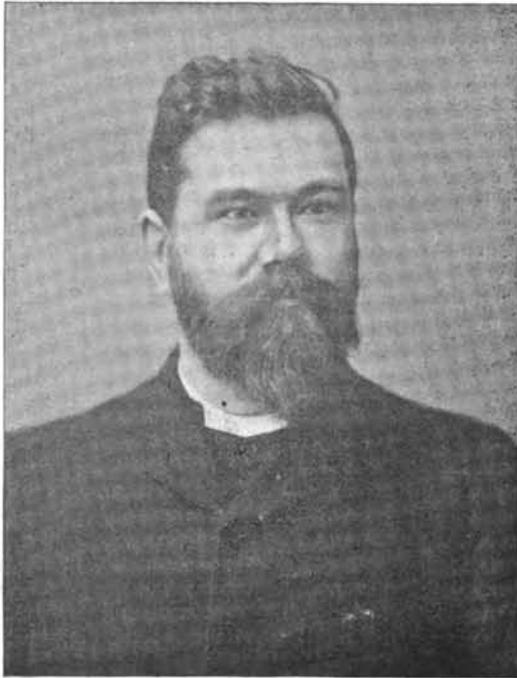
## PHRENOLOGICAL CHARACTER SKETCH.—LXIII.

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

REV. JOHN McNEILL.

Many of our readers to whom the Rev. John McNeill is well-known as a preacher will be pleased to know that I have recently had the pleasure of phrenologically interviewing him. We are indebted to Messrs. Pannell and Holden, photographers, Brighton, for their kind permission in allowing us to reproduce the accompanying excellent photograph of him.

The Rev. John McNeill possesses a very distinct organization. He has some qualities of mind which many individuals might advantageously emulate, be they preachers or business men. He is the type of a healthy, ardent, robust Christian; and wherever he may be his stirring, manly Christian qualities assert themselves. The times are in need of such earnest, powerful, exemplary leaders, Christian teachers and preachers.



His head is large in the regions of the frontal or intellectual lobes of the brain. The length forward from the medullary centre and upwards from the brain base is distinctly marked. The length from Individuality in front to the occiput at the back is 7 7/10th inches; width at Executiveness, 6 3/10th inches; circumference around the perceptive, 23 1/2 inches; and the head is

## HIGH IN THE MORAL REGIONS.

The most prominent of his mental organs are—Individuality, Human Nature or Intuition, Causality, Comparison, Language, Conscientiousness, Benevolence, Firmness, and Executiveness—all of which are very large and active in his nature. He has, likewise, marked developments of Ideality, Mirthfulness and Imitation. He would find no difficulty

in imitating what he sees done; yet, with his distinctive mentality and breadth of mental capacity, his originality of character and method is always apparent.

His perceptive organs being prominent, he is naturally very observant, fact-gathering, descriptive, and able to enter into minute details of passing events and occurrences. He takes practical views, and with his large Language, Comparison, Firmness and Executiveness, he is clear, lucid, vigorous, and emphatic in describing his experiences and knowledge of things, and in expressing those views. He is essentially a practical man; has an insatiable desire to acquire practical, useful knowledge and experience.

Firmness, Conscientiousness, and Benevolence are governing qualities of his mind. He is firm, persevering, stable, thorough; possesses a marked sense of justice and right; manifests adherence to principle; is sympathetic, kindly, persuasive, and considerate. In his appeals to others to

## WORK OUT THEIR CAREERS

to the fullest extent of their capacities, he may sometimes seem severe, for he is a keen reader of human nature, and bold and daring in his statements. Yet there is much kind sympathy, reasonability, and sense of responsibility in his pleadings, which effectually goes home to the minds of his hearers. He feels to the fullest the responsibility of his mission and influence, and is a power for good in the world.

His Hope is a quality which may fluctuate, disposing him easily to be elated or depressed. He can hope more for others than for himself, and his tendency to extremes in this matter may shew itself alternately in the manipulation of deep pathos and melancholic reflection, and

## HOPEFUL EXHILARATION AND ENTHUSIASM.

Though prudent, tactful, and guarded, he is neither very secretive nor unduly cautious, but is open-minded, explicit, frank, and outspoken; unhesitating, courageous, and direct. In teaching what he conceives to be right, he is apt to lay unpleasant matters bare; but he is a sound counsellor. His marked intuition of mind enables him to see beneath the surface, and he is honest to his principles and calling.

His well-marked social and domestic faculties, combined with large Benevolence, dispose him to be very friendly, warm-hearted and social; highly sympathetic, fond of home and of children or animals, and very affectionate.

His well-developed Ideality gives him much sense of refinement, lucid ideas, and a fair endowment of imagination; yet he is particularly practical.

The width of his head in the regions of Executiveness manifests itself in giving him great energy, force of character, and executiveness of purpose. He is a ready and resourceful man, equal to emergencies, earnest, ardent, intense, and adaptable; has good reasoning, planning, and organizing powers, a very capable mind. Is very observant, critical and intuitive, a good character-reader, and is keenly impressed with the true conditions of his surroundings. He possesses a marked sense of wit and humour. Even in his most serious moods he quickly sees the incongruity of things. He enjoys fun, and generally manifests much cheerfulness of disposition, and especially so when in company and actively engaged. Though versatile, he yet has marked stability of character, a strong will, and a great amount of determination as well as perseverance; has splendid capacity for verbal expression, and is a natural orator. Though he experiences much inward emotion, he has excellent control over his feelings, and has great self-possession. He is constitutionally magnetic, and is able to exert a powerful personal influence over his hearers.

## THE PHRENOLOGY AND PSYCHOLOGY OF LITERATURE.

BY W. GEO. WHEELER, L.P.I.,

*Author of "Phrenological Helps," etc., etc.*

No. 15.—"DOCTOR CLAUDIUS."

BY F. MARION CRAWFORD.

In *Doctor Claudius* the gifted author has presented a philosophical study of life and character, founded upon a keen perception and an intrinsic knowledge of the human mind. The work, however, contains neither brilliancy of imagination nor skilfulness of plot; it has no specific purpose, and probably claims little of greatness from a mere literary standpoint. It is the recorded career of a great mind concentrated within itself, a philosopher of wide knowledge and research, absorbed in thought, removed from the simple trivialities and passing pleasures to which the many are addicted. Dr. Claudius is the strong, wise man of the story—scholar, mathematician and linguist, with a wonderfully clear mind, remarkable memory, latent imaginative and artistic talent: an eccentric and striking personality whose forefathers were Vikings, possessed of great reserve and much secretiveness, with an undeniable independence: a student of the philosophy of

SPINOZA, HEGEL AND KANT.

Dr. Claudius has a towering, athletic figure, broad shoulders, great strength, "a massive head," and fine physical proportions. He has "an intellectual face and forehead," yellow flaxen hair, high aquiline nose, and flashing blue eyes. His faculties of Causality, Order, and Concentration are specially active. He is imperfect only in the fact that his constructive and masterly mind touches all too little the great humanity.

Claudius wanders to Heidelberg in pursuit of the ideal life of a student. His mind is centred completely in philosophic thought, a stranger to the great world without, as simple in habit as he is profound in intellectual conception. Here, however, as fate or fortune may have decreed, other forces of the soul, which among great and deep thinkers sometimes remain for a period dormant, are suddenly brought into vigorous action—that is, under the control of the intellect and moral faculties. Dr. Claudius falls in love, practically at first sight.

The Countess Margaret, in whom his soul thus finds a kindred spirit, a divine unit, is possessed of great beauty and personal charm. An American by birth, she had married a Russian count, who, early completing earth's pilgrimage, leaves her still in

THE CHARM OF GRACEFUL WOMANHOOD,

with a moderate fortune. Her financial affairs are, however, largely mixed up with those of her brother-in-law, Count Nicholas of Russia, and, owing to his supposed Nihilist views, for which he suffers exile, her fortune stands in danger of confiscation. For this reason, the hero of the story, unknown to the Countess, undertakes a journey to Russia, with the idea of placing her financial affairs on a surer basis. He is for her a brave, strong man.

The Countess Margaret has a fine and graceful figure, magnificent masses of jet-black hair, a delicate profile and regal head. Her "skin is olive-tinted, her eyes deep and dark like soft-burning amber," her musical voice wonderful in power. Her mind, well stored, is capable of philosophic study; and, although possessed of a wide knowledge of the world, she retains her native nobility of mind, pure-hearted and in friendship reserved. She has a strong and somewhat hasty temper, a keen intelligence, and good general memory, combined with much generosity of character, excellent

TACT AND INTUITION.

Silas Barker, a young American of fortune, superficial and inartistic, is given to scheming and plotting for his own particular purposes. He is bold, smart and active, with a wiry frame, sallow face, "eyes small, gray, and near together, and a forehead of medium proportions." He is faultlessly dressed, and given to his own pleasure and comfort. His plans for getting rid of Dr. Claudius and winning the Countess for himself are, however, frustrated, and the indignation of the queenly Margaret is roused against him.

Horace Bellingham, friend of the lovers, is an admirable gentleman, kingly at an advanced age, possessing still much of the freshness and charm of youth. Bellingham is a scholar, traveller, and profound student of Eastern moralities, with a fertile imagination, brilliancy of wit, grace and conversation. He has a ruddy tan complexion, dark bright eyes, a broad, deep chest, and long, powerful arms. He is "perfectly bald, but that must have been because Nature had not the heart to cover such a wonderful cranium from the admiring gaze of phrenologists."

Psychologically, a question of considerable interest is briefly touched upon—*viz.*, the power of the animal or lower faculties in the Anglo-Saxon race. If it is true that every thought expressed within our hearing, every picture once distinctly meeting the eye, every idea conveyed from literary and artistic production leaves its impress on the mind, how terrible the thought of the many evil impressions derived from

LOW FORMS OF PLEASURE,

vile works of fiction, and inartistic art. Says the author, "Failing gladiators and wild beasts, the people must have horrors on the stage, in literature, in art, and above all in the daily press."

The soldier on the battlefield, with destructive and animal forces always more or less active, will undoubtedly have such passions and forces doubly and trebly increased at the sight of blood. Those who witness crime and brutality will themselves become in some measure tainted with the desire for brutality. A production in art which appeals to the lowest passions must assuredly force upon certain natures a moral deterioration, and the perusal of unclean literature arouse those lesser faculties to excessive action which have their manifestation through the base of the brain.

It must be admitted that the so-called greatness of leading modern nations has been largely acquired by the sword, by blood, by animalism guided by mentality. There is a very real greatness, however, which results from the guidance and predominance of the moral and refining faculties, based upon the ethics of Christianity, making beautiful the mind of the individual and the nation. There is a greatness which is divine.

In *Doctor Claudius* we have studies of life and character worthy of consideration, interesting alike phrenologically and psychologically.

## PHRENOLOGICAL WORKERS.—IX.

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

## MR. WALTER BROOKS.

Among the many good-hearted men in the world, Mr. Walter Brooks is certainly one; and Southsea and Portsmouth are the better that he has for so many years made this district his home and centre of work. Everybody who knows Mr. Brooks, whether man, woman or child, becomes attached to him and loves him. His generous, sympathetic, disinterested, counselling nature, combined as these qualities are with a high moral character and much practical intelligence especially fit him for a teacher, adviser and counsellor. But his very unassuming disposition has caused him always to keep too much in the background; thus the good he is capable of achieving is apt to be curtailed. There is great need of sympathy in the world. Walter Brooks' whole soul is imbued with it in a very high degree. In whatever capacity such men are engaged this grand humane quality of sympathy in them is eagerly fastened upon, and their influence and usefulness in the world is incalculable. Whatever other



gift one possessed it would, if necessary, be worth the sacrificing for so grand an endowment of

## SYMPATHY AND GOOD-WILL TOWARDS MEN.

In his quiet, unassuming way, and oftentimes without thought of reward, Walter Brooks has helped thousands of his fellow-beings. Many a sick and dying sailor, in his neediest moments, away from home and all who were near and dear to him, has been cared for and consoled by cheering words and the kindly administrations of the subject of our sketch.

Mr. Brooks, like many other good men, hails from the country, his birthplace being a vine-clad cottage on the village hill of Newbold in the county of Warwick; near which the Avon wends its way through the fertile meadows and rich pasture lands which give such perfection to the delightful surrounding landscapes. When old enough he attended the village school; but was left motherless at five

years of age. His father was well known as a horticulturist, and events caused him to move successively with his family to gardens at Newbold, Revel, Lutterworth and Gaddesby Hall, Leicestershire. He eventually settled down at Bitton, near Rugby. Owing to this constant moving about, the boy Walter's education was interrupted; but in the

## CONSTANT COMPANIONSHIP OF NATURE

his powers of observation and love of all that is natural and human were early developed.

At Rugby (Elborow Schools) he later received a good ordinary education. At sixteen years of age he was serving under Batley, the clever landscape gardener, and at eighteen was professionally employed at Fairford Park.

Life has its ups and downs, and it was not destined to run smoothly for young Brooks. The turning point of his career was when in 1864 the fit took him to roam, and he went into the Royal Navy. When we notice his observing organs, this desire to see life and acquire practical experience will not seem so strange. He soon became qualified as a sick-attendant, dispenser, etc. In this capacity for many years his life, his zeal, and sympathies were spent attending the sick, the suffering, and the sad. His experiences were varied and hard, yet his own good health was cause for thankfulness.

For twenty-five years Walter Brooks served in the Royal Navy with an absolutely clear sheet as to character and conduct, and gaining during that time three medals. He served under the Duke of Edinburgh, and through his favour finished his naval career in Her Majesty's yacht,

## "VICTORIA AND ALBERT."

Being interested in the uplifting of character, he warmly advocated the temperance movement. In 1867 he formed a temperance society on board the "Royal Alfred"—perhaps the first in the service; and soon after was one of the first correspondents of Miss Agnes Weston "the sailors' friend."

Early in life he became acquainted with Phrenology. The study of humanity, physiology, health and character, and the distribution of sympathy, goodness and intelligence have always been natural to him. He is truly a mental physician. As a character-reader he manifests great shrewdness of insight; is expert in delineating from photographs; enthusiastic and convincing as a lecturer; and as a counsellor, teacher, and adviser is full of sound wisdom and kindly suggestion. During the last dozen years or so, since finishing his naval career, he has devoted himself much to the practice of Phrenology by means of character-reading and lecturing at his home, in Southsea and Portsmouth districts, where his services are greatly appreciated.

## HIS HIGH HEAD

and large perceptive, reflective and reasoning faculties, and Cautiousness indicate a strong moral character, an observant, studious disposition, marked character-reading ability; tact, reasoning powers and much practical judgment. Benevolence, sympathy, friendship, gentleness of manner, lovable-ness, affection, attachment, respect, honesty of purpose, reasonability, thoughtfulness and consideration combined with great modesty permeate the whole of his being. He is exceedingly sensitive, yet persuasive, possesses large agreeableness, and is very adaptable.

In scientific attainments Mr. Brooks may not in every way come up to ideal standards, yet for the good he has done and ever tries to do, and that they might feel the touch of kinship and loving sympathy, every phrenologist in the land would feel the better for a hearty hand-shake with our comrade worker, Walter Brooks.

## REPORTS OF MEETINGS.

### BRITISH PHRENOLOGICAL SOCIETY, INCORPORATED.

The usual meeting of this Society took place at 63, Chancery Lane, London, on Tuesday, April 7th.

In the temporary absence of the President, Mr. George Cox, ex-President, was voted to the chair.

The SECRETARY read the minutes of the previous meeting which were confirmed by vote.

MR. STANLEY (Leyton) was requested to delineate the character of a volunteer from the audience, and did so with much success.

MR. WEBB, who entered the room as the delineation was being concluded, was asked to also give his opinion of the same head. This was done to the satisfaction of both audience and subject, all being struck with the similarity of the two statements. Another delineation followed, during which the President arrived.

DR. WITHINSHAW, on being called upon to deliver his Presidential address, said that, before inviting their attention to the subject of his address, he desired to thank the Society most sincerely for the distinguished honour conferred upon him in electing him for the second time to their Presidential chair, and to assure them that he looked upon it as one of the most enviable positions attainable by any one searching for the truth in mental science, and wishing to have the privilege of playing a part in the dissemination of that truth among mankind.

THE PRESIDENT then proceeded to deliver his address, which is here reproduced verbatim. The subject was:—  
"THE SCIENCE OF PHRENOLOGY; ITS CORROBORATION BY  
THE ANATOMY AND DEVELOPMENT OF THE BRAIN."

In dealing with my subject, I want to be quite sure of my ground, and to secure such a desideratum we must, in the first place, be quite clear as to our terms. The Science of Phrenology. Now what is implied by this term science? According to "The Imperial Dictionary" of Drs. Ogilvie and Annandale, than which, I take it, we have no higher authority, a science is defined as "knowledge regarding any one department of mind or matter co-ordinated, arranged and systematized." The fundamental requisites then, for any doctrine or system claiming to be a science, are that it is based on knowledge, *i.e.*, facts, and that these facts lend themselves to arrangement and co-ordination.

Now I wish to treat the subject in as practical a manner as possible, and so, instead of arguing in an abstract introspective fashion about it, let us see if we cannot find a better way of dealing with it than this. If Phrenology is a science it will be in consonance with the other sciences pertaining to man; it will, as it were, dovetail in with them. Now I cannot deal with even the natural sciences bearing upon man—it would take up a good part of the evening merely to enumerate them—but I think most scientists would agree, that of all the sciences, one of the most stable, and easily demonstrable, and a clear knowledge of which is most important in gaining a right conception of mental manifestation, is that which treats of the structure of the brain, *viz.*, anatomy. Anatomy being so universally recognized as a science, if we can prove that the anatomy of the brain supports Phrenology—in other words, that it reveals the material substrata necessary for the substantiation of the phrenological doctrine of mind—then, surely, we shall have a right to claim that Phrenology is akin to anatomy and is scientific.

Although the anatomy or structure of an organ may not be sufficient, of itself, to indicate its function, the function cannot be real or natural if at variance with the anatomy; or, in the words of one of the greatest anatomists the world has ever produced, Dr. Spurzheim: "A physiological system of the brain would be necessarily false, were it in contradiction with its anatomical structure." So let us inquire whether the phrenological doctrine of the mental functions of the brain is in consonance with, or in contradiction to, the anatomy of the brain, as a means of determining whether it is true and scientific, or false and presumptuous. And, at the commencement of our inquiries, allow me to say that the anatomical knowledge referred to expresses the teaching of the greatest anatomists of the day and is right up to date.

First of all, let us take the most general view of the human brain, observing it in its entirety; and what is its most striking characteristic? It is, I think, without a doubt, its complexity, the multiplicity of its parts, and the intricacy of its structure. Surely we are justified in designating such a superstructure as the noblest organ of man. And how admirably this agrees with the function of the organ! For is it not the material instrument of that noblest part of man, the essence, as it were, of the man, *the man*, the mind? Therefore, the capacities, the refinements, the subtleties of of the mind find their counterparts in the anatomical complexities, intricacies, and variations of the mind's organ—the brain. Of course all scientific men of our time admit that the brain is the organ of the mind; but before the question was scientifically handled by those two great brain specialists, Gall and Spurzheim, the idea of the brain being the organ of the mind was only a passing notion, a surmise, a guess, unsupported by either facts or logic.

"The mind's the standard of the man." The greater the mind, the greater the mind's material instrument, the brain, and the larger that crowning part of the brain the cerebral hemispheres. Taking man merely as an animal, for the sake of comparison, and confining that comparison to the anatomy of the brain, what is its distinguishing feature? The cerebral hemispheres, which form a larger proportion of the brain in man than in any other animal. This coincides with the phrenological doctrine that the cerebral hemispheres are the instrument for the manifestations of the mind. And is not man's mind greater than that of any other animal? Man's self-esteem will allow no other animal to compete with him in his pre-eminence as "lord of creation." Therefore taking the big brain, the cerebral hemispheres, as a whole, and comparing it with that of other animals we find that it reaches its greatest development in man and agrees with his pre-eminence in mental manifestation.

But the proportionate development of the cerebrum, as an indication of special function, is one of the most fundamental principles of Phrenology, and phrenologists were the first to propound the view that the different parts of the cerebrum have different functions. So let us take the different regions or lobes of the brain, and see if their proportionate development agrees with the phrenological doctrine. Phrenology teaches that the intellectual faculties of man are manifested by organs seated in the frontal lobes; and how does man's brain figure when examined as to its development in this frontal region? Very well indeed—in fact, fully confirming the phrenological view, for the massive, rounded form of the anterior or frontal end of the brain constitutes a leading human characteristic. Surely one of the most notable and distinctive ways in which man excels all other animals is as regards his intellectual power—it seems almost ridiculous to compare man with animals as regards

intellect, higher intellect, at any rate—and the development of that part of the brain in which phrenologists have located the intellectual organs finds its most marked development in man. So much is this the case that the fulness of the frontal lobe forms in man a leading human characteristic. And what of the phrenological doctrine that the moral faculties of man have their organs seated in the upper regions of the brain? Does the anatomy of the brain lend support to this view? Certainly, for next to the full development of the anterior end of the brain being characteristic of man, its large proportionate development in the upper region is the most striking, and corresponds to man's pre-eminence over all animals when moral qualities are made the standard of comparison.

Now let us consider whether man is chiefly a creature of feeling or of intellect, and see if this agrees with the constitution of the brain, or, in other words, whether anatomy supports the views of the phrenological school that man finds the motives of his actions in his sentiments and feelings, that these supply the promptings that sway the man. We can determine this by ascertaining where the brain has its centre of greatest bulk, and seeing whether this agrees with the location of those organs or centres of the emotions and sentiments as taught by Phrenology. When we view the big brain from above, in the great majority of cases it is found to resemble an egg in shape, and that the broad end or base of the egg is placed towards the back part, and that its longest diameter runs through those parts of the brain which lie beneath the parietal eminences of the cranium. How accurately this greatest breadth of the brain corresponds with the centre of those parts of the cerebral hemispheres which phrenologists hold to be concerned in emotions, sentiments or feelings! Thus, again, we find that the phrenological doctrines respecting the feelings and moral sentiments of the mind harmonize with well-established brain anatomy.

Now let us look at the occipital lobe and inquire whether the phrenological views as to the functions of this part of the brain have any foundation in anatomical science. As you are aware, Phrenology teaches that this region of the brain is destined to the manifestation of the affections, *i.e.*, to the love of offspring, home, and friends, which we find most conspicuously displayed in man, and the class of animals most closely allied to man, the apes. And how does this agree with the development of the occipital lobe in these animals? Precisely, for man and the ape alone possess a well-marked occipital lobe. Again, ladies and gentlemen, the phrenological doctrine finds its confirmation in orthodox, up-to-date anatomy.

Having studied the brain as a whole, and the proportionate development of its lobes, let us examine whether there are any connecting links between the different centres or organs in the two hemispheres, such as would form the anatomical substrata for the phrenological theory in this connection. The theory to which I refer is that all the phrenological organs are double, there being one organ or centre in each half of the brain, and that the two organs can act in unison. Does the structure of the brain lend itself to the realization of this view as to its function? Let us see. Is there any system of fibres by means of which the corresponding parts in the two halves of the brain representing the phrenological organs can be brought into synchronous and conjoint action? Without a doubt this is effected by that great commissural system of fibres which constitute the corpus callosum. This is the great transverse commissure of

the brain which passes between the cerebral hemispheres. On entering each half of the brain, the fibres radiate so as to reach every part of the cerebral cortex. This commissure, therefore, furnishes fibres which link together portions of the gray cortex of opposite cerebral hemispheres, and are perfectly adapted to the fulfilment of the phrenological view as to the bilateral arrangement of the organs, or centres of the brain and their mode of working.

Now let us pass on to another fundamental principle in Phrenology—*vis.*, that which is expressed by the phrase "combination of organs." By this, of course, we mean the combined action of organs having different functions and located in different parts of the hemisphere. It seems most probable that in the mind's appreciation of anything or dealing with a subject a combination of organs is brought into action; and as this is such an important point in the phrenological conception of mental operations, surely we ought to be able to find the appropriate groundwork or tracts in the brain adapted to such a mode of working. The fulfilment of this view of mental physiology would necessitate the existence of paths of conduction between organs having different functions and occupying different parts of the brain, so as to enable them to act in combination. Let me try to illustrate this mode of mental action by a concrete case. A mother has a child of whom she is passionately fond, who, instead of going to school, plays truant, and strolls away to a slum district and gets lost. The mother, after an anxious and wearying search, at last finds the little one playing in the gutter. Now, what is the course of mental events that takes place in that mother's brain? First of all, how does she identify her child? Is this accomplished by her organ of Parental Love? Certainly not; it is a matter of perception, and is, of course, the result of the action of the perceptive centres, which send the information to the centres of parental affection, and so excite that emotion into activity. But the transmission of this information from the perceptive to the affective region of the brain would necessitate the existence of fibres of conduction running between the two extreme ends of the brain. Again, let us turn our attention to mother and child. The child, although at first losing itself in play, by the time the mother arrived realized its being astray, and was crying bitterly. Now, this naturally excited the mother's pity, and she felt more than usually drawn to her child. But was that sympathy for her child the result of the action of the organ of Parental Love? I have no doubt you will agree with me that it sprang from the organ of Benevolence working in combination with that of parental affection. So again, we have two centres of the brain, situated far apart from each other, combining in mental manifestation. And I might bring into play the organ of Conscientiousness striving for the mastery with Benevolence, and, if it gained its sway, the result would be the just punishment of the little offender, which would involve the action of those lower centres in the temporal lobe of the brain; but time will not allow of my following the course of mental events further. We must bring to a point the investigation of the anatomical substrata for the working of the combinations of centres, and see whether they really exist. The refined and accurate methods of up-to-date anatomy leave no doubt as to the existence of those paths of conduction between different parts of the brain, for what are called the association fibres of the brain meet the requirements of the case perfectly. These association fibres link together different portions of the brain cortex not only lying near

each other, but also those most distantly situated. The shortest association fibres pass between adjacent convolutions. Then we have longer fibres connecting convolutions more or less remote. Lastly, we have what are termed the long association fibres, which link together districts of gray cortex which may be far removed from each other. For example, there is a bundle of these long fibres, termed the uncinate fasciculus, which connects the frontal pole and the orbital convolutions of the frontal lobe with the temporal lobe. Another bundle, termed the superior longitudinal fasciculus, connects the frontal, occipital, and temporal regions of the hemisphere. Still another bundle—the perpendicular fasciculus—unites the posterior part of the parietal lobe with the occipital and temporal areas.

This description does not exhaust the whole of these bundles of association fibres; but surely those I have referred to leave no ground for doubt that the combined action of different mental centres in the brain finds its confirmation in the perfectly adapted anatomy of that organ.

Having examined the anatomy of the adult brain, let us now deal with its development, and see whether Phrenology will stand the test of being scrutinized by the light shed on the study of the brain from the developmental point of view. First let us consider the fibres, and, so as to be sure of our ground, allow me to remind you of the main points in the anatomy of a nerve-fibre. Its essential element is the central protoplasmic thread, termed the axon, or axis, cylinder, which proceeds from a nerve-cell. It is along this axon that the messages from the cortical centres are transmitted. Now, to insure that these impulses shall not overflow or become diffused and rendered less clear and definite by passing to contiguous axons, it is necessary that such an arrangement should be provided as the wax-thread covering of the copper wire of an electric bell, by means of which the electric current is prevented from spreading or wasting—in other words, is insulated. In the nerve-fibre this insulating layer is supplied by the medullary sheath of the nerve which immediately surrounds the axon. This medullary sheath is of a soft, fatty nature, and needs support, which is provided by the thin outside connective tissue sheath of the nerve, called the neurilemma.

Now, the embryological study of nerve-fibres discloses the fact that their different elements are not, as it were, laid down simultaneously, but that the axon is the first to appear and then follows its medullary sheath; and as a nerve-fibre is not fit for the transmission of impulses (messages)—*i.e.*, is not functional—till it has acquired its medullary sheath, the study of the development of this part of the nerve affords a means of distinguishing different tracts of fibres in the brain and their associated areas in the brain cortex. This was the idea that led to the remarkable researches of Flechsig, and resulted in his sensory and association areas. I have only time to refer most briefly to his valuable investigations. He has arrived at a somewhat new and very important conception with respect to the functional value of the different regions of the cortex, founded upon their anatomical connections. He recognizes four sensory areas in the cortex, namely, the somæsthetic area, the visual area, the auditory area, and the olfactory area.

The somæsthetic area is the region of general sensibility, and is the most extensive one; it corresponds, practically, with the Rolandic or motor area of physiologists.

The visual area is situated on the inner surface of the occipital lobe.

The auditory area corresponds to the middle third of the superior temporal convolution.

These sense areas are remarkably well supplied with efferent and afferent fibres, which bring them into such intimate connection with the organs of special sense, the muscles, and the sensory nerve-endings of the body, and the extent of the cerebral cortex which they cover is in strict conformity with the peripheral area with which each is in connection. This accounts for the somæsthetic area being so extensive, for it represents on the cortex all parts of the body outside the special organs of sense, from which sensory nerves proceed.

Now, if these four sensorial areas be taken together, they only form one-third of the entire surface of the brain. The remaining two-thirds of the cortex represent what Flechsig has termed the *association centres*. These centres differ from the sensorial areas in being very scantily supplied with projection fibres—*i.e.*, fibres which connect them with centres which lie at a lower level. But, on the other hand, they are rich in association fibres, and are most perfectly linked by those fibres to the sensorial areas.

Flechsig considers that these association areas constitute the regions of the cortex in which are carried on the higher intellectual activities, and he further believes that they exercise an important controlling influence over the sense areas.

From his study of the brain before and after birth, Flechsig has shewn that the fibres of the sensory paths are the first to become medullated; then the efferent fibres which pass out from the sense areas acquire their medullary sheaths; and, further, that it is not until after the efferent fibres in connection with the sense areas are medullated that the association areas become linked on by medullated associative fibres with the sense areas.

How beautifully these researches of Flechsig harmonize with the doctrines of Phrenology. For the lower, more purely motor and sensory parts are first developed, and the last to reach development are those areas concerned with the higher intellectual and psychological processes—the higher functions the later the development of the parts necessary for their manifestation. And how closely in consonance with Phrenology are Flechsig's views as to the controlling influence of the parts of the brain included in his association areas; for in these regions of the brain (the frontal and superior parietal) are located the phrenological organs of the intellectual faculties and moral sentiments; and who will deny that these are the most important in the high office of control?

Lastly, let us very briefly consider the development of the cortex of the brain. In order to increase the cortical surface of the brain without adding unduly to the size of the head, the outer surface of the hemispheres is crinkled or thrown into folds called convolutions, the grooves between which are called the fissures of the brain. Now, by noting the successive appearance of these convolutions and fissures, we can observe the march of development over the surface of the brain, and so let us try and follow this developmental march. In the first place, let me remind you that, in an early period of its growth, the surface of the brain is quite smooth, and entirely destitute of either convolutions or fissures. As a rule, the fissures on the outer surface of the frontal lobe appear in the following order: (1) The inferior precentral fissure and the inferior frontal fissure; (2) the superior precentral and the superior frontal; (3) the paramedial fissure. This order, as Professor Cunningham observes, "gives an indication of the relative morphological importance of these sulci." And how strikingly it agrees with the order of development of the phrenological organs

of this lobe of the brain! First the area in which the perceptive organs are situated is developed, and then, at a later and more matured period, the region of the reflective and moral organs reaches its development. And, as confirmatory evidence of the importance of this highest portion of the frontal lobe, let me draw your attention to the fact that the series of short fissures, called paramedial, are never developed in the ape, and are deeper and better marked in the higher types of human brain.

Now, lastly, let us follow the development of the fissures of the parietal lobe of the brain. The great fissure of the parietal lobe is the intraparietal, which, in the human brain, is usually developed in four separate pieces, corresponding to the four portions of the fissure present in the adult brain. The first piece of the fissure to appear is the inferior post-central, then the occipital and horizontal limbs; last of all, the superior postcentral comes into view.

Once again, how the order of appearance of the fissures corroborates the phrenological teaching as to the relative importance of the functions of the different areas of the brain involved! You will have noticed that the first fissures to appear are situated in the lower portion of the parietal lobe, the function of which, according to Phrenology, is of a somewhat inferior kind; whereas the last fissure to be developed is located in that region of the hemisphere which Phrenology teaches to be destined to the manifestation of those highest, distinctly human, faculties which exhibit a sense of justice, integrity, and moral obligation.

Therefore, ladies and gentlemen, whether we look at the brain in the most general way and observe its form and the proportion of its different parts, or examine the mode of linking together of its different regions or centres, or note the embryological history of the fibres necessary for making these connections, or study the development of the different regions of the gray covering of the hemispheres of the brain, the cortex, I think you will agree with me that it tends to corroborate the doctrine of Phrenology, and goes a long way to prove that Phrenology is not a myth, a phantom, or a fad, but, rather, is based on knowledge, observation, logical deduction, and experience which has stood the test of a full century's scrutiny, criticism, and misrepresentation; and surely a doctrine, a system, that can stand such a test as this, and after it shine forth with the brilliancy and purity of truth, is worthy of being called a science.

Phrenology has been assailed in every possible way save one. It has been ridiculed, it has been spurned; even arguments, of a sort, have been brought against it; but it has never been disproved by the evidence of facts.

We are in possession of a great trust, and the possession of such a trust involves a heavy responsibility. We are responsible for taking a part in the work of disseminating the knowledge of that trust, and in that of perfecting and developing that trust. Let each of us endeavour, as far as he is able, to leave the scientific truths of Phrenology richer, better, and clearer than we found them. Then, acting our part wisely and well, according to our opportunities, abilities, and light, Phrenology will attain its true place among the sciences, and fulfil the high destiny its inherent qualities entitle it to.

Mr. Cox said he was pleased that the Presidential address came from Dr. Withinshaw; it had been a valuable addition to our knowledge, and he presumed all had enjoyed it as he had. He would be pleased to hear any remarks.

It was, however, stated that it was not customary to criticize on the occasion of a Presidential address; and a vote of thanks was then proposed and carried. Some remarks

were made and questions asked by Messrs. A. Hubert, J. S. Brunning, G. Cox, etc., and the meeting terminated.

\* \* \*

BRIGHTON PHRENOLOGICAL ASSOCIATION.—On Wednesday, March 25th, Dr. C. W. Withinshaw, President, B.P.S., lectured on "The Brain and Nervous System"—Dr. G. Tolcher Eccles occupying the chair. The lecturer said that by the nervous system we meant the brain, spinal cord and nerves: which consisted of three elements—nerve cells, nerve fibres and supporting tissue. Nerves were generally supposed to be of very minute proportions, whereas there was one nerve as thick as the little finger. He described the anatomy of the nervous system in a very lucid manner, avoiding technicalities as much as possible, after which he dealt with its functions. The uses of the motor and sensory nerves were explained, and the effects of the severance of either described. The medulla, he said, was the centre for respiration and functions necessary to life. To illustrate that the seat of consciousness was in the cortical part of the cerebrum, he referred to a beggar of Paris who, having lost a portion of his skull by an accident, would for a trifle allow persons to lightly press the exposed brain surface, which caused unconsciousness. He said there was nothing to refute Phrenology, nothing to shake its foundations; and pathology lent support to the phrenological view. From the point of view of comparative anatomy he asked, How could we account for the pre-eminence of man over all other animals from a study of the brain? Taking weight and size, man comes out well in actual weight; but he said it was necessary to take relative weight of brain in proportion to body weight, in which man was distinctly superior. He also dealt with the proportion of the intellectual and moral brain parts in man, in comparison to the monkey. Concluding, he said we, as phrenologists, only wanted a fair, impartial and intelligent inquiry, that the science of Phrenology would bear scrutiny, and that we needed have no fear of the result, as it would be to Phrenology's gain.—A hearty vote of thanks to the lecturer was proposed by Mr. Severn and seconded by Dr. Eccles, who expressed the pleasure he felt in listening to such an instructive and interesting lecture. He had long been interested in Phrenology, and was a student of the science; he had found it useful in his practice, and in the earlier career of this Society he had had the pleasure of lecturing before its members on the subject of the brain and its phrenological functions.—The vote was unanimously adopted.

On Wednesday, April 1st, Mr. Severn lectured on "Asylum Experiences: Remedial Treatment of Idiots and Insane"—Councillor McClean in the chair. Previous to the lecture Mrs. Severn read extracts from Stackpool E. O'Dell's work, "Truthfulness and Usefulness," and "A Visit to Daruth Asylum. The lecturer, in dealing with the history of insanity, said that little mention was made of it in earlier times, that it belonged to civilized countries, and as we improved in intelligence there was a larger ratio of insanity. He dealt with the different forms of insanity, idiocy and monomania, the physical and mental causes, and, quoting from Dr. L. Forbes Winslow's "Mad Humanity," said that drink was the greatest cause. Numerous extracts were read from Dr. Forbes Winslow's "Obscure Diseases of the Mind," from the various volumes of the "Psychological Journal," and the works of Drs. Tuke and Bucknill, Connolly, Granville, Hammond, Gall, Spurzheim, etc. The lecturer gave many interesting experiences relating to his visits to asylums. Medical men were largely indebted to Phrenology for a better understanding of mental disorders, and a knowledge of dealing with

them. Remedial treatment consisted of removing exciting causes, and of cultivation and restraint of faculties to bring about a more normal condition. It was the work of the medical faculty to treat cases due to physical causes, that competent phrenologists were better able to advise in those cases due to mental causes.—Dr. Tocher supplemented the lecture by giving one or two of his experiences, saying that he agreed with all the lecturer had stated. Councillor McClean also spoke of environment as being a great cause of insanity. The lecturer delineated the character of a gentleman who proved to be James Macbeth, a lyric poet, author of "The Song of the Cross," etc. The delineation was exceedingly interesting, the lecturer saying that it was rarely that one possessing such immense Ideality and great philosophical powers came under his examination. Mr. Macbeth modestly alluded to what had been stated, and proposed a hearty vote of thanks to Mr. and Mrs. Severn, which was seconded by Dr. Tocher, and assented to by all present.

"A Popular Phrenological Evening" was the title of a most interesting and instructive discourse delivered by Mr. Geo. Cox, F.B.P.S., on April 8th. The President occupied the chair. The lecturer first explained that Phrenology was a science which had no connection with the "bump" theory, and from diagrams and blackboard illustrations shewed certain brain centres which invariably and indisputably corresponded to indications on the skull, there being little difficulty in locating them. He dealt largely with the anatomy and physiology of the brain and skull, shewing how the brain fills the entire cranial cavity, and the skull adapts itself to the brain, in support of which he quoted Dr. Ferrier, Professor Bain and others. In addition, he handed round a skull shewing the impress of the convolutions and blood-vessels on the interior, and from a cast of a brain pointed out the different fissures and convolutions, explaining their functions. An interesting experiment was made by placing a lighted taper inside a skull and turning out the lights, when the uniformity of thickness and the sutures could be distinctly seen. Speaking of experimental physiology and the different centres discovered by experiments on animals, he said no response could be obtained from the pre-frontal region, not being susceptible to electric stimulation.—A hearty vote of thanks to the lecturer concluded a most instructive evening.

\* \* \*

#### BECKENHAM PHRENOLOGICAL SOCIETY.—

The fifth monthly meeting of this Society was held at the Parochial Hall, Penge, on March 26th, when Mr. James Webb (Leyton) lectured on "Phrenology for the Young," shewing the advantages of a knowledge of this subject by school teachers. He related many incidents in his own school experiences to the manifest delight of his audience. Some discussion followed in reference to Lord Nelson's endowments, the lecturer proving that the loss of his arm and his eye was due to his lack of Cautiousness. Messrs. Webb and Brunning delineated publicly the characters of of several persons present, which feature was highly appreciated. A vote of thanks to the lecturer was carried with much applause. Mr. G. W. Horlock presided, and also received a vote of thanks. The permanent address of the Society is at Avenue Road Hall, Beckenham, Kent.

\* \* \*

PERRANPORTH.—The inhabitants of this district were favoured with a visit from Mr. R. W. Brown, who delivered one of his highly popular phrenological lectures before a large and deeply interested audience. The lecturer

asserted that character-reading was the privileged right of all rational individuals. Our mental and moral nature is adapted to perceive the harmonies and incongruities of ourselves and others; and if we would only be judicious enough to apply the principles of the above-mentioned science to introspection of ourselves, we should be remarkably startled with our discoveries. During the evening a gentleman submitted to public examination, and the audience united their testimony, with the examiner, as to its accuracy. The Rev J. B. Gretton presided, and expressed his firm belief in the phrenological tests, and urged the audience to study the subject. The meeting was a complete success.

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### A WORD TO PARENTS.

BY HARRY F. ATKINS.

One of Phrenology's greatest uses is the intelligent development of children. Were our endeavours and strivings after self-perfection to cease with the dissolution of our personal organisms, some of the great incentives thereto would be removed. Perhaps the most important of these is the inheritance of the parents' nature by the offspring. We can mould the next generation far more easily and in a more perfect manner than we can hope to develop ourselves, and so we help to justify our existence in this, by benefiting the next generation.

The importance of the careful training of children is generally acknowledged; but one mistake is so often made by anxious parents, that perhaps it will bear pointing out, though seemingly so self-evident. Seeing the undoubted beauty of lives, redolent with love and benevolence in all their varied forms, it is the endeavour of parents to foster these softer qualities in their children. Now, admirable as these qualities are, and not wilfully to be neglected, yet to use no discrimination in their development is, maybe, to handicap the one they wish to help, and perchance to make him hopelessly inefficient in meeting the exigencies of this life.

Should the child inherit strong animal qualities, indicated by the breadth of the skull being greater in proportion than its length, then by all means the kindlier side of his nature should be developed to govern and smooth down the harsher. But, unfortunately, those parents who most prize the sentimental nature are they who pass on to their children similar tendencies. To these the warning comes to beware of training in this direction to the detriment of the executive and combative qualities, that are so necessary, not only in the struggle for existence but for purity of life as well. To the one type of child many deeds should be left unrebuked, and even encouraged, that to the other should bring severe reprimand. The narrow-headed ones should be enticed to join in all kinds of sport, the broad to study.

It requires no search to find many pitiable examples of inefficiency caused merely by encouraging children in their natural tendencies, when these tendencies lie chiefly in one direction; and, to avoid it, it is often necessary for parents to teach their children lessons that are distasteful to themselves. But it must be done; and with the aid of Phrenology it can be done effectively, by all who wish their offspring to advance in the scale of humanity.

### A Happy Prophecy.

The death of Legouvé calls to mind an instance in which Phrenology certainly achieved a happy prophecy. Legouvé's father, himself a writer and a member of the French Academy, died when his son was a child of five years old. The latter was left to be educated by his grandmother, whose one idea was to bring him up to be a lawyer. One day, however, at an afternoon reception, the famous phrenologist Gall was present, and quite ready to feel the skulls of any guest anxious for further self-knowledge. The grandmother pushed the small boy towards him, murmuring that she wanted to make a lawyer of him. Gall slowly and impressively manipulated the little head, while the passive victim wondered what on earth was being done to him. "This child will never be a lawyer," said Gall, suddenly. "He will be a true son of his father. He will be a poet and author." Monsieur Legouvé is said to have recalled this incident of his childhood when, at the age of twenty-two, he won the Academy's prize for poetry. Some years later he became himself one of the "Immortals." But to the end of his life, Monsieur Legouvé was divided between two passions—his love of letters and his enthusiastic skill in fencing. Every day at the same hour he went to the fencing school of the great master, Rue, and practised with the foils if there was no match to take part in. More than once he would say of latter years to the celebrated fencing master, "Rue, old man, you save my life. Except for our bouts together, old father Legouvé would have been dead and buried long ago." He came one afternoon as usual, but seemed for once a little languid. Next day the equally beloved and famous old man was dead.—*T. P.'s Weekly*.

### B.P.S. CIRCULATING LIBRARY.

(To the Editor of the POPULAR PHRENOLOGIST.)

DEAR SIR,—The Council of the British Phrenological Society, Incorporated, would esteem it a great favour if you would kindly publish in your journal the fact of the existence of a valuable circulating library in connection with the Society.

Not only are the works of the great masters of Phrenology to be had there, as Gall, Spurzheim and Combe; but there is a great number of popular books on the exegesis of Phrenology by such men as Dr. Donovan, Mattieu Williams, Nicholas Morgan, L. N. Fowler, etc.; also anatomical works by Sir C. Bell, Abercrombie, and Cuvier, and physiognomical works by such interesting writers as Lavater and Mantegazza.

Doubtless an intimation of this kind set forth in your columns would revive an interest in works that perhaps get overlooked in the serried columns of a library catalogue.

The Council would also esteem it a favour if you would kindly publish at the same time the following list of books which have been in circulation over the regulation month, and which we are wishful to call in at once with a view to the general overhaul by the new Librarian. The attention of all borrowers is particularly requested to this.—Yours very truly,

JOS. B. ELAND,  
*Librarian.*

The British Phrenological Society, Incorporated,  
63, Chancery Lane, W.C.  
April 20th, 1903.

List of outstanding books which it is requested may be returned at once. These will be reissued if required after the annual stock-taking.

| No. |                                                     | By               |
|-----|-----------------------------------------------------|------------------|
| 17  | Phrenology, or Doctrine of the Mind...              | Spurzheim        |
| 25  | Lectures on Phrenology ... ..                       | Do.              |
| 38  | Elements of Phrenology ... ..                       | Geo. Combe       |
| 39  | Do. Do. ... ..                                      | Do.              |
| 58  | First English Report of<br>Dr. Gall's Theory ... .. | C. Villers       |
| 70  | Outlines of Phrenology ... ..                       | De Ville         |
| 95  | Edinburgh Phrenological Journal                     |                  |
| 120 | Catechism of Phrenology ... ..                      | McPhun           |
| 134 | The People's Phrenological Journal                  |                  |
| 135 | Do. Do. ... ..                                      |                  |
| 141 | Physiology of the Brain ... ..                      | D. Noble         |
| 143 | Phrenologie ... ..                                  | P. Flourens      |
| 157 | The Principles of Phrenology ... ..                 | Dr. J. C. Carson |
| 165 | The Popular Phrenologist, 1898-9                    |                  |
| 196 | Men of Genius                                       |                  |
| 211 | Phrenology in Welsh                                 |                  |
| 271 | Human Physiology ... ..                             | Nicholson        |
| 272 | On Teaching Physiology ... ..                       | Geo. Combe       |
| 274 | Physical and Mental<br>Condition of Man ... ..      | Dr. Smith        |
| 344 | The New Chirolgy ... ..                             | Oxenford         |

N.B.—The numbers will not correspond in every instance.

### ANSWERS TO CORRESPONDENTS.

CONDUCTED BY JAMES WEBB, F.B.P.S.

ELMER G. STILL (*Livermore, California*).—1. When you ask "whether the organ of Bibativeness extends further forward than the tuft of the hair in front of the ear," you are asking a very indefinite question. The spot you somewhat vaguely indicate should be about an inch and a half to two inches immediately forward from the top of the ear, and extends in large heads somewhat forward of that point.

2. The "exact external location of taste and smell" is at the spot just indicated.

3. I know nothing myself of the "liver centre." I have a great respect for the practical ability of Mr. Donovan, who, in his excellent *Handbook of Phrenology*, p. 146, describes such a centre "immediately back from the eye," in the region of the temples, which, when "sunk," he says "is a sure sign of a small liver, and a full state a sign of a large one."

4. Your fourth question is suggestive of research, but I cannot say that I have any information respecting a kidney centre near the organ of Bibativeness.

5. I must confess my ignorance again. I know nothing of the organs of Spirituality and Conscientiousness in monkeys' head, much less their average size. Nevertheless, I am satisfied that monkeys have *Wonder*, which answers to your organ of Spirituality in man.

6. The supra-orbital notch in the "centre" of the eyebrow is found in all heads. It is caused by the exit there of the supra-orbital branch of the ophthalmic artery which terminates in the forehead. On pressure the notch is readily observable.

7. The same organ on different sides of the head being dissimilar in development sometimes is exceedingly useful to the experienced examiner, as there are times when one organ is more active or less active, according to circumstances too numerous to mention here, causing the person to exhibit

variations in his disposition that could not otherwise be accounted for. Many practical phrenologists take the average of the two in assessing their power and activity.

MR. A. B. COPLEY (*Leicester*).—I find I have neglected to reply to your queries. J. F. Nisbet, in his *Sanity of Genius*, ridiculed Phrenology because he had not the ability or honesty to *study* it. The doctrine of the cerebellum as taught by Gall, has been carefully studied by thousands of abler men than J. F. N., and *proved to be true*.

The work by Dr. Wilson, who posed as a great phrenological discoverer, would not be read by any educated person on account of its muddled expressions. The sentences of two hundred and two hundred and twenty words, and others nearly as long, speak for themselves.

Nisbet's lie about Dr. Gall mistaking an imbecile's skull for Dr. Spurzheim's carries its own refutation. Dr. S. died four years after Dr. Gall died.

WOULD-BE ARTIST (*Brixton*).—1. Every painter has large Form, Individuality, Size and Colour. Many have large Imitation, others Constructiveness, etc., and it depends on the relative size of these organs whether the artist succeed in special directions. The landscapist has larger Locality than Form, the portrait painter larger Form than Locality. Maclise had very much larger perceptive than reflectives and revelled in detail. Tintoretto had large reflectives also, and painted with a breadth that Maclise would be unwilling even to attempt to imitate.

2. Paris is a leading art centre. It would cost you less to study there than in London: the fees to professors are low, the instruction is equal or superior, and cost of living cheaper.

ENQUIRER.—Your questions involve much that is not fully determined about the brain and its functions. However, briefly, I can reply that: (a) A person can be insane on one thing and perfectly sane on all others. This depends on the abnormal condition of one brain organ only. (b) Another person may be insane on several things—more extensive abnormality of brain. (c) A person may be sane and insane on the same topic. This can only occur when one hemisphere is perfectly healthy, and yet some part of the other hemisphere is diseased.

A. G. C.—We may say that the brain of man has a cubical measurement from two to three times that of the gorilla, five times that of the lion, and ten times that of the ram.

Idiots, cretins and the microcephalous Aztecs have brains only half the size of those of such men as Cuvier, Byron, Schiller, Spurzheim, Webster, etc.

If you study the physiology of the brain you will easily understand the principles of Psychology in agreement with Phrenology. Don't speculate so much as you appear to do: observe.

L. M. N.—No phrenologist would call Peabody or W. H. Smith unselfish men. Both had immense Acquisitiveness. The former had large Benevolence also. He acquired great wealth by buying money under favourable circumstances, and selling it under favourable circumstances (to himself). His Benevolence helped him to part with it for the good of others. Smith had also large Constructiveness, and built up a large book trade. His family benefits by it.

For large Constructiveness and very large Acquisitiveness study the portraits of Mr. Carnegie. For weak Acquisitiveness study portraits of Cunningham-Grahame.

LIZZIE W. (*Brighton*) and J. MASON (*Northallerton*), and OTHERS.—Replies to the queries of these correspondents will appear in our next issue.

### Notice of Examination.

An examination for the Full Certificate of the British Phrenological Society, Incorporated, will be held at the office of the Society, 63, Chancery Lane, London, during the month of June. Any phrenologist or student desiring to sit for this certificate (the highest possible attainment in the phrenological profession) should apply for full particulars to the Hon. Secretary, B.P.S., at the above address.

A school-teacher in America has just issued a book with an introduction by Mark Twain, recording the amusing blunders made by children under his charge. The following are a few of the plums: "To find a number of square feet in a room," wrote a budding Newton, "multiply the room by a number of feet." "Henry VIII. of England," observed a young student of history, "was famous for being a great widower, having lost a number of wives." The description of a plagiarist as a "writer of plays," enunciated by an innocent-faced cherub, is worthy of a dramatic critic.

### The Leicester Phrenological Congress.

The above Congress will be held at the **Temperance Hall, Leicester**, on THURSDAY, MAY 14th, under the auspices of the Provincial Council of the British Phrenological Society, Incorporated.

Proceedings will commence in the afternoon at 3 o'clock, when resolutions will be submitted for consideration.

PUBLIC TEA at 5.30; Tickets, 1s. each.

During the recess after Tea, the *Champion Handbell Ringers* will play some popular selections.

In the evening, at 7 o'clock, a

### Great Public Meeting

will be held, when the following, among other items, will appear on the programme.

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Speakers:—T. Timson, Esq., F.B.P.S.; J. Webb, Esq., F.B.P.S.; G. E. O'Dell, Esq., F.B.P.S.; C. Burton, Esq., F.B.P.S.; A. B. Copley, Esq.; —Coulman, Esq.; G. H. Turner, Esq.; Miss Higgs, F.F.I.; Mrs Farmer, etc.

Delineations by J. Millott Severn, Esq., F.B.P.S.; T. Timson, Esq.; G. H. Turner, Esq.; Mrs. Timson, etc.

Full particulars of Mr. Timson, 3, Museum Square, Leicester; or of Mr. J. Millott Severn, 68, West Street, Brighton, Hon. Sec.

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## FORTHCOMING MEETINGS.

LONDON.—BRITISH PHRENOLOGICAL SOCIETY, 63, Chancery Lane, W.C.—Tuesdays, at 7.45 p.m. FREE.

May 5th.—“A Phrenological Criticism of the present methods of selecting candidates for the Civil Service and the Army,” by H. C. Donovan, Esq., F.B.P.S.

June 2nd.—“The Faculty of Intuition,” by A. Hubert, Esq., F.B.P.S.

FOWLER PHRENOLOGICAL INSTITUTE, 4 and 5, Imperial Buildings, Ludgate Circus, E.C.—Wednesdays, at 7.30. FREE.

May 6th.—Annual Meeting.

BECKENHAM.—BECKENHAM PHRENOLOGICAL SOCIETY, Avenue Road Hall. Thursdays, at 8 p.m. ADMISSION FREE.

May 21st.—“The Case for Phrenology,” by S. E. O'Dell, Esq., F.B.P.S.

BIRMINGHAM.—BIRMINGHAM PHRENOLOGICAL SOCIETY, Ebenezer Schools, Steelhouse Lane. Every Tuesday, at 8 p.m.

MIDLAND PHRENOLOGICAL SOCIETY, Birmingham Coffee House, Snow Hill.—Wednesdays, at 8 p.m.

May 6th.—Study of “Order” and “Calculation.”

„ 13th.—“Phrenology and Senses,” by C. Burton, Esq.

„ 20th.—Questions and Answers.

„ 27th.—Paper by a Member.

BRIGHTON.—BRIGHTON AND HOVE PHRENOLOGICAL ASSOCIATION Y.M.C.A. Lecture Room, Old Steine, Brighton.—Alternate Wednesdays until end of April, at 8 p.m. FREE.

SUMMER RECESS.—No Meetings.

BRISTOL.—BRISTOL AND WEST OF ENGLAND PHRENOLOGICAL SOCIETY, Lecture Hall, Y.M.C.A., St. James Square. FREE to Public Lectures. Members' Meetings alternate Wednesdays.

LEICESTER.—LEICESTER PHRENOLOGICAL SOCIETY, Phrenological Institute, Museum Square, New Walk. Meetings every Thursday at 8 p.m.

LEYTON.—LEYTON PHRENOLOGICAL SOCIETY, Congregational Lecture Hall, Grange Park Road. Fridays at 8 p.m. Admission FREE.

May 8th.—“Moral and Religious Education,” by Mr. C. P. Stanley.

May 22nd.—Lecture by Miss Dexter.

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VOL. VIII. No. 90.

JUNE, 1903.

ONE PENNY.

## THE POPULAR PHRENOLOGIST.

JUNE, 1903.  
NOTICES.

Wholesale Publishers: L. N. FOWLER & Co., Imperial Arcade, Ludgate Circus, London, E.C.

The scale of charges for advertisements may be obtained of the Honorary Manager of Advertisement Department, Mr. J. MILLOTT SEVERN, 68, WEST STREET, BRIGHTON, to whom all accounts for Advertisements must be paid.

All Advertisements must reach the Hon. Manager as above, on or before the 12th of the month before it is required to appear; and if proofs are required, two days earlier.

All matter for the Literary Columns must be sent to the EDITOR, "POPULAR PHRENOLOGIST," c/o British Phrenological Society, 63, Chancery Lane, London, W.C.

Correspondents are particularly requested to note that the different departments are separate, and will save delay by writing to each only on its own business.

### EDITORIAL EFFERVESCENCE.

The most notable feature in the phrenological world during the past month has been the Phrenological Congress at Leicester, held under the auspices of the Provincial Council of the British Phrenological Society. A lengthy report of the proceedings appears in our columns, to which our readers will doubtless turn. The impressions of friends present were that it was a most successful gathering, and will do good. Enthusiasm is a recognized feature of the work in Leicester, under the skilful and earnest guidance of Mr. Timson, and the pervading spirit of the meetings manifested in no small degree the result of the zealous labours of the local workers.

\* \*

There were some points in the Congress that were worthy of note. One was the eloquent address of Herr Cohen, who for the first time took part in a Congress held under B.P.S. direction. It is, of course, impossible to find space in our report for more than the briefest notice of each item, or this speech would have found a place. The papers of the lady members, Miss Higgs and Mrs. Farmer, were among the best features, and deserve special recognition; another encouraging point is the fact that so many young people are preparing themselves for work in the ranks of phrenologists. We welcome them and trust they will lay a solid foundation of scientific knowledge, upon which they may rear the structure of their advocacy.

\* \*

The thanks of the visitors to Leicester are due—first to the Leicester friends for their kind hospitality extended to several of the delegates; secondly, to the proprietors of the Wheatsheaf Co-operative Factory and other places of

interest for kindly permitting the inspection of their places by the visitors; and thirdly, to the local Press, which gave excellent reports of the proceedings—especial mention being made of the *Midland Free Press*, to whose services the P.P. is indebted for much of the report which appears in this issue.

\* \*

The revision of the list of Vice-Presidents of the British Phrenological Society has resulted in the addition of three names of honour in connection with phrenological work. Mr. W. T. Stead, Editor of *The Review of Reviews*, is a well-known and consistent supporter of Phrenology, having frequently written and spoken publicly in its favour; Mr. J. M. Robertson, an eloquent and trenchant writer, whose advocacy of phrenological teaching has graced more than one important publication; and Mr. J. Keith-Murray, the enthusiastic founder of the Combe Phrenological Society in Edinburgh. These will be a source of strength to the Society, and I hope their connection with it may prove helpful to them in their further work for Phrenology.

\* \*

The subscriptions received in response to an appeal for a memorial of our departed veteran, Nicholas Morgan, have been few, and the total is but a small amount, quite inadequate to the erection of the simplest monument. It has been thought, however, that it may be expended in reprinting a valuable lecture delivered by him before the British Phrenological Society during his presidency. The sum is inadequate to do even this as it should be done. Any persons desirous of remembering the work of our old friend should now send in their subscriptions to the Treasurer, British Phrenological Society, 63, Chancery Lane, to enable the work to be carried through. All donations acknowledged in the P.P.

\* \*

The Committee appointed by the Council, B.P.S., to consider the scheme for an Institute have reported, and their recommendations comprise the purchase or erection of a building containing apartments for all the operations of the Society, and provides for raising a fund for this purpose of £10,000, and a further sum of £50,000 as an endowment fund. This may seem a large order, but the Institute is needed and must be obtained. A home for Phrenology is the demand, and every phrenologist should help to secure this necessary boon.

\* \*

We hope to publish the scheme in full in an early number, and invite subscriptions, or promises of same, that a first list of donors may appear at the same time. Let us set about this matter in earnest, and its accomplishment will be speedy.

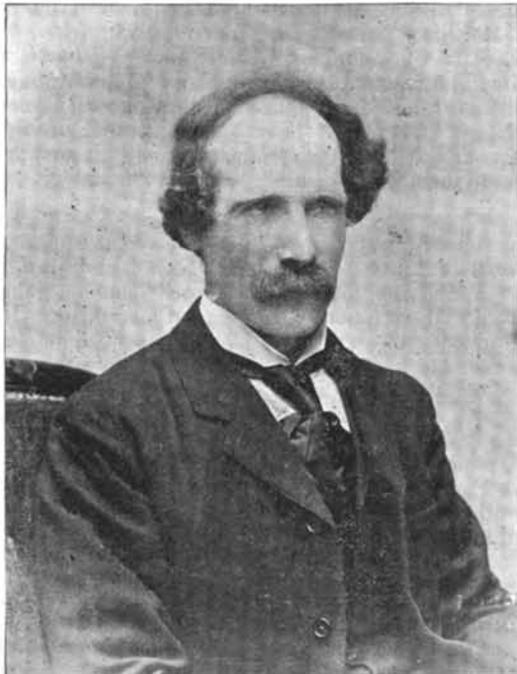
## PHRENOLOGICAL CHARACTER SKETCH.—LXIV.

BY J. MILLOTT SEVERN, F.B.P.S.

JAMES LEITH MACBETH BAIN, ESQ.,

*Lyric Poet: Author of "The Opening of the Gates," "The Song of the Cross," "Breathings of the Angels' Love," etc.*

"Poets are born, not made," is an axiom which has long been recognized; and it is fully exemplified in the phrenological developments of the subject of our sketch. James MacBeth, the name by which he chooses to identify himself with his published works and writings, is a born poet, a true Celtic bard, an ethical, mystical, inspirational writer and philosopher, and in many respects possesses a somewhat extraordinary type of intellect. He is by birth a Scotsman, as his name implies; and in addition to his highly developed intellectual and moral brain, and exceedingly sensitive and impressionable nature, he possesses many marked Scotch characteristics, which students of Phrenology will readily recognize.



Mr. MacBeth possesses a rather large head the circumferential measurement being  $23\frac{1}{2}$  inches; length, 7 9-10ths; width at Cautiousness, 6 2-10ths, and slightly more (6 3-10ths) at Executiveness.

## HIS HEAD IS VERY HIGH;

there is considerable length in the frontal regions of the brain, and width at Ideality, Sublimity and Spirituality; yet his head is long compared with its width; and he possesses a very active mind, and a highly susceptible organization. Is quick of perception, active, alert; and though on the whole having much self-possession, control and command over his feelings, yet is restless and emotional. He participates with ready zeal and sympathetic earnestness in the

conditions of his surroundings, and is capable of manifesting much enthusiasm.

His large perceptive and equally large reflective and reasoning powers (Causality, Comparison and Human Nature), conjoined to large Ideality, Spirituality, Veneration, Sublimity and Benevolence and a fine endowment of Language, make him a great student and interpreter of Nature.

## ALL THAT IS IDEAL AND BEAUTIFUL,

God-like and spiritual, divine as well as human, appeals with ever-renewing force and feeling to a mind such as his. He revels in the unseen as well as in the seen. Yet he is not wholly a dreamer. His marked sense of duty, great Firmness and sympathy make him wont to be up and doing; and although but forty-two years of age, as a writer, author, and inspirational lecturer he has already accomplished much. His compositions are of a highly inspirational, poetic, spiritual, mystic and psychic order, appealing to high intellectual understandings and to the psychical, moral, religious and spiritual sentiments.

His moral brain is exceptionally high, giving him considerable love and regard for all that is

## MORALLY GOOD AND GREAT.

He possesses exceptionally large Benevolence, Conscientiousness, Veneration and Spirituality, is exceedingly sympathetic, humane, kindly and considerate. Ignorance, poverty, suffering and distress instantly arouse his sympathy and compassion. His strongest incentive to labour is the desire to help his fellow-men mentally, morally and physically. He has a healing and compassionate nature; is much of a physician both to body and mind. Such natures are destined to do good.

He is an advanced thinker, serious-minded, thoughtful, reflective, studious, philosophic; ably traces phenomena to their original cause; has clear conceptions of philosophic problems; is exceedingly critical and intuitive; a seer of great intuitive power, and possessing much originality of thought. The imaginative sentiments are strongly developed, but they are united with well-marked practical qualities and strong executive powers. He is a man who

## MUST BE UP AND DOING.

Endowed with strong ambitious qualities, he is very sensitive to praise or blame, and has a powerful sense of duty; possesses great Firmness and a fair amount of Self-Esteem, which combine to give him much dignity, independence and self-respect; yet he is in no way egotistic. He holds tenaciously to what he feels is true and just; is noble-minded; would do nothing lowering to manhood, which he holds sacred; is highly socialistic in his views, and manifests great indignation at the wilful encroachments of the strong upon the weak.

His active, susceptible nature and wide range of views make him seemingly changeable and impulsive: his mind is prolific of new ideas and ideals; but he is very firm, energetic, persevering, high-principled, determined and thorough; has good concentrative power; not easily turned from preconceived plans or purposes, nor easily thrown off his guard. He possesses large Cautiousness and a good amount of reserve, is exceedingly prudent,

## INTUITIVE, TACTFUL AND GUARDED.

His large Eventuality, combined with other large active mental endowments, gives him an excellent memory. His well-developed Constructiveness and Language help him much in literary compositions. His Acquisitiveness is such as will give him much personal carefulness, industry and frugality; he could not be wasteful, though he is ever ready

to make personal sacrifices for the general good of his fellows. His large Friendship makes him very warm-hearted, friendly social and adaptable; and having strong Sympathy and Conscientiousness disposes him to form strong and lasting friendly attachments; and implants in his nature an earnest, sincere and determinate desire to help on the common-weal in the betterment of human conditions. We need only add that the learned and cultured Professor Flint of Edinburgh University writes of his first work, "The Opening of the Gates":—"It is a great thing to have given to the world so grand a poem, one so rich in thought and feeling, so beautiful and musical in expression. A strain so prolonged, so pure, so rich, comes rarely to the ears of men."

### THE TRAINING OF CHILDREN.—XIV.

BY ESTHER HIGGS, F.F.P.I.

#### A CHAT WITH MOTHERS ABOUT THEIR GIRLS.—(Continued.)

In my previous article I tried to shew how necessary it is, in this work of child-training, to have an ideal towards which the efforts of the trainer may be directed; for the training of the child must of necessity be modified according to the purpose we have in view, the goal at which we aim.

It may be well therefore to trace, if but in outline, the gradual unfolding of the ideal for her little girl which a wise and good mother may be supposed to entertain.

And first must come the question of health. It has been well said that "the first requisite to success in life is to be a good animal"; and although the physical part of human nature is properly regarded as on a lower plane than the spiritual, yet so long as our spirits are encased in physical bodies we have a duty to those bodies which we cannot afford to ignore.

Study, then, the physical welfare of your little girl with a view to her development into a strong, healthy, robust type of womanhood. A woman is no less womanly for having a healthy appetite and the capacity to take easily a ten-mile walk, to climb a stiff hill without palpitation, and to be the happy owner of a

#### PERFECT DIGESTION AND SOUND NERVES.

In these days of nervous exhaustion, and the many other physical ills consequent upon civilization, it is a real treat to see anyone enjoying robust health and bodily vigour. But good health should be regarded as the normal and ill health as the abnormal condition of humankind. We too often reverse this natural order, as our customary inquiry, "How are you?" signifies. But we, in our ignorance, disregard so many of the laws of health that it is no wonder if we have to pay the penalty in the shape of sickness of all kinds.

The wise mother, then, in setting up an ideal of good health for her daughter, will study the natural laws and conditions upon which good health depends, for it is only by complying with these conditions that the promised good health is obtainable.

But one thing is sure: Nature will never fail us or play us

tricks; "as we sow we reap" that and no other; her bank is secure and its interest certain. So that a child born under good conditions, and of fair vitality to start with, will, if treated according to the laws of health, develop vitality and strength in proportion to the degree in which those laws have been understood and obeyed.

#### THE SCIENCE OF HYGIENE

has of late years been widely disseminated; and although few people seem to have the slightest conception of the fulness of life and vigour which *might* be ours, yet it is well that this elementary knowledge should be obtained, for even *thinking* upon the subject of health, if we think wisely, is in itself a health-giver, and will suggest many a by-path of research still leading up towards the great desideratum, perfect health.

Therefore, mothers, study hygiene, sanitation, the chemistry of foods, and especially physiology, that you may be well acquainted with the laws and processes of the body and better understand the requirements of each.

You will then appreciate, for example, the fact that your little daughter has a muscular system as well as her brother, and although hers is the finer and is of a more delicate structure, yet, remembering the law of "growth by exercise," you will see that she, as well as her brother, gets plenty of vigorous play.

#### BRUISED KNEES AND TORN FROCKS,

dishevelled hair and dirty hands may all be easily put right but a pallid face, puny limbs, and a little girl who never runs, these are serious considerations indeed.

Then give your girls every encouragement to exercise well their muscular system, particularly in outdoor play, and dress them in frocks that will not spoil, so that they need not be hindered in their games by the thought of their clothes; and let their costume be as little hampering to them as possible.

I know of more than one sensible mother who allows her girls to dress in knickers when in the country or at the seaside, so that they may be free to ride on horseback in the only natural and safe way, to climb trees and to cycle without the encumbrance of a skirt.

It may be of interest in this connection to record the historical fact that in ancient times, when men and women alike wore long flowing robes, it was

#### A WOMAN WHO FIRST INVENTED

and made for herself a divided skirt—the primitive form of trousers—as being more convenient than the robe.

But if you prefer to keep to the time-honoured skirt, do so by all means, but make sure that it is light in weight, short in length, and loose enough to give all the freedom possible to your growing girls. In this way you will be adding to their health and happiness.

And if you succeed in building up the muscular system of your children, in implanting within the minds of your girls that love of freedom and outdoor exercise which shall remain with them through life, you will have done much to prevent the development of another of those nervous "stay-at-homes" who present such a painful picture of modern life, and, instead, to lay, if but in part, the foundation of a healthy, happy and vigorous womanhood for your daughter.

There are many things beside fresh air and exercise upon which even physical health depends. Some of these other factors we must consider next month.

(To be continued.)

## JOTTINGS FROM MY NOTE BOOK.

BY OUR CANDID CRITIC.

The recent case in the Law Courts, where a well-known and highly-respected phrenologist was sued for libel, has attracted a considerable amount of attention, and caused some cheap opinions in one or two of our leading newspapers. Into the merits or demerits of this particular case it is not my intention to enter here; but the fact remains that we, who really KNOW Phrenology, can well afford to treat with contempt the vague and irresponsible utterances of incompetent and ignorant journalists.

\* \*

There are always a large number of persons who prefer to swim with the stream and vote with the majority. Their opinions and utterances are of the jellyfish order; and they always endeavour to do the thing that is popular, and do not stop to consider whether it is right or not. Such individuals always like to be associated with the popular cause. If some scientific association like the British Association were to declare that character corresponded with organization (which it does, whether they declare it or not), and that localization of brain function, otherwise Phrenology, was now well established, there would be such a gathering of the clans to the phrenological banner as has not been known in the history of the subject.

\* \*

Many a cause and many individuals have been retarded in their development by that quality of the mind which the phrenologist calls Approbativeness, but which will be more easily recognized by the term "Fear of Ridicule." How few there are whose love of truth is stronger than their love of approbation. And yet it is only in proportion as we love truth the most, that we can hope to obtain the approval of our own conscience and reason, and prove ourselves of real value to those that are about us.

\* \*

The great question that each person should ask is not, Does this or that association recognize Phrenology as a science? but, Does my experience prove its truth to me? We may not all have time to thoroughly study the matter for ourselves, but we can find time to note carefully what the phrenologist tells us, and verify it or otherwise from our own experience.

\* \*

The average journalist—especially the youth who is shortly expecting to become a leader-writer—is apt to have an eye to what is popular, racy and readable. As to whether it is true or not is not so much his concern. It is what will tickle the palate of the readers of his particular newspaper. Consequently, when a law-case is introduced that makes lively reading, he seizes upon some weak spot in the character of one of the witnesses, and turns him and the cause into ridicule. That may be "business" from a journalistic point of view; but, is it honest? We trow not, and have too much confidence in the good sense of the thoughtful

Englishman to believe that he will be taken in by such empty vapourings.

\* \*

But when all is said and done, as we said near the beginning, there are a large number of persons who prefer to swim with the stream. They think Phrenology is made unpopular by ridicule, and therefore give it the cold shoulder. I am reminded of an incident that occurred at the last meeting of the British Association held at Nottingham. A well-known scientist at a meeting where localization of brain function was being considered made some disparaging remark about Phrenology which was received with applause and laughter; yet some of the same audience had applauded another speaker who advocated Phrenology on a previous occasion. Such is human nature! The said scientist was not a physiologist or biologist, or student of the mind. He was a specialist in another direction, and simply got up to move a vote of thanks to a speaker who had been dealing with the subjects mentioned.

\* \*

Some of our friends are a good deal upset by the public attention called to Phrenology by this particular case, and think it will do a great deal of harm to the cause. So it may with persons who have only surface knowledge; but Phrenology can afford to wait. Truth must ultimately prevail, and that is what should most concern us.

## LOSS TO SCIENCE.

Under the above heading the *Daily Mail* is responsible for the following item received from their "own correspondent." If true, it is a very regrettable occurrence, as Dr. Gall's collection is of priceless value.

"Through the carelessness of a workman, the valuable collection of busts and skulls—once the property of Gall, the founder of Phrenology—in the museum of Baden, near Vienna, has been seriously damaged.

"The man had been directed to break through a wall, but did so at the wrong place, with the result that some hundreds of specimens on the other side were thrown down, and for the most part broken to fragments.

"The exhibits were original and irreplaceable, and it will be possible to repair only a very few of them."

Our contemporary, *Hints*, commenting upon the matter dealt with by "Our Candid Critic" says:—

"Whatever may have been the merits of the phrenologist's case which has recently occupied the attention of the High Court, we do not think the science of Phrenology deserved the ridicule which was passed upon it alike by judge and counsel. It is true that Phrenology has been frequently rendered ridiculous by the practice and lectures of quacks having no scientific knowledge of the science they professed to be disciples of. It does not, however, follow that the study of Phrenology, if carried out on scientific lines, may not be productive of immense practical good, even allowing that at the present time it is in its infancy, and, therefore, looked at askance even by many members of the medical profession."

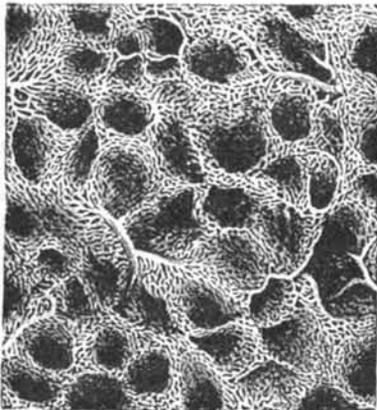
## ANATOMY AND PHYSIOLOGY OF MAN.

BY DR. WITHINSHAW, PRESIDENT, B.P.S.,

*Late Demonstrator of Anatomy, Royal College of Surgeons, Edinburgh.*

## RESPIRATION.

**ARTERIAL AND VENOUS BLOOD.**—Oxygen is necessary to every cell of the body, and it is the function of the blood to bring a plentiful supply. Every cell likewise has waste products to be got rid of, such as carbonic acid and urea, and it is the duty of the blood to carry these away. And the blood renews its supply of oxygen in the lungs and gives off carbonic acid. The dark venous blood is driven by the right ventricle into the capillaries of the lungs, and between the blood and the capillaries and the air there is only a very thin damp membrane formed of flat cells. By this means the blood can receive oxygen from the air and give up carbonic acid to it. The effect of the blood combining with the oxygen is that it becomes arterial blood of a scarlet colour. The arterial blood is driven by the left side of the heart to the organs and tissues of the body, and gives up oxygen to the cells and takes up carbonic acid from them. Directly the blood loses the oxygen it changes its colour, and becomes dark venous blood. Therefore, the blood, as it circulates in the lungs, changes from venous to arterial blood, and in the other organs of the body it changes from arterial to venous blood. The colour of the blood is due to the hæmoglobin of the red corpuscles, which is the oxygen-carrier, and is reddish-purple in colour. When blood is exposed to air, the hæmoglobin takes up oxygen and becomes oxyhæmoglobin, which is scarlet in colour.



DESCRIPTION OF DIAGRAM.—Capillary net-work of the pulmonary blood-vessels in the walls of the air-cells of the human lung.

**EXCHANGE OF GASES BETWEEN BLOOD AND AIR AND BLOOD AND TISSUES.**—As the air contains practically no carbonic acid, this gas most readily escapes into the atmosphere. Now, carbonic acid is constantly being produced by the tissues and being pressed into the blood, and when the blood reaches the lungs some of this gas naturally

escapes into the air. But carbonic acid gas is not simply dissolved in the blood, for it combines chemically with the salts of the blood to form carbonates; owing to this the blood can carry a large quantity of carbonic acid. On the blood reaching the lungs the carbonates are decomposed, and the decomposition is considered to be aided by the chemical union of oxygen with hæmoglobin. Hæmoglobin most readily combines with oxygen, but the tissues are so greedy for it that they rob the hæmoglobin of its supply. This is why there is only a little oxygen left in the blood when it enters the veins. On the other hand, the air in the lungs contains a great deal of oxygen, which, like other gases, escapes into any space where there is little of it. Thus oxygen passes from the lungs into the venous blood. As fast as the oxygen passes through the capillary walls of the vessels the hæmoglobin enters into chemical combination with it, until it has taken up all it can hold.

**AMOUNT OF GAS IN ARTERIAL AND VENOUS BLOOD.**—Venous blood yields to the air-pump in 100 volumes:—

|                   |     |     |     |         |
|-------------------|-----|-----|-----|---------|
| Carbonic acid gas | ... | ... | 46  | volumes |
| Oxygen            | ... | ... | 12  | "       |
| Nitrogen          | ... | ... | 1-2 | "       |

Arterial blood yields to the air-pump in 100 volumes:—

|                   |     |     |     |         |
|-------------------|-----|-----|-----|---------|
| Carbonic acid gas | ... | ... | 40  | volumes |
| Oxygen            | ... | ... | 20  | "       |
| Nitrogen          | ... | ... | 1-2 | "       |

To insure the exchange of gases between the air and the blood, the air in the lungs must be frequently changed. This change of air, or ventilation of the lungs, is effected by the movements of breathing or respiration.

**DIFFERENCE BETWEEN INSPIRED AND EXPIRED AIR.**—Air that has been breathed contains about five per cent. less oxygen and four per cent. more carbonic acid than pure atmospheric air.

A simple experiment to demonstrate the presence of carbonic acid in expired air is to blow through a tube into a bottle containing limewater, when the latter will turn milky. The milkiness is due to the carbonic acid in the expired air combining with the lime to form a white solid salt, carbonate of lime. If the carbonate of lime be allowed to settle at the bottom of the bottle, and then, having poured off the water, a little hydrochloric acid be added, the salt will be seen to effervesce. The strong hydrochloric acid drives out the carbonic acid, and chloride of lime is formed.

Ordinary inspired atmospheric air contains in 100 volumes:—

|               |     |     |      |         |
|---------------|-----|-----|------|---------|
| Nitrogen      | ... | ... | 79.0 | volumes |
| Oxygen        | ... | ... | 20.9 | "       |
| Carbonic acid | ... | ... | .04  | "       |

Air expired from the lungs contains in 100 volumes:—

|               |     |     |    |         |
|---------------|-----|-----|----|---------|
| Nitrogen      | ... | ... | 79 | volumes |
| Oxygen        | ... | ... | 16 | "       |
| Carbonic acid | ... | ... | 4  | "       |

The only function that the nitrogen serves is to dilute the oxygen.

The expired air of a man is warmed to the temperature of his body, and takes up moisture from the air tubes. The misty appearance of the breath on a cold day is due to the water-vapour it contains becoming condensed by the low temperature of the air.

## LESSONS IN PHRENOLOGY.—XC.

BY JAMES WEBB, F.B.P.S.

## PHRENOLOGY AND EDUCATION.—(Continued.)

It has been shewn that psychologists have all fallen into error regarding the Will. The same may be said of the theologian. For example, Dr. Alliott, the author of *Psychology and Religion*, argues that the Will is sometimes the author of motives, and that at other times it is the effect of motives. Here are his words:—

"Take any case, and if we investigate the whole mental process by which it was preceded, it will be found ultimately resolvable either into one in which the Will is wholly controlled by its self-determining power, irrespective of all motive, or one in which the Will receives its bias solely from motive and irrespectively of any self-determining power."

That is to say, the Will is sometimes able to determine its own action, at others it is unable to do this, but is at the mercy of motives "irrespective of any self-determining power."

It is very important that the reader should grasp the truth about the Will—that it is merely the resultant of the motives forming it. Otherwise it would be useless to further point out the many serious misconceptions of philosophers and educationists respecting what are faculties of the mind, and what are not.

Just as our philosophers have failed to teach the true mental states of Memory and Will, so have they failed to grasp the truth about what is called Conscience.

Let me quote the notions that various prominent writers have held in regard to this term.

It is highly important that our teachers should have a right conception of it. But how can they when they are taught what is not in accord with nature?

Messrs. Dexter and Garlick, in their *Psychology in the Schoolroom*, tell us that "Conscience might be defined as the feeling which makes us wish to do right." Had he said this of Conscientiousness he would have been right: just as he would have been right had he said that large Conscientiousness and large Destructiveness with weak Benevolence make him feel "righteous indignation against wrong-doers." But he didn't. He says conscience feels a righteous indignation. This is wrong. Indignation is the result of the activity of other organs. And indeed a conscientious person with large Benevolence feels *pity* for the wrong-doer as well as for the person wronged.

Baldwin says: "The power to feel oughtness is conscience." This is a peculiar definition. Conscience, that is, *knowledge*, may teach us what is right, but it depends on the development of Conscientiousness how much may be the desire to do what we "ought." This psychologist says that "by common consent the capability to feel rightness is termed conscience," and this is quite true. Yet is not common consent mistaken? Can we feel "rightness"? We cannot. We may know it. Being right is a matter of knowledge—not of the intellect—not of the emotions. Hence Dr. Baldwin is as wrong as wrong can be when he says:—"To feel rightness is the sole office of conscience." Had he said to *know* rightness is a matter of conscience, he would have been nearer the truth. To *feel* a desire to *do* right is the office of Conscientiousness.

"Common consent" is not necessarily the best teacher of the mental functions, and in this case is wholly wrong.

There is neither a mental faculty nor any need for one devoted to teaching what we ought to do. That which gives us the knowledge of right and wrong, the intellect, is also that which tells us what is our responsibility. When a person acts in accordance with his conscience, *i.e.*, with regard to what he knows, or believes he knows, to be right or wrong, we say he is a conscientious man. His action may often appear self-denying and praiseworthy, yet it would have been more self-denying if he had done otherwise. For instance, the prodigal would be more self-denying if he were to check his open-handed prodigality than he is when he is distributing his largesses among his more sordid companions.

Dr. Johnson thought that conscience is the "faculty by which we judge of the goodness or wickedness of ourselves." 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." Adam Smith believed that conscience is "reason," "principle," "the inhabitant of the breast, the judge and arbiter of our conduct," "the love of the honourable," etc. The Rev. W. T. Davison, M.A., late President of the Wesleyan Conference, and "Professor of Biblical Literature and Exegesis, Richmond College," defines conscience as "the faculty or organ of moral judgment," and a power universally possessed by man, though in widely different stages of development, which judges intuitively of the moral worth of a man's own actions."

It has been shewn that conscience is not a faculty, and therefore cannot judge. It has been shewn that the conscience is knowledge of one's thoughts, and therefore is far from being a "judge." The intellect reasons and judges. The term is used correctly in the expression: "They, being convicted by their own conscience, went out one by one." Their knowledge of themselves convicted them.

Conscientiousness cannot judge of what is right—it is not an intellectual faculty. What is just and right must first be decided by the intellect. Then, when the decision has been arrived at, it will depend on the size of the organ of Justice or Conscientiousness, whether a person will feebly desire or strongly determine to follow his judgment.

The faculties that affect or determine the judgment vary greatly in different persons, who view things so differently. Even the same person, under different circumstances, varies from himself. Paul was as jealous for God when he thought he ought to do things contrary to Jesus of Nazareth as he was when he determined to know nothing among men but Jesus crucified. He could support the murderers quite conscientiously; his knowledge, the knowledge, he then possessed, led his judgment to approve. This is his own description of his conduct: "I verily thought with myself that I ought to do many things contrary to the name of Jesus of Nazareth." Without knowledge Conscientiousness is blind. Christ himself proves this:—"The time cometh, when whosoever killeth you will think that he doeth God service." Hence, at the stoning of Stephen, Paul was no less conscientious than he was when, through the influence of the heavenly vision, he began to adjust his conduct to his conscience—to his knowledge. He breathed out threatenings against the Christians; he slaughtered them no less conscientiously than he suffered death on behalf of the doctrines he had previously detested.

In consequence of the pressure on our space this month, we have had to omit "Occupations and Professions"; "Answers to Correspondents"; "Notices of Books," and other items. These will be resumed in our next issue.—(Ed. P.P.)

## THE PHRENOLOGY AND PSYCHOLOGY OF LITERATURE.

BY W. GEO. WHEELER, L.P.I.,  
*Author of "Phrenological Helps," etc., etc.*

No. 16—"THE NEW MAGDALEN."

BY WILKIE COLLINS.

Herein is presented a story psychologically interesting and scientifically suggestive, with a strong undercurrent of feeling against an unwholesome standard of morals, against that ethical blindness invariably in vogue in aristocratic circles. It is a protest distasteful to the superficial, gratifying to the broadly tolerant and generously just: a plea for the woman who, having received the stigma of Society's narrow judgment, for an offence scarcely her own, vainly struggles to regain her former standing, only to be hurled back by a brutal and selfish conventionality. It suggests to the philosophical mind the mighty chasm between the moral standard of modern Society, and that sublimely tender ethical conception presented by the founder of Christianity. The one shrinks within itself at the approach of the despised struggler, and reveals the superficiality of its virtue by a tacit repugnance; the other, opens its compassionate arms in sympathetic affection, generous to forgive and forget. It is Christianity which says, as the author has so grandly shewn in the character of the Rev. Julian Gray, "Rise, poor wounded heart! Beautiful, purified soul, God's angels rejoice over you. Take your place among

### THE NOBLEST OF GOD'S CREATURES."

Heaven pity the fair daughter of Eve crushed beneath the iron heel of conventional Society!

The "New Magdalen" is presented in the character of Mercy Merrick, introduced as a nurse, connected with the French Ambulance, during the Franco-German War. Herein, far removed from the malevolence of a cruel world, she applies her noble mind for the amelioration of human suffering. To the Society circle of London, counted unjustly a fallen creature of the street; to the wounded soldiers, in a village near to the German frontier, an angel of compassion, beautiful and beloved.

Mercy Merrick is tall, with a lithe and graceful figure. There is "an innate nobility in the carriage of her noble head, a grandeur in her large, melancholy eyes, and in the lines of her finely proportioned face." Her mother from whom she has inherited an extraordinary beauty, ruined her prospects by a foolish marriage, freeing herself by the loss of fortune and position in Society. To earn a living she connects herself with a company of strolling players, during which time she meets Mercy's father, an accomplished man of rank. He is fascinated by her beauty and gracefulness of disposition. In time, however, the mother's fidelity becomes a matter of doubt, and she finds herself a forsaken woman, in absolute poverty.

### MERCY'S EARLIEST RECOLLECTIONS

were of the strolling players, whose pet she was, and who instructed her in the art of their profession. At five years of age she appeared in public; at ten she lost her mother, and became acquainted with poverty, exposure to cold and hunger. When on the brink of starvation she sets the law at defiance by begging, and is thus able to tell her story at

the police-court. Here her history and striking personality attract considerable attention. Having been befriended, she becomes her mistress's favourite companion, and develops mentally, acquiring much knowledge and refinement. At sixteen the husband of her mistress is enamoured by the girl's beauty, jealousy results, and Mercy, although innocent, is obliged to escape from the house. Her life is hereafter a hard one, and she drags out an existence as a needlewoman, half-poisoned, ill-fed and broken in health. After an illness she faints in the street, and recovers to find herself in a house of ill-fame.

Mercy's next torture is that of imprisonment for petty theft. She is entirely free from guilt; but, being an outcast and poor, her word is little regarded. It is the old story—"One law for the rich, another for the poor." Mercy is transplanted from the prison to the Refuge, eventually to the position of nurse in connection with

### THE FRENCH AMBULANCE.

Grace Roseberry, crossing the frontier, is robbed of her possessions. She comes under the notice of Mercy, who renders her benevolent assistance. The two women tell their story each to the other, and Grace in consequence treats her companion with little short of contempt. Grace Roseberry, lacking in generosity and fellow-feeling, has no sense of compassionate tenderness for one who, falling by the forces of a cruel fate, would rise by the nobility of her own inborn greatness. Grace has littleness both of soul and of mind, miserably poor in all that pertains to philanthropic thought and divine generosity. Her forehead was unusually low and broad," an outward and visible sign of an inward selfishness.

Miss Roseberry is shot during one of the skirmishes, and is left for dead. Mercy yields to temptation, secures Grace's letters and papers, and impersonates her name and position, resulting in a secured position in English society. In the meantime, Ignatius Wetzel, a German surgeon, re-examines the body of Grace Roseberry. She has received a wound on the head which he concludes to have resulted merely in a case of "suspended animation from pressure on the brain." He operates, and finally recovers his patient. Wetzel is no philanthropist—simply

### A HARD-HEADED SCIENTIST

who glories in his cleverness: a cynical, ugly old man, keenly observant, ironically courteous, with a suspicious and cautious disposition.

Mercy Merrick finally makes a full atonement for the wrong she has inflicted, and her character is beautified through suffering. Her nature, unlike Grace Roseberry's, was cast in a diviner mould, and subterranean depths of goodness burned within her soul.

Horace Holmcroft, a war correspondent, is lacking in compass of mind. He is engaged to Mercy, but alters his mind respecting her, and reveals hatred. "Men—specially men skilled in observing physiognomy—might have noticed in the shape of his forehead, and in the line of his upper lip, the signs indicative of a moral nature deficient in largeness and breadth."

Julius Gray, the unconventional clergyman, has a head broad and firm, and a strong brain. He holds advanced views, is Radical in his ideas, and original in his methods. His eyes are noticeably large and lustrous, and all the faculties of his being seem to manifest themselves in their ever-varying expression, causing laughter and tears, a sense of pleasure or of pain. Julian has "a profound knowledge of human nature."

## REPORTS OF MEETINGS.

### BRITISH PHRENOLOGICAL SOCIETY, INCORPORATED.

The usual monthly meeting of this Society was held at 63, Chancery Lane, on Tuesday, May 5th—Dr. C. W. Withinshaw in the chair.

The minutes of the previous meeting having been read and confirmed, the President called upon Mr. H. C. Donovan to deliver his lecture upon

#### "THE PRESENT METHODS OF SELECTING CANDIDATES FOR THE CIVIL SERVICE AND THE ARMY PHRENOLOGICALLY EXAMINED."

MR. DONOVAN said that the object of his paper was to explain, as briefly as possible, in a general way, the present system of selecting candidates for both the Civil and Military Services; to consider the value of this method phrenologically; to point out its unfairness; and then to offer some radical suggestions as to reform in the methods of selection—if not by direct phrenological means, at least indirectly so. At the same time, he wished to point out that there was no intellectual test for morality.

Formerly entrance into the Government's services rested mainly on direct patronage and hereditary rights. Certain favoured families, highly placed officials, and members of Parliament had the right to either directly or indirectly appoint to positions in the Civil Service, and to recommend for direct commissions in the Army.

The absurdities of this system had been so frequently condemned that any further condemnation would be unnecessary. But this we all knew, that notwithstanding the evils and abuses of such systems of appointment, very many able young men found their way, by chance, into both services—for the simple reason that patronage and purchase could not guard against intellectual ability. Hence there was no reason why the son of an impatient tradesman, the failure at a university, or the younger son of an impecunious peer should not have as good intellectual gifts for executive work as anyone else. Appointment and natural aptitude had no relation to one another, no more than they had now.

Patronage, bribery and purchase had passed away; but verbal memory had taken its place.

The influence of Lord Macaulay had a great weight in instituting the present system of selection. He held very strong views as to the value of academic learning; for we found in Trevelyan's Life of that statesman letters from him in which he contended that the youth who was good at Greek and Latin was good at everything else.

"Whatever the languages," further said his lordship, "whatever the sciences which it is in any age or country the fashion to teach, the persons who become the greatest proficients in them will generally be the flower of the youth. . . . If we learned Cherokee, the man who understood Cherokee the best, who made the most correct and melodious Cherokee verses, . . . would be a superior man to him who was destitute of these accomplishments."

These opinions were, unfortunately, not confined to Lord Macaulay; they, to a great extent, pervaded the minds of the majority, more especially the members of both Houses of Parliament.

When it became necessary to reform the Civil Service, it was not to be wondered at that in devising a system

of selection by examination verbal memory reigned supreme. Owing to the number of candidates being far in excess of the vacancies to be filled, the authorities were compelled to make the test a competitive one, and to gradually increase its severity from time to time—such being the only methods they were the capable of conceiving for making the requisite selections. But these blind efforts to select the fittest in many cases resulted in the appointment of the least efficient. This severe remark applied with greater force to the Army than it did to the Civil Service.

The present system was condemned by many phrenologists—

1. Because it gives too great an advantage to verbal memory, which is the chief test of efficiency.
2. It tends to place impediments in the path of those candidates who have many intellectual gifts of more consequence to practical work than the mere memory of words.
3. It tends to exclude the practical, and opens the gate for the impractical.
4. It offers no special advantage to bodily health and physique.
5. It permits candidates to compete who should be excluded for ethnological reasons.

Whatever the subjects may be, apart from mathematics and arithmetic, these examinations were almost exclusively a test of what candidates are capable of committing to memory, either from attending lectures or reading books. It matters not to the result of these examinations whether the subjects had been committed to memory either as the result of long and patient work in school or college, or sweated up in the crammer's shop. In either case it was no test of executive ability, but merely of the power of committing to memory, either permanently or temporarily, words from books.

The lecturer then gave several samples of the questions which candidates were expected to answer in a given time. Such questions tested nothing but verbal memory. Thus those who were able to answer them best stood the greatest chance of passing into either services; whilst those whose verbal memory more or less failed them stood the greatest chance of rejection. These tests, as a gauge of general intellectual ability, were scarcely worthy of any serious consideration.

It was by no means contended that those who were successful were not either brave, honest or hard-working. It was not a question of courage, morality or industry, but of the intellect in general and those faculties which were immediately concerned with observation in particular.

Before proceeding further, it would be important to analyze *memory*.

This mental effort, though often described by the non-phrenological as being of itself a distinct power or brain gift, was not a special and independent faculty. It was simply an attribute or property of each one of the innate organs, faculties or nerve centres, call them what you like, which made up the entire brain. When speaking of intellectual ability, we referred to those parts of the brain in which were situated the perceptive and reflective faculties—*i.e.*, observation and reason. Now the popular and parliamentary acceptance of the term was that which was associated with literary culture, verbal memory, the memory of words and forms of verbal expression. Actual verbal memory, apart from other memories, was a mental faculty which modern civilization was rapidly rendering of little

importance. It still, however, remained in great strength in some minds, and must, to a limited extent, form part of the intellectual outfit of everyone. To the ancients it was of such paramount importance that its continued cultivation raised it to an extraordinary degree of perfection. It held the position then which was now occupied by the printing-press, with its daily papers, technical and trade journals, text-books of receipts, of formulæ and tables, its encyclopædias, and last, but not least, the postal correspondence and telegraphy.

In ancient times no one could lay claim to literary culture without verbal memory. Quotation was the life and soul of conversation. To read a book then meant the committing of it to memory. A man with a good verbal memory was valued. His memory was very often a book-case to himself and a post-office to his friends, when he had to travel ever so short a distance.

Mere verbal memory has lost the greater part of its value. Its chief use now was for theatrical artistes, and candidates for the Civil Service and the Army. Verbal memory was of no more use to a man in his capacity of a civil servant than were papyrus and goose-quills, and certainly of no more value to a military officer than breastplates or swords, and other obsolete weapons, however they might glitter in the sunshine.

To explain memory in its proper sense, we must understand the nature of observation.

No doubt everyone who was capable of seeing, touching and moving any object observed with more or less accuracy. We took cognizance of objects through the medium of the perceptive faculties. We came to conclusions after having passed our observations on to the reflective faculties. It was necessary to explain as briefly as possible the intellect according to Phrenology.

It was made up of two main groups—the perceptive and the reflective.

The former consisted of (1) Individuality, the perception and memory of objects in their totality; (2) Form, perceived and remembered shapes; (3) Size, perceived and remembered dimension; (4) Weight, perceived and remembered gravity; (5) Colour, perceived and remembered colour; (6) Order, dealt similarly with sequence, regularity; (7) Number, perceived and remembered quantity as expressed in figures. Then we had Eventuality, the sense of mobility, of objects in motion, and passing events; Locality, the perception and memory of relative position of objects—their locality, in fact; Time, the perception and memory of duration and interval; Tune, the perception and memory of tone, vibration, sound; Language, verbal resource, a great adjunct to verbal memory. The above were the perceptive faculties.

The reflective faculties were not so numerous. They were chiefly (1) Comparison, the first process of reflection; (2) Causality, the inquiring and reflecting, the cause-seeking faculty, the second process in reflection; (3) Congruity, the sense of the fitness of things, the third process. There were other reflective faculties which he need not then mention. A man who was not gifted with perceptive power may be a good and ready comparer, an excellent and trenchant questioner, and a quick and witty criticizer; but he who was deficient in powers of observation was not only indifferent to what he himself had seen, but placed little value upon the observations of others; in fact, he had no executive ability. It was not asserted that reflection was not necessary: the reflective faculties were necessary to the solution of all problems; but in executive work, either of a civil or military nature, objects of fact had to be dealt with. A plain

question as to matters of fact required a plain and simple answer as to facts, and should not be treated as an opening for comparisons, questions and criticisms. It was this avoidance of facts which caused delay and complications. This shirking of the main issue by any form of reflection was detrimental to all executive work.

The reason why so many disasters befell the British forces in South Africa was principally due to the neglect of observation on the part of officers. The majority of them were not of the observing type. The young men with good perceptive faculties found it difficult to pass through the verbal memory needle-eye. The competitive examination cast them aside for the word-remembering, studious, unobservant youths, who romped into both services. Whilst very many able young men were shut out mostly because their observing faculties were far in excess of their power of committing words to memory.

Now we knew why a certain British general was compelled to write in one of his despatches home: "When will British officers learn to observe?" The answer to this question was simple enough. British officers will observe when you make observation a test of fitness—when, in fact, you reform your system of selection.

The lecturer said the reform which he recommended would not cast out verbal memory, but would raise all forms of observation to its level; and for this purpose he advocated competitive tests for observation. The speaker then enumerated a number of means by which the observing faculties could be tested, but laid stress on the following:—

A room should be fitted up with a number of objects consisting of animal, vegetable and mineral matter, natural and manufactured, commonplace and rare, numbered and otherwise marked. Candidates should be sent into this room in convenient batches, without any means of recording their observations, and no conversation allowed. They should remain in this room a given time. After coming out, they might be subjected to some verbal test, just for the sake of *auld lang syne*, and also to allow of a lapse of time for the unobservant to forget all about the objects they had seen. Then the candidates should be called upon individually to write out a description of as many as possible of the objects they had seen—stating the material of which each object was composed, etc., etc.; its shape, size, weight, colour, etc.; and also its position in the room, or in regard to some very noticeable object.

Another test would be with such objects as would emphasize length, width and thickness, such as planks of wood, lath, wire, rope, spring, etc., and then be called upon to write their estimate as to the length, breadth, etc., of these objects.

Another test for capacity—a number of vessels of various sizes, shapes and colours. The candidates, having seen these objects, should, after a lapse of time, be asked to give the liquid and solid capacity of these objects.

Another and very important test would be in taking aspirants for direct commissions in the Army to some given point by rail, previously unknown, and to be asked to walk in various radii ten to fifteen miles, and return to London by the quickest route. They should then be required to give an account in writing of the description of the country, trees, houses, and other prominent objects they passed during their walk, and also the distance of such objects either from the point of departure or arrival, as regards the walk.

All these tests may seem to require but little mental effort, and perhaps it would be so to the observant, but the

undesirable, the unobservant, would fail, and a good job too; for they were not wanted in the Army, and were of little use in the Civil Service.

The lecturer wished to point out that in such examinations as he had but too briefly suggested, the preparation for them could not be done in the crammer's den, or studied for at night by the aid of drinking strong tea, with wet towels round the head. To prepare for such examinations, the aspirants must be brought face to face with objects of every description, and the work required in this mental effort would never be injurious to health. Who ever heard of a youth losing health and strength from looking at objects and finding out all about them? It was work of the most delightful kind, and at the same time the highest form of education.

In the debate which took place lately in the House of Commons on the education and training of officers for the Army, Mr. Broderick never once referred to the training of the perceptive faculties. He spoke of the importance of lectures and university degrees; but the perceptive faculties, which were of such prime importance, he never once mentioned, though, strange to say, he is personally well gifted in this respect, judging from his photographs.

It might be said that there already existed proper systems of training the powers of perception after a young man entered upon his duties as an officer. The system now adopted, however good it may be, in the opinion of military experts, mainly consisted of books and lectures. To attend a lecture on scouting, or the committing to memory of a work on scouting, even if it be written by Baden-Powell, would not train the perceptive faculties, but only verbal memory. And another thing, the services, both civil and military, were not schools, but executive establishments; they were for practice. No doubt an unobservant youth would get his perceptive faculties improved in the Army; so that when he was old enough to retire he might be a little better than when he first entered on his duties. But that sort of thing had been tried, and had failed, as everyone but too well knew.

Whatever system was adopted in collecting young men for either services, the system of selection should be so arranged as to test the innate strength of as many faculties as possible.

With regard to the means of supplying efficient officers for the Army, young men should be encouraged to enter as private soldiers, and if, after a certain number of years, they had a clean sheet, as regards their moral conduct, strict attention to duty, and implicit obedience to those in authority (which, after all, are questions of morals rather than of intellect), such should be allowed to enter the competitive test, whatever it may be, with a certain number of marks placed to their credit.

DR. WITHINSHAW said that, although all phrenologists would admit that the present methods were not ideal, we must not blind ourselves to the good features of the system. A good verbal memory was very useful, though not sufficient in itself. But Civil Service candidates required something more than this. They had to produce certificates of character in addition to two independent references. These were in testimony of their honesty and general integrity. In the examination, too, the subjects covered a range which called many faculties into activity—as hand-writing, arithmetic, English composition; and among optional subjects a wide latitude existed, including mathematics, various sciences, etc. Phrenology could be usefully employed in the early years of the candidates, while at school, directing them into those

studies which would develop their most active and powerful organs. He thought the present system had been developed on broad lines, the object being that the persons selected must have attained a certain standard intellectually and morally.

Respecting the lecturer's criticism of the officers in South Africa, he thought that the reason of their failures was greatly due to the fact that the Boers were first in the field, and that they had a perfect knowledge of the geography of the country, while the British were strangers to the country. He thought something might be said for the lecturer's methods of testing the observing faculties. It opened up a wide subject as to education in general; and if some such methods could be adopted on phrenological lines, no doubt better results would be obtained.

MR. DONOVAN, replying to the President, emphasized the point in his paper that most, if not all, the subjects of examination could be "sweated" up by the "coach"; and if the candidate had a good verbal memory, he could pass anything under the present system. He complained against British officers that they did not value the information brought to them by Colonial scouts, because they did not appreciate the value of observation.

DR. HOLLANDER said the subject was an important one, it occupied the minds of others besides phrenologists, Examination was an easy way of testing the knowledge of the candidate, and the lecturer's suggestion was only examination in another form. That the present test was a memory test there could be no doubt; but it was the fault of the examiner if it were entirely so. He could easily test the candidate's knowledge of the principles of the subject in which he is being examined. The tests suggested by the lecturer were tests of knowledge, and so were the present ones. With regard to the generals in South Africa, he thought their portraits shewed them to have good perceptive. The fault lay in their not having sufficient reflective power to enable them to form right judgments on the facts gathered. Mr. Donovan had not said how he would test the reflective faculties. These were most essential. The suggestions for testing the observing powers were very good, especially that of putting a number of objects on a table, and, after inspection of them, to write a description of each, or as many as could be remembered. His (Dr. Hollander's) desire was that teachers should be so trained that they might bring out in children every faculty recognized by Phrenology. He desired to express his appreciation of the lecture.

MR. YEO, in a few words, supported the view laid down by the lecturer.

MR. WEBB was of opinion that the lecturer had given them some sound sense. While he assumed that the lecturer was not opposed to such subjects as are now being examined in, he wanted to increase their ability by the use of their perceptive as well as their verbal memory. He approved of the suggestion of taking candidates into the country, and then giving descriptions of what they had seen. They would have to acquire a large amount of information about things in general before they could pass the suggested ordeals. Up to the present in education, there had been too many interests, sectarian and otherwise, which had prevented the country getting the education it ought to have demanded.

DR. WITHINSHAW, in proposing a vote of thanks, said he knew the lecturer was aware that criticisms were no indication of want of appreciation. In fact, criticism shewed the great interest the subject had excited.

DR. HOLLANDER seconded the vote, and said the paper must have cost a lot of time and trouble to produce, while the remedies suggested were bold and original. He complimented Mr. Donovan on the ability displayed in the paper, and the manner of its presentation.

MR. DONOVAN, in reply, thanked the medical gentlemen for their expressions of opinion. He simply wanted to raise observation to the level of verbal memory and literature.

MR. WEBB delineated a character, after which the meeting closed.

### THE LEICESTER CONGRESS.

The Secretary and officers of the Provincial Council deserve the highest commendation by the phrenological world for their labours to make the Leicester Congress a success. They did not labour in vain. It was a success—a great success.

On May 14th, there was a unique sight in the Temperance Hall—the meeting of old friends, the making of new ones. From north and south, from Morecambe and Brighton; from east and west, from Lincoln and Gloucester, ardent friends of Phrenology had hastened to the tryst. It was to be expected that Birmingham, Northampton, Kettering, Nottingham and Leicester would be well represented, and expectations were realized. But disappointments will be felt in the most enthusiastic of gatherings, and they came to Leicester—but singly. The President could not attend the afternoon meeting, nor Mr. O'Dell the evening meeting. All else was as it should be.

The Secretary, Mr. Severn, mounted the platform at the first meeting, and expressed his deep regret at the absence of the Rev. F. W. Wilkinson, who had been prevented from attending; he further announced that he had been requested to invite Mr. Webb, of Leyton, whom he ventured to call the father of Phrenology, to take his place. This was received with acclamation that must have shewn Mr. Webb his labours for the spread of phrenological truth had not been without honour.

Mr. Webb opened the meeting by asking Mr. Severn to read the letters of regret at their absence from Sir Israel Hart (who had enclosed a cheque towards the expenses of the meeting) and many other friends of Phrenology. The Congress was opened, speeches were made in favour of this and that motion for the good of Phrenology, and the afternoon sped away only too rapidly.

There was no hitch, though an attempt was made by a too ardent friend to discuss the theological aspect of Phrenology from his own standpoint. But the Chairman was equal to the occasion, and refused to allow the debate to become complicated by side issues foreign to the phrenological doctrine. He quoted from both the Old and New Testament some very telling circumstances, shewing the harmony of Religion with Phrenology, and the meeting accepted his reply as final.

It was time for tea. Tea was waiting in a large ante-room, and many friends sat down together—in fact, we saw the Chairman sitting *tête-à-tête* with the gentleman who had introduced the religious question.

Tea over, and certain diagrams for the evening meeting being fixed, a delightful half hour was spent with the hand-bell-ringers. Mr. Councillor G. C. Turner was called to the chair, and the public meeting was held. It must have gratified the members of the Congress to see so large a meeting.

We give below a brief report of the speeches, and venture to predict that some of the younger speakers—Mrs. Farmer of Kettering, Mr. Turner, and Mr. Coulman of Leicester—have a useful future before them. There were two or three other items that were not without effect—Mr. Timson's earnest address, Mr. Severn's delineations, lessons by Messrs. Burton and Webb, and last, but not least, a brilliant oration on Phrenology by Herr Gustavus Cohen of Llandudno. Mr. Cohen brought his audience to a fit of enthusiasm seldom witnessed in a scientific gathering. His earnest appeal to his audience to work for the moral and intellectual good of their fellows will not soon be forgotten.

THE CHAIRMAN, a gentleman of high character and culture, was apparently well pleased with the meeting, and replied to a vote of thanks for his attendance and address in words that expressed *his* thanks at being able to be present.

On the Friday interesting visits were paid to the museum and picture gallery, a possession that reflects great credit on the city of Leicester (such galleries are not uncommon on the Continent, but are far too rare in this country), to the churches (one small party going as far as Lutterworth), and to the Wheat Sheaf Co-operative Shoe Factory, where some thousands of hands are employed—the most remarkable thing about the business being the extent to which "division of labour" has been carried. The party were taken round in groups, and met afterwards together in the office of the manager, Mr. Butcher, where a phrenological delineation of that gentleman was given by Mr. Webb, whilst Mr. Severn was out of the room, and afterwards by Mr. Severn. These readings were greatly enjoyed by the visitors, as well as by Mr. Butcher himself, and we hope to print Mr. Severn's reading in an early copy of the P.P.—Mr. Butcher not only having consented to this, but promised to supply a recent photograph for the purpose of illustrating the article.

In the evening Mr. Severn gave his lecture, "Celebrities Whom I Have Known," to a large audience, Mr. Alderman Vorley in the chair. At the close of the lecture, Mr. Webb was asked to delineate the Chairman from the platform—a delineation greatly enjoyed by the audience. Mr. Severn also delineated two well-known gentlemen, which delineations were equally well received. Friends of the gentlemen examined testified to the accuracy of the readings. Saturday saw a great dispersal of friends, many of whom are hoping to meet at Bristol next year.

### THE AFTERNOON CONFERENCE.

At the time appointed, Mr. J. Webb of Leyton was voted to the chair, in the unavoidable absence of the Rev. F. W. Wilkinson, who, as Chairman of the Provincial Council, should have presided. Among those present were Mr. J. W. Taylor, Morecambe; Mr. E. Gorrie, Melton Mowbray; Rev. E. H. Spring, Gloucester; Mr. J. Jones, jun., Mr. W. Clarke, Mr. A. Allport, Mr. C. Burton, and Mr. A. J. Smythe, of Birmingham; Mrs. M. Farmer, Kettering; Mr. C. Newbold, Loughborough; Mr. S. Hallam, Northampton; Mr. E. H. Trueman, Palsworth; Herr Cohen, Llandudno; Mr. J. Millott Severn, Brighton, hon. secretary and treasurer of the council; Mr. T. Timson, president, and Mr. Cooper, secretary of the local society; Mr. A. Aldridge, Leicester; and others. Mr. Severn read apologies for absence from the Rev. F. W. Wilkinson, Dr. Hollander (London), Dr. Withshaw (London), President of the British Phrenological Society; Mr. George Cox (London), Miss Higgs (Ramsgate), Mr. Walton-Clinton (Birmingham), Mr. Proctor (Liverpool)

Mr. Horlock (Beckenham), and others. Sir Israel Hart, J.P., who, it had been hoped, would take the chair on this occasion, sent an apology, accompanied by a cheque for £1 towards the expenses.

THE CHAIRMAN, in opening the Conference, said that the subject of Phrenology was a very wide one and appertained to everything which concerned humanity. It touched teachers, parents, clergymen—all persons and sections—criminal legislation and criminals.

He claimed that if there was any class of person partial to criminals it was the phrenologist, who was always thinking that he would like to benefit him, recognizing as he did that the criminal was a special type of person, just as others were who were not criminal.

His hearers had no doubt already been made aware of the fact that there were only two classes of people in the world—those in gaol and those not in gaol. The difficulties which existed were not with those in gaol; they were to be found when they were wanted. The greatest trouble was with those outside gaol—those who were just able to manage their own affairs without falling into the hands of the law. He said the work of their societies was entirely unsectarian. "Science was knowledge, and that was Phrenology."

REPORTS of progress from many societies were next taken.

MR. TIMSON, reporting for the Leicester Society, said that Phrenology had made great strides in the district. When he came to Leicester there was only one representative of the Society in the town. It was only about five years ago that a medical man not many miles from Leicester publicly characterized Phrenology as no better than the charlatanism of astrology and fortune-telling.

The time, however, was coming when the people would see that Phrenology, instead of being a science of bumps, was a science of brains.

MR. WEBB reported that the British Phrenological Society and the Leyton Society (with both of which he was officially connected) were doing well, both having accomplished effective work and secured influential patronage.

MR. J. MILLOTT SEVERN, Secretary of the Provincial Council, gave brief reports of the work of the societies at Hastings, Bristol, Birmingham, Beckenham, Edinburgh, and referred also to the operations of the Fowler Institute and the London Phrenological Institution.

REV. E. H. SPRING reported for the society at Gloucester, which bade fair to become quite an influential institution.

MR. J. JONES, of the Midland Phrenological Students' Society, said their Society had been in existence over four years, having been founded by Mr. Keswick of Scarborough. Though in its early experiences the Society had many difficulties, yet it had been bravely held on to, until now they could see their way clear to solid and satisfactory work. They had attracted many by holding social meetings, which they found assisted greatly in bringing in many who would otherwise have been unapproachable. Teas, followed by short speeches, delineations and music; week-end outings during the summer, and similar methods, had been employed with success. They had also established a library for the use of their members. Their weekly meetings were strictly devoted to the study of Phrenology.

MISS HIGGS (Ramsgate) sent her contribution to the proceedings, being unable to attend. Her subject was "THE PRESENT AND FUTURE STATUS OF PHRENOLOGY."

The paper was read by Mr. Severn, and was a clear statement of the position and aims of the serious student of the

Science. She said the present status was not satisfactory, as there were many otherwise intelligent persons who saw in Phrenology cause only for ridicule. Unfortunately, she feared the methods of some phrenologists lent themselves to this conclusion. The association of Phrenology with amusements—as at bazaars, practising on the sands in proximity to pierrots, niggers, etc.—was not conducive to dignity. She also deprecated public delineations of character at phrenological meetings, wishing rather that these should be carried on in a manner scientific and instructive, with less of the element of entertainment. She believed that ultimately the recognition of Phrenology would be universal, but to the action of present-day phrenologists we must look for the hastening or retarding of the day of success.

To help in the advance of the subject all must get a scientific and comprehensive grasp of it, be always learning, and recognize no finality. All should try to encourage consultations, and not simply delineations, that they may be able to give best advice under sympathetic conditions. Another desideratum was proper training for phrenologists. A three years' compulsory course was the minimum she would advocate in a properly constituted phrenological college or institute. A Research Bureau for the systematic tabulation of all the most recent investigations was also required. We needed money, power, influence; but, above all, the enthusiasm of scientific minds, earnest in pursuit of truth, enlisted in the cause of Phrenology, then indeed would Phrenology flourish and her future status be assured.

The paper was well received by the meeting, and the secretary was requested to send its thanks to Miss Higgs.

MR. C. BURTON, F.B.P.S., moved the following resolution: "That this Congress, in seeking to raise the status of Phrenology in the minds of the public, expresses a strong recommendation that all those who may engage in public lecturing shall accentuate those phases of the subject which are capable of demonstrable proof."

He said, in support of the resolution, that there was quite enough in Phrenology which defied contradiction, and it would be wise for all its advocates to dwell on that rather than on theories, or personal views, which could not be so satisfactorily sustained. If they so confined themselves, they would be able to speak clearly and definitely. The public should have the highest class of teaching on this subject. At present, the uninformed look upon it as a system of bump-feeling. Well, we certainly did feel the head, and did so to acquaint ourselves with its true form; but we also noticed other necessary conditions, as the depth of brain, etc. There were some protuberances on some heads which had a meaning; but phrenologists should explain these things, and we should hear less of the language of bumps.

A resolution standing in the name of Mr. Timson was withdrawn.

MR. PALLISTER asked a question, "Is the teaching of Phrenology in accordance with the teaching of the Bible?"

THE CHAIRMAN replied that it was for Bible students to shew that it was not in accordance, if they thought so. To him, the Bible was full of Phrenology. He mentioned the parable of the talents and that of the sowers to illustrate his meaning. As Aaron was given a staff, so every man was given the necessary power for the work he had to do. We had no organ which was not of value.

MR. PALLISTER was not satisfied with the reply, as he assumed that Phrenology taught that a child was as he was

born, and that it was no use attempting to reform a criminal, he being born so.

This view was repudiated by the Chairman and others.

MR. JONES said that Mr. Pallister had misstated the case, for no person was born a criminal.

MR. SMYTHE said that if the teachings of Christianity could reform an individual, then certainly Phrenology could, as its principles were based on philosophy and science.

THE CHAIRMAN said that the Deity would take his share of any responsibility due to the birth of imperfect beings. Phrenology had a great interest in criminals, and if there was any society which could deal with criminals it was the Phrenological Society. It held that each criminal should be dealt with according to himself.

MR. BURTON and others took part in the discussion.

MR. PALLISTER ultimately expressed himself satisfied with the explanations given.

MR. J. W. TAYLOR thought that the railway companies should be approached, to see if concessions could not be secured as to fares for delegates attending the Congress.

The Secretary of the Council was instructed to try and arrange this for the next year's gathering.

MR. B. SHORT of Bristol, who was unable to attend, sent a telegram on behalf of the Bristol Phrenological Society, inviting the Congress to meet next year in Bristol. After consideration by the meeting, it was decided, on the proposition of Mr. Burton, seconded by Mr. J. Jones, to accept the invitation; and the next Congress of the Provincial Council will be held in the great city of the West in May, 1904.

The proceedings being concluded, the delegates and friends sat down to the excellent tea which had been provided, and the repast proved not the least enjoyable part of the proceedings to many.

#### THE PUBLIC MEETING.

COUNCILLOR G. C. TURNER, F.L.S., presided over the gathering, expressing his great pleasure at seeing so many present interested in Phrenology. It was a worthy subject, and he was glad they were doing something to protect it from the charlatanism to which it had to some extent been victimized. From a view of his audience he concluded that phrenologists and those interested had splendid developments in their "upper stories."

Previously to the formal proceedings of the meeting, those present were entertained by an excellent company of campanologists, "The Western Trio Champion Hand-Bell Ringers," whose clever skill in rendering some fine selections was much admired and applauded.

MR. T. TIMSON delivered the first address. He welcomed with feelings of great pleasure his comrades in the work who had come from long distances to attend that Congress. Phrenology was a gospel of truth, and the members of the Leicester Phrenological Society had done their share in propagating it. Phrenology had been permeating the minds of the people throughout the kingdom. Much work had been conducted in schools, clubs, colleges, institutes, and temperance, Good Templar, Y.M.C.A.'s, and educational organizations, and the applications to the office of the Leicester Institute of Phrenology from all parts of the kingdom had been too numerous to be met, even with an active staff of workers. Twenty-seven different towns and villages had been lectured in this year, and many representative gentlemen and ladies (including Sir Israel Hart) had occupied the chair. The Leicester Society had over-

come the storms of its infancy, and members were progressing in the weekly classes for preparation for public work. Parents and guardians, heads of schools and educational establishments, directors and proprietors, manufacturers, and others now consulted the science for the selection of occupations most suited to their children and wards, also for employés suited to the positions which their businesses afforded. Hence Phrenology had now reached its utilitarian and commercial stage. (Applause.)

MR. WEBB (Leyton) delivered an able address on "Phrenology in the Schoolroom." For nearly half a century he had been engaged as a teacher, and had given his best attention to the subject of his address. He discussed chiefly the relationship between brain development and conduct and character. In recent years, he said, the importance of dealing with children according to their individual mental capacity and character had been urged upon teachers, that children should be trained in the way they should go—the bold and arrogant boy must be taught to be gentle and considerate towards others; the timid and fearful must be taught firmness and self-respect; the over-generous to be thrifty; and the selfish and sordid to be kind and helpful to all who needed their help. The intellectually weak boy should not be punished for what he was not responsible, and both he and his more intellectual schoolmates should be placed to the work most fitted to their intellectual capacities. Mr. Webb went on to shew that this could not be done by any method not based on the doctrine of Phrenology.

He illustrated his statement by reference to thousands of measurements of children's heads taken during the last fifteen years in Board Schools, and shewed that size was power provided other things were equal. By the aid of diagrams the varied characteristics of school boys were shewn in a very interesting manner. The child, he declared, brought his faculties into the world with him in varying degrees of power and activity, and it was incumbent on teachers to discover those differences, and cultivate him accordingly. (Applause.)

MRS. M. FARMER (Kettering) spoke on "Phrenology, and its uses among the poor." At the outset she explained the work she was trying to do among the poor of Kettering and the surrounding villages, teaching them that Phrenology properly understood would enable them to make the best of their lives, and train their children to become good citizens. Parents especially needed to study the characters of their offspring, to put them on the plain direct path that constituted manhood and womanhood. In marriage it was of the utmost importance that the dispositions and temperaments should be known, so that individuals could be properly mated. There would then not be so many mistakes in life, and the world would be better for it. (Applause.)

HEER GUSTAVUS COHEN (Llandudno) was called upon to give a series of character delineations. His principal object in doing so, he said, was to shew the practical application of Phrenology to modern times in gaining the necessary information required for this age of competition, whether in business, trade, or profession. It was also essential to impress the public with the right idea as to the real aim Phrenology had in relation to character-building, social, moral, and religious questions, and prove by ocular demonstrations that it was not fortune-telling, that it had nothing whatever to do with mysticism, the occult, clairvoyance, or anything pertaining to the psychic. It dealt with the material condition of the mental and physical organization, throwing light upon the

subject as far as these powers were concerned, and how to direct them. He had in his travels through different countries visited and studied all kinds and classes of people. He had visited lunatic asylums, prisons, and varied institutions in all the different States of America, and had studied carefully and unbiassed the successful characters, and those who had failed, in order that the people in this country might know the reason and the difference. Mr. Cohen delineated the characters of two gentlemen and one lady with so satisfactory a result that the audience requested him to give another delineation. This was done, and Mr. Cohen was rewarded with hearty applause.

MR. C. BURTON, F.B.P.S. (President of the Midland Phrenological Society, Birmingham), next gave a short lesson in Phrenology, with blackboard illustrations. His text was "The fact of Phrenological Science." Illustrating the head in divisions, he held the localization of functions in the main divisions to be incontrovertible, that there was no known fact in nature to contradict the teaching, and that therefore it was important that such matters be recognized. He shewed that the organs of the intellectual faculties were only to be found in the forehead, never anywhere else; that the brain centres of the bodily functions were only in the base, never at the top; that the moral feelings were only in the top of the head, and never in the base; and that the domestic affections were in the back of the head. Then, if this were so, which could not be denied, it was easy to proceed to sub-divisions, and even down to most of the single organs. After the science was recognized, its importance grew upon the mind, and its philosophy became all-absorbing. They were all continually going wrong through lack of self-knowledge and knowledge of others, the speaker said; therefore let them see what use they could make of Phrenology. (Applause.)

MR. J. MILLOTT SEVERN, F.B.P.S. (Brighton), next gave some interesting character delineations. He spoke of the desirability of creating an enthusiasm of interest in Phrenology in the provinces, and the progress that was being made in that respect both in this country and abroad. There was, in fact, quite an awakening in regard to Phrenology, a current of desire for knowledge on the subject growing in most towns. In regard to education and the question of coping with the business conditions of the times, nothing satisfied the people entirely, and they were gradually finding that they must base all their efforts to adapt human capacity to the work of life upon Phrenology. In Brighton, many business men would not engage hands, not even an errand boy, clerk, secretary, factory worker, or salesman, or even take a partner, without sending them down to him (the speaker) for examination as to their suitability. This was the action not of enthusiasts, but of plain business men, who were applying practical Phrenology to their business arrangements. (Applause.)

MR. A. R. COPLEY (Leicester) followed with a paper on the "Utility of Phrenology in the selection of pursuits for children, from a teacher's point of view." He argued that when it was found that a child or person's natural bent and capacity was in a different direction to an existing occupation, a change of occupation ought to be made. At school the teacher should be able to judge the material he had to mould and work, and the child should be trained for whatever it wished to study. The standard of work in the world would be of better class by having only those who were specially adapted for a calling fulfilling it.

MR. C. NEWBOLD (Loughborough) said that to his mind Phrenology was just on the border line of a glorious future. The prejudice against it was dying out. It was easy to re-

cognize the practical value of Phrenology in revealing the strong and weak points of character, and by following its teachings we may become much more successful. It enabled its students to judge more correctly between the worthy and unworthy; to form friendships based on knowledge, and generally to increase their knowledge of human nature. He hoped the Congress would be the means of sowing phrenological seed in many minds, that they may be desirous of knowing more.

MR. G. H. TURNER, spoke of Phrenology as the "Science of Brains," based upon the observation of facts and the phenomena of human nature. Through the brain the mind manifested; it alone received impressions, and was the centre for instantaneous intercommunication of thought, perception, feeling, emotion, sentiment, passion, devotion, invention, etc. The brain was the inner temple of man. Man was mind. Small or great, simple or complex, all depended upon the rudimentary structure of the brain, for without the brain there could be no manifestation of mental operation. Phrenology as a system of mental culture and guide to education was superior to all others.

MR. H. G. E. COULMAN spoke on "Adaptation," and said that man had been created in accordance with natural design, and in harmonious relation to external nature. Phrenology was the only satisfactory science of the mind which taught the value of adaptation of human life to pursuits.

Votes of thanks to the Chairman, the speakers, Hand-Bell Ringers, and others closed a most successful gathering.

#### ON FRIDAY MORNING,

Delegates and friends visited places of interest, a large proportion going over the Wheatshaf Co-operative Boot Manufactory, which employs about 2,000 hands. A most interesting and enjoyable time was spent.

#### ON FRIDAY EVENING,

MR. J. MILLOTT SEVERN gave his popular lecture on "Celebrities I have Phrenologically Examined," illustrated with large-sized portraits.

Councillor Vorley occupied the chair.

The meeting was well attended, and the lecturer secured their interested attention for nearly an hour and a half.

MR. WEBB publicly examined the Chairman's head; and the lecturer followed with two delineations of well-known local personages. The accompanying applause testified to the approval of all these examinations, and the confirmations of the truth of them added to the general interest.

MESSRS. C. BURTON and TURNER moved a vote of thanks to the Chairman, who, in response, said they would all go away with a larger fund of knowledge than they had when they came. The meeting had been full of interest from beginning to end.

Thus ended the second Phrenological Congress of the Provincial Council, which can only be counted as an undoubted success.

*To the Editor of THE POPULAR PHRENOLOGIST.*

SIR,—Permit me to state that I am not connected in any way with any person of the same name, either on the Morecambe Sands or elsewhere. As a matter of fact, neither my wife (Grace Taylor) nor myself have ever given consultations on the Morecambe Sands. Hence the reports to that effect are absolutely untrue, and have done me injury.—Yours truly,

J. W. TAYLOR.

Morecambe, April 23rd, 1903.

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## FORTHCOMING MEETINGS.

LONDON.—BRITISH PHRENOLOGICAL SOCIETY, 63, Chancery Lane, W.C.—Tuesdays, at 7.45 p.m. FREE.

June 2nd.—"The Faculty of Intuition," by A. Hubert, Esq., F.B.P.S.

July 7th.—"Applied Phrenology," by J. B. ELAND, Esq., F.B.P.S.

FOWLER PHRENOLOGICAL INSTITUTE, 4 and 5, Imperial Buildings, Ludgate Circus, E.C.—Wednesdays, at 7.30. FREE.

SUMMER RECESS.

BRCKENHAM.—BECKENHAM PHRENOLOGICAL SOCIETY, Avenue Road Hall. Thursdays, at 8 p.m. ADMISSION FREE.

BIRMINGHAM.—BIRMINGHAM PHRENOLOGICAL SOCIETY, Ebenezer Schools, Steelhouse Lane. Every Tuesday, at 8 p.m.

MIDLAND PHRENOLOGICAL SOCIETY, Birmingham Coffee House, Snow Hill.—Wednesdays, at 8 p.m.

June 3rd.—Study of the Faculties.

„ 10th.—Paper by Mr. W. Clark.

„ 17th.—Questions and Answers.

„ 24th.—Selection of Photographs for Society's Photographic Album.

BRIGHTON.—BRIGHTON AND HOVE PHRENOLOGICAL ASSOCIATION, Y.M.C.A. Lecture Room, Old Steine, Brighton.—Alternate Wednesdays until end of April, at 8 p.m. FREE.

SUMMER RECESS.—No Meetings.

BRISTOL.—BRISTOL AND WEST OF ENGLAND PHRENOLOGICAL SOCIETY, Lecture Hall, Y.M.C.A., St. James Square. FREE to Public Lectures. Members' Meetings alternate Wednesdays.

SUMMER RECESS.

LEICESTER.—LEICESTER PHRENOLOGICAL SOCIETY, Phrenological Institute, Museum Square, New Walk. Meetings every Thursday at 8 p.m.

LEYTON.—LEYTON PHRENOLOGICAL SOCIETY, Congregational Lecture Hall, Grange Park Road. Fridays at 8 p.m. Admission FREE.

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VOL. VIII. No. 91.

JULY, 1903.

ONE PENNY.

## THE POPULAR PHRENOLOGIST.

JULY, 1903.

### NOTICES.

Wholesale Publishers: L. N. FOWLER & Co., Imperial Arcade, Ludgate Circus, London, E.C.

The scale of charges for advertisements may be obtained of the Honorary Manager of Advertisement Department, Mr. J. MILLOTT SEVERN, 68, WEST STREET, BRIGHTON, to whom all accounts for Advertisements must be paid.

All Advertisements must reach the Hon. Manager as above, on or before the 12th of the month before it is required to appear; and if proofs are required, two days earlier.

All matter for the Literary Columns must be sent to the EDITOR, "POPULAR PHRENOLOGIST," c/o British Phrenological Society, 63, Chancery Lane, London, W.C.

Correspondents are particularly requested to note that the different departments are separate, and will save delay by writing to each only on its own business.

### EDITORIAL EFFERVESCENCE.

Some time ago a Fund was opened by the POPULAR PHRENOLOGIST for the repair of the tomb of Dr. Gall. Recently this has fallen into abeyance; but the Council, B.P.S., has taken the subject in hand, and proposes to complete the matter. To this end Dr. Hollander has consented to deliver a special lecture in commemoration of Dr. Gall, the admission to which will be by tickets, the charge for the same being one shilling each. It is hoped that phrenologists everywhere will endeavour to dispose of tickets, so that a goodly sum may be raised for the object in view. Tickets may be obtained of the Hon. Secretary, British Phrenological Society, 63, Chancery Lane. For further particulars see future announcements.

News is just to hand of the death of Mr. A. L. Vaught of Chicago, editor of *Human Culture*. This gentleman was a splendid exponent of phrenological truth. His methods were striking and original, and doubtless caused inquiry and led to conviction on the part of many whose attention would not otherwise have been arrested. Such men are all too few among phrenologists, and we can ill afford to lose them. I knew of the man only through his work, but that knowledge led me to honour and admire, and my regret now is commensurate with that admiration. May it be that other stalwarts will arise to raise again the fallen banner of the hero gone to his rest.

There has recently died at Birmingham a well-known inventor, Mr. F. Osler, who at the time of his decease had attained the age of 95 years. Among other inventions, he devised an instrument for measuring the head, a matter of much difficulty. His instrument consisted "of a sort of clip, especially for the cross-section of the skull, with a sliding pencil, which not only registered the general outline,

but the measurement in minute fractions of millimetres." Such is the description given in the *Birmingham Weekly Post*. An instrument of this nature may be of considerable value to phrenologists. Can any of our Birmingham friends say if, and where, this ingenious appliance can be inspected and tested?

Mr. Ljungqvist, the phrenological pioneer of Sweden, is still carrying on his work. He is publishing a book on the subject in sections, of which there are seven issued in the Swedish tongue. This considerably facilitates his progress, especially with his classes, of which he holds several weekly. The Society he established is continuing its meetings through the summer fortnightly instead of weekly. Mr. Ljungqvist states that the opposition to the subject is declining, and the prospect is encouraging. We trust our Scandinavian friends will take courage and compel recognition of the valuable truths of which they are the custodians.

A valuable piece of evidence in support of phrenological teaching is given in the report of the tests applied to candidates for masters' and mates' certificates in the mercantile marine. Last year 34 officers and would-be officers failed to pass the colour tests. It has long been recognized that we have a special colour sense; but, in addition to this, the 4,600 candidates were also submitted to a test for *form* vision, and 22 of them failed to distinguish the *form* of the object submitted. The fact that 22 men are without the ability, possessed by the majority of their fellows, to distinguish form is a cogent reason why we should also have a special "form" sense—that is, a special mental power, the duty of which is to cognize form. Phrenology taught this a hundred years ago, and the most recent facts amply justify the teaching.

The meeting season is nearly over, and the majority of phrenological societies have started their "summer recess." There are, however, still a few gatherings in the immediate future, the chief of which is the meeting of the B.P.S. at Chancery Lane on Tuesday, July 7th, when Mr. J. B. Eland, the Librarian, will be the lecturer. Mr. Eland is an able and effective speaker, and I trust my readers will avail themselves of this, the last opportunity for some months, of being present at one of the Society's ordinary lecture meetings. Absence will mean loss to every lover of practical Phrenology.

The response to my appeal in the June P.P. on behalf of the Morgan Memorial Fund is very disappointing; and I again request any who desire to share in commemorating the splendid services of the departed veteran, to kindly send their subscriptions to the Hon. Treasurer, B.P.S., at 63, Chancery Lane. All receipts acknowledged in this paper.

## OCCUPATIONS AND PROFESSIONS.—XXXIX.

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

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## THE PRINTER.

When we think of the innumerable new books, and the legions of newspapers, pamphlets, reprints of books, lithographic and other prints, circulars, catalogues, programmes, cheap-print advertisements, posters, prospectuses, specimens, reports, etc., which are daily and hourly being turned off the vast number of printing-machines throughout the world, printing may be classed as one of the most gigantic of businesses, and it is one which perhaps more largely than any other has contributed to the progress, prosperity, comfort, happiness and civilization of the peoples of the earth. Posterity owes much to the invention of printing, which is generally ascribed to Gutenberg, of Mentz, or Mainz, in 1441. Ere the dawn of the printing-press, thought was limited in its circulation. Opinion, and the interchange of ideas, so essential to truth and well-being, were restricted to a narrow circle of influence. Learning was then the exclusive privilege of the few, while the many languished in comparative unenlightenment and obscurity.

"Among the industrial pursuits," says the *Encyclopædia Britannica*, "there is none more monotonous and exacting, none demanding more patient, sustaining industry and power of endurance than the compositor's art."

Like every other calling it has its advantages and disadvantages. Though said to be somewhat over-crowded and poorly paid, considering the status of intelligence required to be a proficient workman, yet those who have been successful in this calling tell us that "there is room in the business for men having brains and skill, a mastery of details, and executive ability."

The many printing and kindred trades' societies, embracing master-printers, compositors, stereo and electrotypers, lithographic artists, engravers, process-workers, relief stampers, lino' and monotype operators, platen minders, press-men, machine-men, lithographic stone and plate-preparers, music printers, metal casters, type founders, printers' warehousemen and cutters, bookbinders, folders, machine rulers, book-edge gilders, paper-makers, paper-mill workers, etc., make this, perhaps, stronger than any amalgamated trade society.

The question of apprenticeship is a strong one. Until recently the printer must have served an apprenticeship of seven years; but, owing to boys leaving school later, it is now made five or six years. The apprentice usually starts with four shillings per week wages; being raised one or two shillings per week each year until he has thirteen or fourteen shillings when in the last year of his apprenticeship.

The youth to be apprenticed should have had good ordinary schooling. He should be especially well up in reading, orthography, spelling, a grammatical knowledge of his own language, drawing and arithmetic, and whatever knowledge he has of other subjects, including graphology, will be found useful. In fact, the variety it affords makes this business particularly interesting, and a means of constantly adding to a store of general information. Employed on newspaper or book-work the compositor may at one time be engaged in setting up a treatise on some phase of philosophy or science, whilst his next subject may be a political or theological discussion, etc.; in addition to which, as one writer has aptly put it, "he may have to decipher

manuscript, the chirography of which would make the lid of a Chinese tea-chest blush with envy."

The higher classes of job-printing, into which rich colours are introduced, affords scope for exquisite taste, artistic effect, and originality of design, rendering it in this respect a most attractive occupation. The jobbing department, far more than newspaper or book-work branches, affords opportunities for the display of original ideas, ability, talent and good workmanship.

It is said that there is hardly another business demanding from proprietors so much incessant and harassing attention to the smallest details of every commission—from a funeral card to a thousand-page volume, from the start to the finish. The modern master-printer is expected to know something of every language, and the technicalities and phraseology of nearly every business in addition to his own, no matter whether his clients be business-folk, parsons, lawyers, doctors or undertakers. Nevertheless, rightly viewed, the profession is a noble one; and few of those who have adopted it as their life-work would be willing to exchange it for another, especially when they bear in mind the opportunities it gives them of adding in some degree to the progress of their own generation.

The composing-room of a large printer's is usually divided into newspaper, book-work and jobbing departments. The apprentice has a better chance of acquiring an all-round expert knowledge with a well-established, good-class jobbing printer. In very large firms there is a likelihood of his being kept too monotonously on one class of work; and employers doing only one class of printing should be avoided. An honest employer, besides giving his apprentice the run of the office, will have him thoroughly taught the business of compositor; and it should be the aim of the apprentice to become a compositor in the true sense—able to compose quickly, "clean," and correctly—and not merely a type-lifter. It is from the composing-room that nearly all managers and overseers emanate. Without a thorough knowledge of this department success is impossible. Nor should the apprentice be satisfied with what he may learn in the workshop; he should also attend the technical classes now established in nearly all large towns, at which he may gain a theoretical as well as general knowledge of his business, and its varied departments; which knowledge should, if necessary, be supplemented by a careful study of text-books treating of his business; and during the whole of his apprenticeship his eyes should be open to observing whatever is likely to be of advantage to him later. To become a successful master, organizer or manager, or even a good compositor, a great amount of both technical and general knowledge is required which can only be obtained by close study and attention during apprenticeship.

Skill in free-hand drawing will be of inestimable value to him, when as a master or manager he may have to design the work to be executed under him. As such he should have an intelligent idea of machinery, its construction, and of the various motor-powers used in driving it; of wood engravings, process-block-making, and photography; and be acquainted with the manufacture of paper so as to be able to determine its qualities, and ascertain the percentage of adulterated material in order to be able to purchase to advantage, and to select that most suitable to the job in hand. A valuable auxiliary to the jobbing-printer, &c., is a good knowledge of stereotyping; and the printer should be a man of contrivance, ready resource and have good ability for estimating.

*(To be continued.)*

## PHRENOLOGICAL WORKERS.—X.

BY J. MILLOTT SEVERN, F.B.P.S.

MISS ESTHER HIGGS, F.F.P.I.

It affords us exceeding pleasure to present to our readers the photo. and sketch of our esteemed fellow-worker and contributor—Miss E. Higgs, F.F.P.I. Her articles on "The Training of Children" and advice to parents exhibit such good sense, breadth of view, practical intelligence, keen interest in humanity, education, hygiene and phrenological science, that every reader will heartily welcome this further personal acquaintance with her.

Miss Higgs was born in London; but the custom adopted by her family of spending five months of the year in the great city and the remaining seven at a country farm, gave her the advantage of a double experience of life. Thus the freedom of the meadows and woods; the songs of blackbird, lark and thrush; the wild flowers and harvests; gorgeous sunsets, and the peaceful stillness of country life were early linked in thought to an experience of London fogs, the never-ending activities and rush and roar of the city, visits to the slums, and a sympathetic knowledge of the toiler and the poor.

Miss Higgs recalls the fact that even as a child she had in her possession a symbolical head on the handbill of some phrenologist which she had framed and placed on her bedroom mantelpiece. At this she often gazed with peculiar interest, and tried to master the names inscribed thereon; though her first serious

## INTRODUCTION TO PHRENOLOGY

began when attending a drawing-room meeting of the British Women's Temperance Association, at which Miss Jessie Fowler read a paper upon "Hereditv." The paper interested her so much that she determined to make Miss Fowler's acquaintance, and her friendly intercourse with this talented lady phrenologist resulted in a deep interest in the science. She then entered upon the study of it to gain a knowledge of it for its usefulness, and for love of it, with no idea of making it her profession.

The Gall centenary meetings increased her interest, and in



the autumn of 1896 she joined the classes of the Fowler Institute. The year of probation spent among the skulls and in becoming initiated into the wonders of the great science was, to her, indeed a memorable one; and, belonging to a large family, each member of which has a distinct individuality, her delight was unbounded, though not unmixed with awe, as she gradually noted how the distinctive characteristics

of her brothers and sisters corresponded so accurately and without exception to the formation of their different heads. Having gone through the course of instruction and passed the Institution's examination, she was

AWARDED ITS DIPLOMA WITH HONOURS, and thereon became a Fellow. Up to this time the theoretical aspect of the science had occupied her much; and

concluding that the only way to make further progress was by practical work, she decided to make Phrenology a sort of professional hobby. At Worcester she gave the opening lecture of the local Phrenological Society as a start; since then, she has lectured in various parts of London and the provinces; has made phrenological tours in the Channel Islands, Scarborough, Glasgow, etc. At Glasgow she formed a somewhat unique class, being composed largely of lawyers, and including a lady doctor, several school-teachers, a university student and a lady journalist.

It was not until 1900 that she joined the B.P.S., giving her name at one of those enthusiastic November congresses, when, for the day at least, the tide of Phrenology rises to the flood. In 1902, she had the honour of being elected a Councillor, B.P.S., with her name returned at

## THE HEAD OF THE POLL.

At present Miss Higgs resides at Ramsgate, and, in partnership with Mrs. Willis, F.F.P.I., has consulting-rooms at Harbour Street. In winter these ladies lecture, teach and work privately. Delineations from photos., and teaching, are Miss Higgs' two specialities, and at the present time she has some promising students. Considering that correspondence lessons may be made exceedingly useful, and furnish a convenient method of giving and receiving instruction, Miss Higgs undertakes to give instruction through the post, and has a system whereby students can be prepared in this way for either the B.P.S. or F.I. exams. What has grown to be another speciality is "Advice to Parents Concerning Children." Being an elder daughter in a large family, and having been blessed with that priceless possession—an ideal mother, an adept in child-training—she has had exceptional opportunities of watching how this work should be done. Neither is her acquaintance with children limited to the home. Having for seven years been the

## SECRETARY OF A SUNDAY-SCHOOL,

and a teacher for a great many more, it is easy to see how her knowledge of Phrenology is so usefully applied in these directions.

Miss Higgs possesses a capable, well-informed and well-trained mind; is naturally very observant, thoughtful, reasonable, cause-seeking and intuitive; cautious, prudent, sensitive and refined; possesses friendly attachment and strong domestic affections. Though fairly self-possessed, manifesting a willing mind, yet she is unassuming—aims more at usefulness than display. She is an idealist, though decidedly practical and scientific in her tendencies. Health-questions, hygiene and character manifestations particularly appeal to her, though she is ever alert and observant of all intellectual and progressive measures, preferring to study important questions from as many points of view as possible, finally adopting what appears to her the most reasonable and useful. For seven years she has been a vegetarian. She has decided abilities as a teacher and character-delineator, and as a writer a ready facility of expressing her views, knowledge and experiences. In all these directions we anticipate for her a useful and prosperous career.

## The Morgan Memorial Fund.

The following amount only has been received during June:—

|                         |     |     |     |       |
|-------------------------|-----|-----|-----|-------|
| Mr. W. Cartwell, Kendal | ... | ... | ... | s. d. |
|                         |     |     |     | 5 0   |

## JOTTINGS FROM MY NOTE BOOK.

BY OUR CANDID CRITIC.

It is well that every student of Phrenology should watch the progress of current events. There is in the religious, political, and public life generally much for the phrenologist to learn. It is his duty, as well as his interest, to study contemporary life and ascertain how far the known character of leading men and women accords with phrenological teaching.

\* \*

As a rule, when men are brought intimately into connection with their fellow-men in the government of parliamentary, county, or municipal affairs, they are certain at some time or other to reveal their true nature, and the wise phrenologist will endeavour to ascertain the real motives that underlie men's actions.

\* \*

One man, connected himself with some particular party or clique, will come to the phrenologist, and ask his opinion on some leader for whom, perchance, he has a great antipathy; and if you venture to offer an opinion directly antagonistic to his own, he will dub you an ignoramus. The clever phrenologist is the one who says exactly as he says—that, at any rate, is his opinion. But there are a few phrenologists who have not bowed down to this Baal of Flattery; they give an honest opinion, whether it agrees with the questioner or no,

\* \*

In any case, outsiders will be well advised if they do not judge the value of Phrenology by one man's opinion, however ably expressed it may be. Truth is many sided, and a phrenologist, in giving his opinion, is to some extent, like other men, influenced by his own particular characteristics, training, and hereditary conditions. Phrenology should make him more charitable, and will if he have large Benevolence and good reasoning powers.

\* \*

The attention of most men is directed to one or two subjects outside their own occupation, these usually being politics or religion; and both these, unless care be exercised, are likely to contract the mental view and narrow the mental horizon.

\* \*

If in this month's comments some of my readers think "The Critic" is afflicted with political bias, he trusts that they will excuse him, as he is really anxious for truth, yea, truth in the inward parts.

\* \*

During the past month Parliament has been more or less startled by a speech that was delivered in Birmingham by the Right Hon. Joseph Chamberlain on our Fiscal Policy. Into that speech or subject it is not my intention here to enter; but all phrenologists should try and ascertain the motives which impel men to accept or reject such a policy.

However much we may differ on some subjects, we shall, I venture to think, agree that the Right Hon. A. J. Balfour cannot be regarded as a strong leader. His statement in the House of Commons that he had no "settled convictions" on a policy of such vast importance, we think, clearly proves this. But the phrenologist is not dependent on haphazard statements made by men in the heat of party passion. He has the man's type of constitution to consider; and we venture to think that, judged from this standpoint also, Mr. Balfour must be regarded as a failure. Unfortunately for his position as a leader of a political party, Mr. Balfour is too amiable and considerate of opponents. It is a splendid quality, in its way; but the "man in the street likes a hard hitter." More of the animal propensities—especially Combativeness, Destructiveness, and Self-Esteem—would have rendered the Prime Minister more fit for his position; but he would not have been so delightful a man all round as he is at present.

\* \*

Neither is the present leader of the Opposition, Sir Henry Campbell-Bannerman, any more fitted to take the lead. He is too easy-going, amiable and sociable for such a powerful and prominent position. Mr. Lloyd-George, if he were physically stronger, would be far more fitted to take the post.

\* \*

On the Unionist side of the House, Mr. Chamberlain is universally regarded as "the strong man," and rightly so. He has great executive qualities, plenty of Combativeness, Firmness, and Self-Esteem, to say nothing of large reasoning powers, and good practical talents. His chief drawback, which greater responsibility would check, is a little lack of Caution.

\* \*

So far as one can judge, there is not likely to be in the future, so much as in the past, men of striking individuality and immense superiority. The growth of education has tended, we venture to think, to place men more on a level. In the days of our forefathers, the strong men who devoted themselves to political studies were few, and these were intellectual giants compared with their contemporaries. In these days, there are quite a number of clever men, but their mental, physical and moral qualities are not individually so superior to each other.

\* \*

Perhaps the lack of men of real superiority may be traced to the indifferent home training that many receive. The so-called middle classes, as well as the upper classes, in these days have too much done for them. The children are not thrown on their own resources so early as is desirable. Men are too fond of pleasure, too much interested in mere amusements, too fond of riding in electric cars, etc., instead of walking and studying like their forefathers had to do. Consequently, the majority lack that physical force and stamina, that Puritan seriousness of the importance of life that characterised such men as the late Mr. Gladstone, and others who preceded him.

\* \*

Parents generally would do well to early teach their children how to develop the self-reliant qualities. In proportion as this is done, we shall not be lacking in leaders as we seem to be at present.

## PHRENOLOGICAL CHARACTER SKETCH.—LXV.

BY J. MILLOTT SEVERN, F.B.P.S.

MR. JOHN BUTCHER.

One very interesting feature of the Leicester Phrenological Congress was the visit of the delegates to the Co-operative Wheatsheaf Boot and Shoe Manufactory, a large local industry employing some 2,000 men and women workers. It is still the idea of many persons that the practising phrenologist, like the metaphysician of old, is a curiously philosophic individual, who, by the aid of a highly imaginative brain, has built up a system of pseudo-philosophy purporting to predict character, motives, capacities, or future events. Even in the few brief moments since commencing this article, a racing jockey has called, in all seriousness, to ask me what his luck was going to be during the next month; and he manifested much disappointment, and looked on me as something of a failure, having missed my vocation, when I informed him that I could not tell him his fortune, but only his capacities. His "pal," a big,



Photo. by

J. Ramsden, Leicester.

burly fellow, much cut and bruised about the face, looked savage enough to hit me. With evident disappointment they walked off together. The phrenologist, while cultivating a high development of the philosophic, spiritual and intuitional faculties, so that he may be a seer, and gifted with exceptional insight, must also possess practical knowledge founded on personal observation, as well as on theoretical study of the employments connected with manufacture, commerce, business, art, science, education and philosophy; otherwise one of his chief opportunities for usefulness in advising as to adaptability to pursuits, is cur-

tailed; hence, the interest and profit to phrenologists afforded by visits to large works in the great centres of industry.

What impressed one in going through the Co-operative Wheatsheaf Manufactory was the splendid organization which existed; the commodious, well-planned building, with its wonderfully constructed machinery; the steady industry and dexterity of the workmen and machinists; the happy, healthful faces of the girls and women employes; the splendid sanitary condition of the great building and its freeness from smells, foul air, undue heat and dust—the latter being conveyed, from all parts of the building, through cylinder tubes, by a powerful fan operating outside the works. Ample accommodation is provided for cooking and having meals on the premises: a man-cook being employed, and good cheap meals may be purchased, if preferred, by the workpeople.

We viewed the processes of making boots and shoes, from the selection of materials to the packing of the finished articles, ready for exportation and sale. To see the soles of boots stitched round or riveted in the space of a few moments; buttons stitched on ladies' boots; button holes made; and scores of other ingenious machine processes and adaptations, is a marvellous sight. What a contrast to the tedious "sticking-to-the-last" of the village shoemaker whom, as children, we may have watched in his odorous, dusty, pent-up, insanitary dwelling.

Having completed our exceedingly interesting and instructive round of observations, our party assembled in the well-appointed office of the chief manager, Mr. John Butcher, to whose abilities, experience and genius the organization and equipment of this immense business is due. Though busily engaged directing the great business, he generously acceded to the request that we should, for our experience and enlightenment, examine his head. The circumstance afforded an interesting test. Mr. Webb gave a delineation in my absence; my delineation followed, the two admittedly being in close agreement.

Mr. Butcher's mental and temperamental developments are splendidly typical of a business organizer and director of men. He possesses a very large head, 24 inches in circumference; length 8 3-10ths; width at Executiveness 6 1/2 inches. The base of his brain in the frontal regions is long and exceptionally well-developed, as is Constructiveness and Firmness. Individuality, Form, Size, Locality, Colour and Order are immensely developed. He has large reasoning and planning capacities—Causality and Comparison; also Cautiousness, Ideality, Language, and Eventuality, together with good domestic and social organs—Inhabitiveness, Philoprogenitiveness, Friendship, Benevolence, Conscientiousness and Acquisitiveness. These qualities, combining with a well-balanced temperament, give powerful, practical mental capacities; motive energy and staying power; a thoroughly practical business mind; marked capacity to organize, construct, invent; to direct men and superintend and carry out work, especially of a constructive nature. He possesses a remarkable memory; exceptional ability to deal with and carry out details. He loves good finish; has remarkable judgment of the qualities of materials, and quickly sees where improvements may be made, either in machinery, business arrangements, or constructive designs. Though possessing excellent imitative ability, he has much originality of conception. His well-developed Acquisitiveness gives him a ready understanding of monetary values and advantages; but his Benevolence, Friendship, and large reasoning powers make him sympathetic, friendly,

social and considerate. His large perceptives and Locality will give him great interest in and love of travelling, for the purpose of acquiring practical knowledge and experience; yet he is particularly fond of home. His Hope is subject to fluctuation; thus he may have to guard against extremes of feeling as regards elation or depression. So long as he is actively and usefully engaged, Hope manifests itself fairly strongly; but it would not do for him to lead a lazy or inactive life—even if he could—or he might readily experience feelings of depression. His large Firmness and executive faculties give him much reserve energy, force of character and executiveness of purpose. Though very cautious, far-sighted, prudent, fairly confident, and self-possessed, he is not at all secretive—is apt to speak his mind freely. Though exceedingly sensitive, his large Language and general practical knowledge and interest in progressive work would, with practice, enable him to become a first-rate public speaker.



### THE TRAINING OF CHILDREN.—XV.

By ESTHER HIGGS, F.F.P.I.

#### A CHAT WITH MOTHERS ABOUT THEIR GIRLS.—(Continued.)

After arranging for the physical welfare of her little girl, the careful mother's chief thought is that her mental health shall be established, that in character and intellect she will make good progress; and, as a means to this end, the important question is one day asked, "Is it not time that Mary went to school?" And perhaps a kindergarten establishment is visited, and Mary is duly installed amongst the little girls and boys of the neighbourhood receiving her first object lesson with shy pleasure, and returning home with eager steps to relate the doings of the morning, her whole being vibrating with a pleasant sense of importance in the newly-felt pride of scholarship. But the time passes, and soon Mary is considered old enough to be sent to a ladies' school; if a ladies' boarding-school, so much the worse for little Mary, for here, in this girlish isolation, she forgets her former free simplicity, her mind is filled with school-girl sentimental nonsense, and when in years to come she meets again her boy friends at the kindergarten, she blushes and is confused; and the boys themselves, having been similarly isolated, are awkward enough, and do not know what to say to this

#### GROWN-UP YOUNG LADY.

The remedy for this state of affairs lies in co-education. So long as men and women are on this earth, there will always be a profound difference in the essential nature of each; but to accentuate that difference artificially shews great lack of wisdom; and for this reason I advocate co-education, for this system of educating our boys and girls together seems to me the truly natural way of education. Both girls and boys are born into the same family, as little children they play together; then why should they not learn together? Why adopt the artificial method of separating them during their school-days?—a system worthy indeed of the *régime* of a convent or monastery, but utterly opposed to Nature's wiser means of true education.

This, it would seem, is the beginning of that too strongly pronounced sex distinction, which in after-life is doomed to prove so disastrous to both.

Had the men and women of to-day been educated together in their youth, there would be more sympathy between them, and a better understanding of the character and needs of each other. They would meet upon

#### A MORE EQUAL FOOTING,

and a comradeship would exist between them little known to-day, but which, I am glad to say, is steadily gaining ground under the influence of an ever-extending community of interests.

After all, there is not much difference between the male and female intellect. We have our mental giants and our mental dwarfs pretty equally distributed amongst both sexes, as will be more clearly demonstrated when equality of opportunity and co-education are the order of the day. It is more in character and tone that we differ; and one of the great advantages to be attained by co-education, as in co-operative work of all kinds, is the beneficial influence which would be exercised upon the characters of both, the boys imparting a certain vigour and robustness of mind to the girls, and they, in their turn, would elevate and refine the boys.

This is no new suggestion. Co-education is common enough in America, and in England it has been tried in a small way for many years, notably amongst the Society of Friends and other religious bodies, whose schools in different counties have been worked upon this system for some time past; and, speaking generally, wherever

#### THE EXPERIMENT HAS BEEN TRIED

it has been found most satisfactory in every respect.

So that in days to come it may be possible for the brother and sister to study together all the way from the infant school to the end of their mutual career through the university.

I have spoken thus broadly of the principle of co-education; but there is another point which is of still greater importance—*vis.*, the tone of the school to which you send your child. This is usually to be traced to the characters of the staff of teachers, and particularly to that of the head master or mistress: he or she strikes the moral key-note to which the whole school in time vibrates, so that it is of the utmost importance that the influence of this one personality should be of the highest character.

Mothers may satisfy themselves on this point by judicious inquiry; by becoming personally acquainted with those who are to have the charge of their children; and, in the smaller schools at least, by cultivating

#### A SPIRIT OF FRIENDSHIP

with the teachers, and finding opportunities for a chat over the peculiarities, and so on, of those under their care. The "Parents' Union" is doing good work by bringing teachers and parents in closer touch, and enabling them together to study child-nature and its training. The chief need of this society is a knowledge of Phrenology; then, indeed, its usefulness would be increased indefinitely.

But, keeping the main point in view, what is your ideal for the mind of your daughter? Is it an ideal of mental health and vigour? Then, by all means, let her intellect be trained and strengthened by association with types of mind different to her own; and make it an especial care that she is under influence of the right kind, such as will develop both strength and beauty of character; earnestness, truth, justice, courage and moral back-bone on the one hand, and breadth of charity and sweet reasonableness on the other.

(To be continued.)

## ANATOMY AND PHYSIOLOGY OF MAN.

By DR. WITHINSHAW, PRESIDENT, B.P.S.,  
Late Demonstrator of Anatomy, Royal College of Surgeons,  
Edinburgh.

## THE DIGESTIVE SYSTEM.

## WASTE AND REPAIR.

A man loses weight between meals and gains weight by eating and drinking. The loss of weight is due to the waste products (excretions) which are constantly being given off. The total loss of weight per day is about eight pounds, and of this water forms the greater part; the remainder consists of those waste materials which result from the breaking down of the protoplasm into simpler chemical substances. The day's loss is about as follows:—

|                                                        |     |     |        |
|--------------------------------------------------------|-----|-----|--------|
| Fæces, from the bowel                                  | ... | ... | 5 oz.  |
| Sweat, from the skin                                   | ... | ... | 25 oz. |
| Urine, from the kidneys                                | ... | ... | 50 oz. |
| Carbonic acid gas, and water-vapour,<br>from the lungs | ... | ... | 35 oz. |

Of the above waste materials, the fæces consist almost wholly of undigested food and water, which have simply passed through the alimentary canal without entering into the substance of the body. The urine contains  $1\frac{1}{4}$  oz. of urea and 1 oz. of salts. The sweat contains  $\frac{1}{4}$  oz. of salts and a trace of urea.

**UREA.**—This is the chief waste substance produced by the processes of decay and growth in the cells of the body. When separated from the urine by chemical means, it appears as a white crystalline powder. Its elementary constituents are carbon, hydrogen, oxygen and nitrogen, the last of these elements (nitrogen) forming almost half its weight.

By the action of bacteria urea is changed into ammonia, and is decomposed by strong nitric acid into nitrogen, carbon dioxide and water. Therefore, the chief waste substances of the body are water (a compound of oxygen and hydrogen), carbon dioxide (a compound of carbon and oxygen), urea (a compound of carbon, hydrogen, oxygen and nitrogen), and mineral salts. The chief salt is sodium chloride, or common salt. In the urine there are also small quantities of phosphates and sulphates of lime, sodium and potassium.

To make up for the loss by waste products, food must be taken, or else the man will waste away and die.

**FOOD.**—Man's food is composed of proteids, carbohydrates, fats, water, mineral salts and oxygen. The chief proteids we eat are vegetable proteids contained in flour, oatmeal, peas and beans, and animal proteid found in flesh, milk and eggs. In the  $1\frac{1}{4}$  oz. of urea daily lost there is a little more than *half an ounce of nitrogen*, while in the carbonic acid lost there are about *eight ounces of carbon*. Therefore, there are fifteen times as much carbon lost as nitrogen. If too much of one be taken it will be converted into fat or wasted, and the digestive organs will be given extra work which is of no value to the body. If, on the other hand, too little be taken, the man must, to keep living, use up part of his body-substance, and the consequence will be loss of fat or flesh, and, eventually, death from starvation.

## FOODS.

**LEAN MEAT** contains nitrogen and carbon in the proportion of 1 to  $3\frac{1}{2}$ . Thus in a diet entirely of meat a man would have to eat about four times as much nitrogen as he

needs to obtain the right amount of carbon (15 to 1 of nitrogen). The proper amount of nitrogen and carbon can be obtained by mixing fat, starch or sugar with meat, for these contain plenty of carbon, but no nitrogen. A sufficiency of both elements is secured by taking  $\frac{3}{4}$  lb. of lean meat and 2 lb. of bread a day; on this, with plenty of water and a little common salt, life can be sustained.

**MILK** contains proteid, fat and sugar in about equal proportion and a great preponderance of water (nearly 90 per cent.).

**BREAD, FLOUR, and OATMEAL** contain proteid and carbohydrate (starch), but scarcely any fat. The amount of pro-

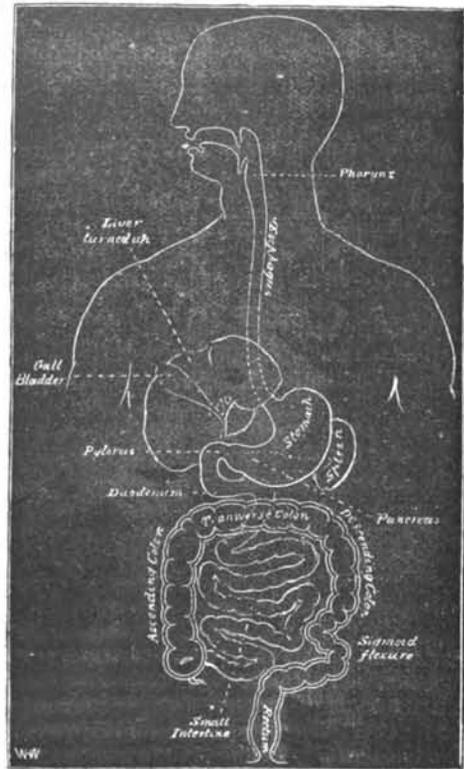


DIAGRAM OF THE ALIMENTARY CANAL.

teid in these foods is not quite sufficient, but by adding milk to oatmeal a good wholesome food is provided. On this food the Scots (and, in more recent years, many English) have lived and flourished.

**ARROWROOT, SAGO, TAPIOCA**, are composed of starch and water.

**PEAS and BEANS** are rich in starch and vegetable proteid: the latter, however, is not so digestible as animal proteid. Another disadvantage of these substances is that when cooked they swell and form a very bulky food.

**POTATOES** consist almost entirely of starch and water, with a very small proportion of proteid.

**GREEN VEGETABLES** contain some valuable salts, but are mostly water with a very little starch and proteid.

**FIGS, DATES, RAISINS**, and similar dried fruits contain much carbohydrate and a lesser amount of proteid.

**NUTS** are highly nutritious, being rich in all the food materials, including fat.

## LESSONS IN PHRENOLOGY.—XCI.

BY JAMES WEBB, F.B.P.S.

## PHRENOLOGY AND EDUCATION.—(Continued.)

Just as there are no special brain organs, and no mental faculties of Memory and Will, so there is no faculty and no organ of Attention.

Those who accept the theory that Attention is a faculty of the mind, Harris, Baldwin, Sully, etc., attribute very wonderful functions to it, and yet make it also a function of other faculties.

They call it a "power of the will," "an action of the will," in which case it cannot be a faculty itself: still it is called the faculty that has "senses," that "selects," that "collects," that makes man "responsible," that gives "self-direction," that "refuses to be diverted," etc.

For example, Dr. Christison, in his *Brain and Mind*, says (p. 127), "The power of attention is the power of the will."

Dr. Harris says that "Attention is the first action of the Will and selects one object out of the manifold, and collects the various impressions made upon its senses while it wilfully neglects the multitude of other objects in its presence—it inhibits the consideration of these others." Dr. Harris takes a right-about step by adding: "One object succeeds another in controlling the focus of attention."

The truth is, Attention can neither "select," "neglect" nor "inhibit." Neither can it control or be controlled, thought Dr. Harris thinks it can. We shall see.

Our divines have fallen into the philosophical error.

Dr. Chalmers said: "The faculty of Attention, when employed on external things, is just as mighty an instrument of moral discipline as it is of mental discovery. It is the control which the will has over this faculty that makes man responsible for the objects which he chooses to entertain, and so responsible for the emotions which pathologically result from them."

Now, as Will never controls any faculty, and as Attention is not a faculty, it will be acknowledged that the theologian as well as the philosopher has much to learn about the mind, its faculties and their activities.

How strange that Dr. Chalmers could think that Attention could be "a mighty instrument of moral discipline" and yet itself be under the "control" of the Will! But no more strange than Bascom's idea that it "is our capability to direct and handle our faculties"; nor stranger than Dr. Baldwin's notion that it is "the power to concentrate effort," that can select "some special field and refuse to be diverted from it," nor of Sully's that it is "the power of active self-direction."

How comes it that divines and philosophers have formed such meaningless notions in regard to this subject? Because they have followed their predecessors in regarding Attention as a faculty of the mind, instead of learning from Phrenology that it is a result of the activity of the faculties of the mind however those activities may be excited.

Every faculty has its own modes of excitement, that is to say, it is only susceptible to excitement by the objects (be they mental or physical) with which it is in relation, Form attending to forms, Number to numbers, Colour to colours, Love of Approbation to one's personal and social reputation, Wit to incongruities, etc. These several attentions are each dependent on the impressions the individual faculties receive

from the incidence of external circumstances, or their mental condition for the time being, or both.

"The concentration of effort, the selection of some special field of thought and refusal to be diverted from it," is *not* due to Attention. Various fundamental faculties by their separate and individual influences, combined according to their relative developments, as they generally are, and influenced themselves by environment, are the powers that determine the mind's activities and, by their inhibitions and excitements, determine the mental condition called Attention.

Other objects, by their power to impress, may overcome the activities of such influences and claim attention to themselves.

Dr. James says: "Attention to an object takes place whenever that object most completely occupies the mind," and is the result of "the excitation of the same nerve centres that are to be concerned with the impression." He points out that there is a great difference in people in regard to what they will attend to, or, as he puts it also, in "the difference between individuals in the type of their field of consciousness."

Therefore, when he afterwards says that Attention is a faculty he, evidently, is unable to free himself from the doctrines of the schools. Preconceived views are so difficult to unlearn that few people will attempt the struggle. It is no uncommon thing to find honest students of Phrenology and Philosophy crying out, "Who will deliver me from the body of this death?"

Could anything be more psychologically orthodox at the present time, and yet more untrue to nature than the following? Dr. James says: "The possession of such a faculty of attention is unquestionably a great boon: I am inclined to think that no one who is without it naturally can by any amount of drill or discipline attain it in a very high degree: its amount is probably a fixed characteristic of the individual."

The words "inclined to think" and "probably" shew some fear that after all he may be wrong. If our psychologists would "think" less and *question nature* more there would be greater hopes than we now enjoy that, in the near future, the only true psychology—true because in accordance with nature—will be honestly examined by the able men who now surmise that things are probable because they "think" so. The phrenologist knows that guesses are as often wrong as right, and that probabilities when based on surmise are as often valueless as guesses.

Speaking of a "concentrated type of attention" as an "elementary faculty, that might be ascertained and measured by exercises in the laboratory," he says: "But having ascertained it in a number of persons we could never rank them in a scale of actual and practical mental efficiency based on its degrees. The total mental efficiency of a man is a resultant of the working together of all his faculties."

He might have added that some men concentrate their attention on one subject, others upon other subjects, and these special *attentions* would invalidate all his "laboratory" work.

The degree of attention that a person shews for one subject is not the same as it is for another subject. Attention varies according to the faculty or faculties under excitement, and to their individual development, as well as to the influence exerted on them by the objects stimulating them to activity.

As a definition, I suggest the following: Attention is the intellectual condition assumed by the mind during its continued exercise in the same direction.

## THE PHRENOLOGY AND PSYCHOLOGY OF LITERATURE.

By W. GEO. WHEELER, L.P.I.,  
*Author of "Phrenological Helps," etc., etc.*

No. 17.—"ASPHODEL."

By M. E. BRADDON.

The cleverly produced and prettily presented tragic love-story known as "Asphodel" does credit to the popular authoress's knowledge of human nature, and study of human character. It is phrenologically correct, and psychologically instructive. The style is graceful and artistic, rich in graphic word-painting and touches of natural beauty, with a thousand pleasing colourings and flashes of light.

How charmingly is the opening scene at Fountainsbleau presented—Fountainsbleau woods, with rocky glades, wild, picturesque scenery, mossy and fern-covered pathways; the vast, exquisite valley, in ever-varying colourings, its transcendent beauties of light and shade: a scene for the artist's profound contemplation or the poet's visionary dream.

Most fascinating of all is the bewitching human flower of the story, Daphne. Her waving golden hair shining in the brilliantly fierce sunshine, her ever-varying expression presenting a thousand forms of beauty, grave and gay, as her violet-gray eyes flash with poetic thought and dreamy humour from under strongly marked arched brows. An original face it was, with an unsophisticated winsomeness, without knowledge of dark, mystic passion and subterranean soul depths of misery, a child as yet untarnished by a paltry conventionalism. How the soul of

### THE STRONG MAN YEARS

for the blissful continuance of youthful innocence perceived among nature's exquisite loveliness, too soon, alas, to be submerged. How few are they who carry into their womanhood and manhood the divine purity and fragrant sweetness of delightful youth! A child of nature was she, the healthy human Asphodel, whose soul gloried in the awfully grand and sublimely beautiful. Thus was Daphne, youngest daughter of Sir Vernon Lawford. Here in the woods she had met unconsciously the lover of her heart and the destroyer of her life, revealed in the personality of Gerald Goring.

The reader will study Goring as his fascinated mind reveals its artistic possibilities in the production of her picture mid the forest glade. A dreamy, poetic face, touched with a premature melancholy, yet lacking the poet's fire and long continuous flame. A pessimist in earliest manhood, with talent rich and rare, immeasurable wealth, but without ambitious zeal or love of humanity. An artist! Look at the long, slender artistic fingers, the "well shaped head, the strongly marked brows and dreamy eyes"; the classic student, with scholarly features and "low, broad forehead"—

### BROAD ENOUGH FOR INTELLECTUALITY

of thought and grasp of mind; the graceful movements, slim though powerful form, pale complexion and melancholy mouth. Truly something of the artist, scholar, poetic genius, but a nature without faith or ambition, deficient in industry and love of humanity. He lacked the power to rise on tepping-stones of his best self to better things.

Lady Geraldine, Gerald's mother, spent her years in utter selfishness and self-indulgence. Hers was a nature shallow and superficial, forgetful of sacred duties, who spoilt her child, to whom she transmitted her worst self. His was "a life which had so few duties and so many indulgences, a life that called for no effort of mind, for not one act of self-denial." He was "a man without the faintest desire to achieve greatness, or to do good in his generation. A languid pessimist." Thus was Gerald Goring. His head harmonizes with his character.

Goring, travelling in foreign lands, is engaged to one infinitely nobler and more transcendently beautiful in character than himself. Madoline Lawford is in England. How little does he dream that the pretty school-girl with whom he trifles away his hours in Fountainsbleau woods is her sister. They together are sowing the seeds of mental misery and social ruin in the near yet to be.

### MADOLINE LAWFORD

possesses all the graces and charms of a noble and exalted womanhood. Her mind is abundantly stored with priceless treasure, the garden of her soul rich in fragrant flowers, sweetened by the angel of Benevolence. Her life is devoted to philanthropic enterprise, to the enrichment of her immortal treasure-house, to unselfish sacrifice in the daily service of her ailing father. There is a beautiful harmony between the external and the internal; the formation of the head harmonizes with the character. "Her profile was strongly marked, the forehead high and broad," the brows delicately pencilled. Her beautiful face and soft dark eyes, tender and motherly as she looks upon her charmingly restless sister, is strengthened by the proud, resolute mouth, a mouth infinitely sweet whenever she smiled. Her mind is calm and evenly balanced. Her excellent concentrative powers enable her to complete every task undertaken. She never recognized idleness. All her tastes were artistic. Madoline had this advantage: She had been "delicately nurtured," reared among grown-up people, and carefully educated. She shewed an intelligence

### IN ADVANCE OF HER YEARS.

Gerald Goring proved himself unworthy of one so noble. He met Daphne, who had returned from school, on his coming to England, trifled with her affections, and eventually ruined her career, as well as his own.

Edgar Turchill, an educated and wealthy country squire, practical and matter of fact, manages to fall in love with Daphne. They are finally engaged, although she has nothing but girlish friendship to bestow. Turchill has "features somewhat heavily moulded, a well-shaped head, forehead fairly furnished with intellectual organs, but not the brow of a poet or philosopher, wit or savant. A good average English forehead." He is a generous landlord, an excellent sportsman, and a good-natured, home-centred, common-sense fellow.

Psychologically, we have an excellent study in the Rector, the Rev. Marmaduke Ferrers. He is a large man, tall and broad, with "heavy brows and a high bald head." He has red-brown eyes of the protuberant order, florid complexion, pendulous cheeks and chin. His alimentive desires were apparent to all, even strangers. He was devoted to dining. His wife made dinners the all-important study of her life. He had, however, the redeeming virtue of hospitality, and the unfortunate habit—as far as his selfish, self-centred wife was concerned—of asking all afternoon visitors to dinner.

"Asphodel" is a pleasing and ably constructed story of phrenological and psychological interest.

## THE NEEDS OF A FACULTY.

Owing to the complexity of his structure, it has been said of Man that he is "fearfully and wonderfully made"; and how strikingly this is conveyed to us when we study his mental organism.

To rightly comprehend the nature of a mental faculty is no easy matter, but the careful study of its needs and powers will bring much illumination to the student. Each faculty of the mind has physical as well as mental needs, and to achieve the purposes of its existence the first essential is a residence, or perhaps more correctly speaking a body, which it can inhabit and use, to enable it to do its appointed work. If the work is to be well performed, this body must be of sufficient size and in a good, healthy condition. This body or habitation is what we know as a brain-organ.

The possessor of a large body is usually more powerful than the owner of a small body; and so it is with the faculty: its power of action is exactly proportioned to the size of its healthy organ. The man who is diseased and ill-nourished is unable to accomplish the same labour and secure the same results as a healthy, vigorous one. And as it is with the man, so it is with a faculty. If its organ be weak and ill-nourished; if it be continually attacked by alcohol or other brain poison; if its owner thinks more of gratifying gross appetites than of manufacturing pure blood to nourish its brain-organ, then the poor faculty which tenants it is a weakling, and unable to manifest more than a weakling's power.

Another need of a faculty is action. It cannot remain inactive and retain its strength. If it fails to exercise the body of which it has possession, then that organ will gradually atrophy and degenerate. It will become unable to respond to the promptings of its tenant, who will by its neglect of opportunities for action have lost its power and even its desire for operation. The desire of the faculty decreases in the exact ratio of the degeneracy of its organ.

It follows, from the foregoing, that one of the greatest mental needs of a faculty, if it is not only to preserve its power but increase it, is the opportunity for exercise.

The natural condition of a faculty is that of desire to express itself, and, as I have already indicated, the strength of that desire is proportioned to the size of its organ. This desire may be likened to an appetite. Each faculty hungers and thirsts for opportunities of manifestations.

How keen is the thirst of a powerful faculty of IDEALITY. How it longs to be ever face to face with the beautiful, to drink in its nectar and revel in its delights. How it hungers for all that breathes of poetry, and seeks to satiate itself in the rapt enjoyment of the super-sensual.

BENEVOLENCE hungers for an occasion on which it can bestow its treasures. O that it may meet suffering, to be enabled to lavish upon it comfort and consolation! How its sensitive thirst will direct it to those pools of refreshing where, in scattering its rich gifts of sympathy and generosity upon the needy and helpless, it obtains the only satisfaction it covets. The perceptive faculties, too, have this longing. They thirst for knowledge. Their constant cry is, "Give! give!" Open wide the gates that they may roam out over the world of actualities to obtain their draughts from the springs, which nature provides with profusest liberality.

Let FORM slake its thirst by gazing on the graceful shapes, the majestic lines, and the mighty curves of the round earth;

while SIZE seeks the infinitely little and the immeasurably great, and glories in its seeking. COLOUR, too, has its insatiable appetite demanding its special nourishment, shades and tints, and glowing hues, in simple tinges, and in combinations rich and glorious. And WEIGHT and ORDER and LOCALITY all have their hungerings each after its kind, and nothing but a feast will satisfy them. How keen the desires of TUNE for the strains of music, from the modulated cadences of the dying winds as they sweep the strings of nature's lyre, to the grand harmonies which the genius of man calls from brazen band or cloistered organ.

CONSTRUCTIVENESS pleads for its morsel of nutriment—its levers and gears, its cylinders and cranks, that it may soothe its hunger pangs. Surely one need not tell of the appetite of ALIMENTIVENESS, of DESTRUCTIVENESS, of the social faculties. These with almost constant cry beg, beseech, and clamour for the nurture upon which they exist and thrive. In like manner, the coronal organs need their regular meals.

APPROBATIVENESS compels your adulation and applause. How could it live were there none to acclaim, none to extol the excellence of its being? This is its only food, for which it is always hungry. SELF-ESTEEM, haughty and imperious though it be, would weaken and languish were not its longings met by a supply of nutrition suited to its needs. To receive deference and obedience, these are rich morsels to roll over its tongue, and help to appease the appetite. And, as with the faculties of intellect, of vigour, of virility, of affection and of the ego, so of the crowning powers which tower heavenward in their larger growth.

SPIRITUALITY and HOPE untedly cry for the food of the immortals, the manna which comes from the unseen realm. How persistently they try to lift the shrouding veil, which covers not only the hidden future, but the impenetrable present, picturing to themselves the may-be which lies behind; and their imaginings are to them as sumptuous repasts. But little is needed to gratify them, though they can never be fully satisfied. And VENERATION, too, has its own hunger. The loftier its height the more lowly its demeanour. It bows, it yields, it prostrates itself before that which is loftier than itself. It longs to see the majestic and all-governing, and can only be satiated when, in lowliest posture, it offers up to its highest conception of grandeur and power the meekest deference and humblest adoration.

These are the hungerings and thirsts which urge the faculties to seek satisfaction. These are some of the needs which the faculties require; and would you do your duty by these mental tenants of the brain, you would not only attend to the sanitation and repair of their cerebral abode, but provide for each the aliment so necessary to its healthy existence.

A school-teacher in America has just issued a book, with an introduction by Mark Twain, recording the amusing blunders made by children under his charge. The following are a few of the plums. "To find a number of square feet in a room," wrote a budding Newton, "multiply the room by a number of feet." "Henry VIII. of England," observed a young student of history, "was famous for being a great widower, having lost a number of wives." The description of a plagiarist as a "writer of plays" enunciated by an innocent-faced cherub is worthy of a dramatic critic.

## REPORTS OF MEETINGS.

### BRITISH PHRENOLOGICAL SOCIETY, INCORPORATED.

The usual monthly meeting of this Society was held at 63, Chancery Lane, on Tuesday, June 2nd—the President occupying the chair.

THE SECRETARY read the minutes of the previous meeting, and these were adopted by vote of the members present.

A public delineation of a young man was given, which excited some interest, the father of the subject (Mr. W. Cox) making some instructive comments.

THE PRESIDENT said he liked to listen to practical men when dealing with practical subjects such as that they were to consider that evening; and Mr. Hubert was eminently practical. He trusted that some information would be gleaned about the subject, which was one for special consideration. He had pleasure in calling upon the lecturer to give his lecture upon

#### "THE FACULTY OF INTUITION."

MR. HUBERT said he was glad to have an opportunity of bringing this subject before the Society. He had for years thought over the matter of Intuition as a mental element, and sought to establish the generally accepted location of its organ. He, however, had noted that in persons who possessed the power the development did not always appear to correspond. This was due to the fact that when surrounding organs were large, the organ under review would not appear to be prominent, and might even appear to be small. He had found this in cases in his own experience—persons who were flat in this particular region whose power of Intuition was very good. In the head of Mr. Gladstone this organ did not appear to be large, as it seemed in the heads of Tasso, Pope, and Salisbury; but Gladstone's Causality and other surrounding organs were larger, and his Intuition was only small relatively to those other developments.

The lecturer, when riding on an omnibus recently, overheard a working man say, "No man can get away from facts: one cannot get away from truth." This man, though uneducated, could reason, and had a sense of right, besides a measure of wit. Phrenological science was based on the observation of facts; and the observers, when satisfied that the facts warranted it, had, in recording the locations of the various organs, put the word "established" at the end of the record. This organ, however, had not come under the observation of Combe, Spurzheim, or Gall, but was discovered more recently by the late I. N. Fowler, and hence had not been dealt with by the former writers. He had found large numbers of portraits of men with the organ of this faculty large.

Intuition was recognized by eminent writers as a power of the mind. It was this which enabled us to arrive at facts without the process of reasoning. Without it a man might be weeks collecting certain data, and yet might draw false conclusions as to character and conduct, where, with it, a poor and illiterate woman might arrive at a right conclusion in a moment or two.

Nearly all women were better intuitive readers of character than men; they perceived emotions more quickly, especially if they were suspicious. It was said that such a manifestation of Intuition was not reliable, though he believed it to be so. As Eventuality was a centre or reservoir of events and emotions (for through it we remembered praise or

blame), so Intuition was the centre of the psychic faculties, the focus in which they centred.

The lecturer here introduced as a subject the workman previously referred to, and, after noting the special developments in keeping with the remark he had overheard on the omnibus, gave a *résumé* of the man's character as phrenologically indicated.

He also pointed out the large development of Intuition in the head of Mr. Hall, who, though he for nine years had been in the habit of engaging men had never yet made a mistake. Of course, Mr. Hall's knowledge of Phrenology must be credited with much of this success, yet he believed the faculty of Intuition had much to do with it. He had noticed that most of the foremost phrenologists—Fowler, Cohen, N. Morgan, etc.—had this organ well developed. He had seen in a recent magazine particulars of forty infant prodigies; none of them could have gained their knowledge by experience, yet they each manifested considerable ability. Was not this due to their Intuition? The portraits of Smith the Mormon, Charles Kingsley, and our Lord all shewed a remarkable development of Intuition, and they were all remarkable as being exceptionally good character-readers.

The lecture was illustrated by portraits which had been kindly lent by Mr. Webb for the purpose.

DR. WITHINSHAW said the lecture was an interesting one, but he should have liked to have had the evidence on which the location was founded. The faculty as such, was a puzzle to him. Though a student of Phrenology, he had a difficulty in defining the function of the organ. When he considered Comparison he failed to see the difference of function. He also had a difficulty in precisionising the location. Fowler defined its function as that of reading the motives of strangers at first sight. This seemed to partake of the nature of Comparison—comparing these with others in our minds. If the function was, as described, that of rapidly summing up character he was at a loss to see how this was understood by phrenologists who taught that organs in similar regions had similar functions. Intuition as indicated was on the borderland between the intellectual and the moral, and perhaps the difficulty lay in grasping the nature of the functions due to this borderland location.

MR. DONOVAN had given some attention to this faculty called "Human Nature" by Mr. Fowler, but by others, "Intuition." It gave the power of facial diagnosis, but before it could be properly directed there must be good perceptsives, or false judgments may result. The perceptsives feed the reflectives. He had seen this organ in prominent physicians who were successful. Other physicians seemed to have no power of reading their patients; they question them, and after all they diagnose wrongly. The power of diagnosis is not yet recognized by phrenologists. Men may be good phrenologists, but if they ignored the face they may be deceived. Idiots always had receding chins, due not to small bone but to other causes. The speaker thought the President made a mistake in reasoning on this matter, reason must be thrown out and facts alone dealt with.

MR. WARREN did not think this faculty read character from the face, but that there was an atmosphere around each, into which persons with this power well developed could come; they felt intuitively the nature of their surroundings, and were in touch with the mental aura of those with whom they came into contact. Knowing Mr. Hubert's opportunities for observation, he had invited him to lecture there that evening on this subject, believing that as a practical man he could the more easily deal with it. Women constantly exercised

their Intuition. They read character by giving attention to detail, and where this organ was well developed there was a keen perception of character.

MR. ELAND was interested in the organ and was glad that the President had asked for evidence. Character corresponded with development. Fowler had given the same evidence as had Gall and Spurzheim. The reasoning was not *a priori* but *a posteriori*. We believed in a fact when we saw it, without always asking how it came to be a fact. With reference to organs corresponding with grouping, the President said that the function of Intuition in his mind was hardly distinguishable from that of Comparison; hence he had replied to his own objection as to similar functions in grouping.

MR. ATKINS said it seemed to him that the intellect did all that was required to find out the character of a person. The mere fact that the faculty was called "Human Nature" would seem to indicate that such an organ would be in the social region. Intellect would diagnose the case, and refer it to Human Nature in the social region.

MR. WEBB began the study of Phrenology before he had heard of Mr. Fowler, and was therefore a trifle conservative on this matter. He had not been able to dissociate himself from the old teaching. He had not been able to see how Benevolence and Comparison could be excited sufficiently to cover the facts which were said to apply to Human Nature. Some men read character better than others, as Mr. Cox, who, as a character-reader, must have such an organ. When other phrenologists said there was such, he must admit it.

MR. HALL said it was many years since he was last at a meeting of the Society, and was pleased to take part that evening. Intuition should interest all phrenologists. His mind was an open one as to the existence of such an organ. Though the lecturer gave facts as to women, children and others, yet some of his illustrations were opposed to his teaching when he said persons had this power without a corresponding development. Woman had this power largely because her life was in the home. She watched the infantile mind develop, and saw the motives which underlay the conduct of the children. Men of business had not the same opportunity of studying human nature that women had. The tendency to study character and appearances was closely related to Comparison, Imitation and Benevolence, and the power may be focussed in the meeting-place of the three, and if there was such an organ, that may be its location.

DR. WITHINSHAW was of opinion that Mr. Eland had misconstrued his remarks. He was not satisfied as to how the function of Intuition, or Human Nature, varied from Comparison. Mr. Eland, therefore, had wrongly deduced that he believed the faculty did not exist, because of the site of the organ.

MR. HUBERT briefly replied to the speakers' points, and by means of the blackboard gave illustrations of the location and appearance of the region of brain corresponding to the organ under discussion.

\* \* \*

LEYTON PHRENOLOGICAL SOCIETY.—At the ordinary meeting of this Society, held in the Grange Park Lecture Hall. The Rev. H. Moulson, President, took the chair. Mr. C. P. Stanley delivered a very interesting lecture on "The Moral and Religious Education of Children." At the close an interesting discussion took place, in which the Chairman, the Secretary, Mr. Andrews, B.A., Mr. Webb,

Mr. Fawcett, B.A., Mr. Chapman, etc., took part. A vote of thanks to Mr. Stanley concluded the meeting.

On the following meeting night—the last before the summer recess—Mr. D. T. Elliott, of the Fowler Institute, gave a lecture on "The Perceptive Faculties."—The President, in introducing the lecturer, referred humorously to the remarks of Mr. Justice Darling at the expense of Phrenology and to Mr. Elliott's experience in a court of law.—Mr. Elliott said it was a great pity that men of the position of Mr. Justice Darling should allow themselves to make such remarks about subjects of which they were entirely ignorant. With that remark, he said he would dismiss the subject. He said the first duty of the student should be not to look for particular organs, but to study regional developments. He illustrated his remarks by a number of diagrams and photos, shewing how to tell whether persons were observant and practical or dreamy and philosophical. He explained the phrenological aspect of memory, and pointed out the frontal development accompanying associative and other kinds of memory, by reference to the head of the Rev. Henry Moulson, who offered to sit for the purpose.—The lecture was highly appreciated, and a hearty vote of thanks passed.

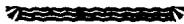
SHOREDITCH.—At a recent meeting of the Senior Band of Hope attached to the Shoreditch Tabernacle, Messrs. J. Asals and F. Jarvis gave a phrenological evening, each occupying a share of the time in addressing the meeting. Mr. Jarvis, in the course of an interesting discourse, described the peculiarities of a numerous collection of skulls he displayed, comparing the various races represented. He emphasized the importance of all persons knowing their own capacities, and the utility of Phrenology to this end. Mr. Asals discoursed on the brain organs and their corresponding mental faculties, after which he illustrated the remarks of both speakers by delineating the characters of several volunteers from the audience. The delineations were admittedly correct. A vote of thanks to the gentlemen closed an enjoyable evening.

FULHAM.—One of the many "attractions" at the Bazaar which was successfully held at the Town Hall, Fulham, on June 24th, 25th and 26th, was that in which Mr. William Cox, the local phrenologist, gave delineations of character for a moderate fee. Mr. Cox reports to us that numbers of his clients said that not only were their peculiarities of character hit off nicely, but they considered the short interview they had with him as "the best value in the Bazaar." Amongst his patrons were the Mayor (Mr. Peter Lawson, I.C.C.), the Town Clerk (Mr. Prescott) and the Hon. Secretary of the Bazaar Committee (Mr. Chesterfield).

GLOUCESTER PHRENOLOGICAL SOCIETY.—At a meeting of this Society, held at the East-End Tabernacle, the subject discussed was observation by Individuality. Observation was the seeing or perceiving faculty, the taking cognizance of objects as such. No successful men had lacked this faculty. The portrait of Mr. Gladstone shewed his powerful observation in its projection over the root of the nose. Dickens had it prominently, and thus his characters were so real, not only to the tips of their fingers, but to their very garments and appendages—Mrs. Gamp's umbrella, for instance, being a part of herself. It was large in Defoe; and particularly so in Edmund Kean and Barrie Sullivan, the actors. Parents should recognize the great importance of the faculty and endeavour to cultivate it in their children by encouraging questions concerning objects, and the relation of things they had seen. Children were taught too much

from books—theory, and not enough from reality. A study of nature, botany, etc., helped considerably in this direction, as also the use of the microscope.

WEST HERTS.—On May 26th, the Rev. C. A. Ingram delivered a lecture on Phrenology, in Zion Schoolroom, in aid of the Organ Fund. There was a good audience, which was presided over by Mr. T. Roe-Orgill. The Chairman explained that Phrenology had stood the test of a full century's criticism and misrepresentation, and still it lived. He also quoted the saying of the Rev. Henry Ward Beecher, from his book, "Lectures on Preaching," where he said, "I do not know anything that can compare in facility of nobleness with Phrenology. For twenty years, although I have not made it a special study, it has been the foundation on which I have worked. A minister studies human nature for the purpose of regenerating men."—At the close of the lecture, the lecturer delineated the character of two persons. The Chairman also examined three gentlemen and one lady, the same acknowledging the examinations to be correct. A vote of thanks was passed to the lecturer and the Chairman.



### INNATE TENDENCIES.

To the Editor of THE POPULAR PHRENOLOGIST.

DEAR SIR,—Under the heading "Child Murders" attention has been called in the Press recently to the painful fact that there are here and there unsuspected abnormal conditions in childhood which want but the slightest turn of circumstances for the full development of criminal or murderous tendencies, and which go to shew that such tendencies are probably as truly innate and, in such cases, are as much a part of the child's equipment for life as would be the splendid intellectual endowment of a Gladstone or the inventive genius of Edison at the same ages.

As we note the remarkable achievements of Science in almost all directions, and accustom ourselves to almost daily announcements of marvellous discoveries and further conquests, it is humiliating to note also that the twentieth century method of determining abnormal mental conditions is to await their development and an outbreak.

The mind, so far as its manifestations are concerned, is limited by the condition of the brain. Until it shall be recognized that the various phases of criminality are but different manifestations of abnormality; that an abnormal skull and abnormal impulses go together; that it is as natural for one individual to murder or steal as it is for another to bow in worship: until the whole question of accountability is considered in relation to endowment, just so long shall we continue to apply a system of punitive treatment worthy of the Dark Ages, and calculated only to stimulate and intensify that which it is desired to amend.

"Ten years' penal servitude" for a murderer thirteen years of age may satisfy the requirements of a savage criminal code; but it will not make the victim of it a better citizen, or Society any the safer, at the end of the period. We provide asylums for the insane, homes for dipsomaniacs; and kleptomania (in high life) is recognized as resulting from a defective mental condition; but we have not yet got so far as to recognize generally that the moral obtuseness, the craftiness, the general animalism and capacity for cruelty of the average criminal, are all inborn characteristics, readily

responsive to a vicious environment. Nor have we yet got so far as to recognize our own responsibility in regard to our treatment of the handicapped victims of a bad ancestry and of bad social conditions.

The injustice of a vindictive punitive criminal code which deals with all as similarly and equally responsible is an offence to the moral sense of an individual who is blessed with any share of it; while in such as are wanting in this higher direction the lower nature, already abnormally active, receives the full benefit of further stimulation.—Yours faithfully,

GEORGE COX.

Wandsworth Common.

June 18th.



### Notices of Publications.

COHEN'S POPULAR HANDBOOK TO PHRENOLOGY (*L. N. Fowler & Co.*, price 6d.) gives in a brief and handy form a list of the mental faculties. The phrenological organs are separately dealt with, and the accompanying explanatory matter deals with their function, location, primitive power, abuse, moral influence, intense or excessive manifestation, and rules for their cultivation and restraint. In addition, there is a terse and clear introduction, dealing with the nature and principles of Phrenology, the temperaments, and some "suggestive hints on delineating character." Some eighty small cuts illustrate the matter, and add interest to the subject. It is the cheapest handbook on the subject, not essentially a character chart, at present on the market.

GOULD'S CHARACTER READER (*Gould, Newport*, price 6d.) purports to teach the signs of character by which the reader can recognize those by whom they are in touch. We fear, however, that the would-be student will find himself lacking if this work be his only guide. However, the matter contained in it is, as far as it goes, reliable, but in thirteen crown 8vo. pages one cannot go far, by way of elucidating the great subject of Phrenology.

PHRENOLOGICAL TEXT-BOOK (*The Ellis Family, Blackpool*, price 6d.)—The author of this pamphlet has selected an ambitious title for his production, and one which I fear his readers will consider inappropriate. The matter consists of "the outlines of Phrenology, embracing skull, brain, and temperament, giving the location and functions of the phrenological organs, and instructions how to cultivate and restrain the same. There are many illustrations, the majority of which are badly printed. The work is a cheap and useful one, and may be employed in exciting an interest in the subject among the mass of the people.

GONE WRONG (*Sidney Kiek, Ivy Lane, London*, price 2d.)—The author of this pamphlet is both pessimist and reformer. He has a keen eye for the weak spots in our national, social, commercial and religious life. The mass of opinion culled from the works of men eminent in all departments of public work is proof alike of the author's industry, and of the extent and seriousness of the sores with which he deals. Some of these are:—the suffering resulting from strikes; the horrors resulting from the drink traffic; the evils of betting and gambling; the blunders of government; the inefficiency of education; the failure of the Church; and other matters. Bishops and laymen, Nonconformist divines, politicians, historians, novelists, journalists, scientists, etc., all add their testimony to the need for reform. The author (Mr. J. Leaver)

suggests methods of remedial reform which practical men may well consider. We would urge all who are interested in the welfare of their fellows to secure this pamphlet.

SALTLEY COLLEGE CHRONICLE (*The College, Saltley*, price 3d.).—A bright and well written magazine, with a good fund of humour, yet containing some valuable serious contributions, among which is one by our esteemed fellow-worker, Mr. Jas. Webb, on "The Use of Phrenology to Teachers," illustrated. The articles on "Landladies" and "Osculation" are both extremely amusing. We congratulate the Saltley students on the literary and artistic "get-up" of their "Chronicle."

Received:—The Phrenological Journal; Mind; Human Nature; Human Culture; Suggestion; The Psycho-Therapeutic Journal; South-Western Gazette; Cadets' Own, etc.

## ANSWERS TO CORRESPONDENTS.

CONDUCTED BY JAMES WEBB, F.B.P.S.

LIZZIE W. (*Brighton*).—I regret I shall have to be far too brief to do justice to your questions. To judge the nature of one's insanity by the crania would be almost impossible to a person expert as a phrenologist and physiologist also. An *opinion* could be given. One could judge that a skull with enormous Self-Esteem, Love of Approbation, etc., would have belonged to a person who believed himself to be a king, etc.; with very large Caution and weak Hope to a melancholic person; with a very large cerebellum to a person unfitted for decent society. Portrait and details of conduct of such persons are given in several books on insanity, and are referred to very fully in Dr. Hollander's *The Mental Functions of the Brain*. But to learn much from the *skulls* of lunatics, generally, is beyond hope at the present time. As you say, sudden madness could not readily leave its impress on the brain. But is there really such a thing as sudden madness caused by a shock? Lunatics are often many years in becoming noticeably insane, and are only made clearly lunatic by the sudden shock you refer to. There are hundreds of thousands of persons on the borderland of insanity that only require the exciting cause to become confirmed lunatics. Here is work for the philanthropic phrenologist! These statements will suggest answers to your questions, which require more than a Yes, or No, to do justice to them, and yet cannot be fully replied to in this column without trespassing on other articles. Yes: the brain substance always corresponds with the mental condition; but it need not be "damaged," to use your term to describe the brain condition. Mere excess of size or deficiency of size in various areas often account for one's insanity. You will see that this reply does not follow your own mode of thinking on the subject. It is unwise to conclude that insanity must in all cases, or in any case, result from the "breaking" of "small blood-vessels," or "the destruction of nerve-cells," or an "unregulated" supply of blood to the brain. Thousands of nerve-cells are destroyed daily in all brains, in the healthiest; indeed, were not this the case insanity would follow immediately. Nerve-cells are destroyed and renewed with every thought. The supply of blood to the brain varies with its size and exercise. To your other questions I reply, the mind does not suffer injury by study or the lack of study. When

physicians and dramatists *speak* of "the mind diseased," they can only *know* that the brain may be affected. No one can assert that the mind is diseased. You ask which brain "tissue" is first injured by over-study. So varied are injuries to the brain substance—nerves, membranes, etc.—that I shall have to say, Give an example of such a case as you refer to and I will try to reply. Your last question, which you number six, would require a long reply. Children are often observed by their teachers to develop rapidly after a long supposed "apathy." Up to this time their several faculties have been wanting in co-ordination and activity. They become amenable to combined action and individual usefulness and then surprise the parent or teacher by their adaptability for work.

JOHN MASON (*Northallerton*).—Your questions open up several theological problems of high importance. You, moreover, give me credit for knowing things that neither bishop nor deacon may know. Many people, Jews and Gentiles alike, who make little or no profession of Christianity, have highly religious natures, and are highly religious. I wish all who cry "Lord, Lord," to be heard of men were as truly imbued with religious sentiments. The organs you name—Conscientiousness, Veneration, Spirituality, Hope, Benevolence, etc.—guarantee a good man when more fully developed than the selfish and animal propensities.

REV. E. MORRELL (*Springboro, U.S.A.*).—Your complimentary letter regarding the P.P. and the work of the B.P.S. has been received. You desire answers to the following questions: (1) Can I "account, phrenologically, for the so-called dual mind theory of modern psychology—'conscious and sub-conscious mind,' or 'voluntary and involuntary' mind"? (2) If I "know of any book on phrenological psychology, or, rather, a work that mediates between or reconciles Phrenology with the psychology of the schools, such as Professor James and Herbert Spencer represent"? (3) What are the best modern books on Phrenology? (4) Do I know anything of Phrenology and child-study, or Phrenology and pedagogics? (5) Do I understand you have published a pamphlet on Will?—(1) Theory and fact are very different things. Who propound this theory? What do they propound? I propose to deal with this subject of Consciousness in one of my "Lessons." For the present, please let this suffice. (2) "Modern" psychology has to shift its basis—from introspection to observation and experiment—before it can be reconciled with Phrenology. Moreover, the psychologists must first be reconciled to each other. If you read the articles in the P.P. on *Phrenology and Education* you will see the importance of this assertion. Few psychologists agree in any one particular. The only true Psychology is based on the doctrines of Phrenology. No such book as you refer to is published. (3) It depends on what you desire to learn regarding Phrenology to determine the books to recommend you to study. The scientific aspect of Phrenology is treated by Dr. Hollander in his *Mental Functions of the Brain*, and by Mattieu Williams in his *Vindication of Phrenology*. Dr. Carson's *Principles* and Dr. Brown's *Phrenology* should be read also. *Scientific Phrenology*, by Dr. Hollander, is the most "modern." Young students, and those who require cheaper books, will find much that is practical in Donovan's *Handbook*, Fowler's *Self-Instructor*, Coates's *How to Read Heads*, and the various works by Mr. O'Dell. Your fourth question is answered by my "Lessons" in the P.P. since April, 1902. All I have written on Will is found in the P.P. and in the *Phrenological Annual* for 1903.

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## FORTHCOMING MEETINGS.

LONDON.—BRITISH PHRENOLOGICAL SOCIETY, 63, Chancery Lane, W.C.—Tuesdays, at 7.45 p.m. FREE.  
 July 7th.—“Applied Phrenology,” by J. B. Eland, Esq., F.B.P.S.

AUGUST AND SEPTEMBER.—RECESS.

October 6th.—“Commemoration of Dr. Gall.” Special Lecture by Dr. B. Hollander. See special announcements.

FOWLER PHRENOLOGICAL INSTITUTE, 4 and 5, Imperial Buildings, Ludgate Circus, E.C.—Wednesdays, at 7.30. FREE. SUMMER RECESS.

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BIRMINGHAM.—BIRMINGHAM PHRENOLOGICAL SOCIETY, Ebenezer Schools, Steelhouse Lane. Every Tuesday, at 8 p.m.

MIDLAND PHRENOLOGICAL SOCIETY, Birmingham Coffee House, Snow Hill.—Wednesdays, at 8 p.m.

July 1st.—“Study of the Faculties.”

„ 8th.—Lecture by Professor C. Burton, F.B.P.S.

„ 15th.—“Criminality Signs—Causes and Prevention,” by Mr. Thrupp.

„ 22nd.—Questions and Answers.

„ 29th.—“Circulation and Phrenology,” by Mr. J. Jones, junr.

BRIGHTON.—BRIGHTON AND HOVE PHRENOLOGICAL ASSOCIATION, Y.M.C.A. Lecture Room, Old Steine, Brighton.—Alternate Wednesdays until end of April, at 8 p.m. FREE. SUMMER RECESS.—No Meetings.

BRISTOL.—BRISTOL AND WEST OF ENGLAND PHRENOLOGICAL SOCIETY, Lecture Hall, Y.M.C.A., St. James Square. FREE to Public Lectures. Members' Meetings alternate Wednesdays. SUMMER RECESS.

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VOL. VIII. No. 92.

AUGUST, 1903.

ONE PENNY.

## THE POPULAR PHRENOLOGIST.

AUGUST, 1903.

### NOTICES.

Wholesale Publishers: L. N. FOWLER & CO., Imperial Arcade, Ludgate Circus, London, E.C.

The scale of charges for advertisements may be obtained of the Honorary Manager of Advertisement Department, Mr. J. MILLOTT SEVERN, 68, WEST STREET, BRIGHTON, to whom all accounts for Advertisements must be paid.

All Advertisements must reach the Hon. Manager as above, on or before the 12th of the month before it is required to appear; and if proofs are required, two days earlier.

All matter for the Literary Columns must be sent to the EDITOR, "POPULAR PHRENOLOGIST," c/o British Phrenological Society, 63, Chancery Lane, London, W.C.

Correspondents are particularly requested to note that the different departments are separate, and will save delay by writing to each only on its own business.

### EDITORIAL EFFERVESCENCE.

I referred last month to the unexpected demise of Mr. A. L. Vaught of Chicago, editor of *Human Culture*. This untoward event took place on May 5th, after a brief illness of ten days only, at the comparatively early age of 44 years. His life's work was the propagation of Phrenology by all legitimate intellectual means, and as author, teacher, lecturer and practical delineator he gained a solid and well merited reputation. It is some satisfaction to know that his widow, Mrs. Emily H. Vaught, is also a fervent phrenologist, and that she proposes to continue the work so suddenly interrupted. She will edit *Human Culture* on the same lines as hitherto, and I heartily wish her every success in her noble task of championing Phrenology.

August is the month for holidays, and Phrenological Societies are in recess. It does not follow that of necessity their members should be dumb on their special subject. Opportunities are frequent for the introduction of Phrenology to new circles of acquaintances; and as a topic of conversation, if the remarks can be illustrated by reference to the heads of the listeners, it will be found to be not only interesting but particularly attractive. I hope all my readers will do their best to enlighten those with whom they come into contact upon this subject, and make it their constant theme. Let them make their holidays a benefit to others as well as to themselves.

The third course in the series of lessons in the science and art of Phrenology will commence in September, and will complete the series. This course deals with the application of Phrenology to the reading of character, and those already acquainted with the anatomical and physiological

basis of Phrenology, and also its philosophy, will find this course of special value. As there will only be, at most, two or three vacancies, persons desirous of attending should make prompt application to the Hon. Sec. B.P.S. The fee for the course is one guinea, payable on entry.

Although November 9th is still a long way off yet, the Council of the B.P.S. has been busy for months past in preparing for the Annual Congress which takes place upon that date. It is not, therefore, too early for the members of the Society, and the friends of Phrenology everywhere, to be looking forward to the gathering which has so much in it of goodwill and brotherly greeting. Let every interested person this year resolve to make his way to London on Lord Mayor's Day, and share the pleasure of being among those who are at one with him in promoting the noblest and most useful of the sciences.

In looking over the lecture programmes of various Societies and Institutes, I am surprised at the comparatively few evenings given to the consideration of Phrenology. Why is this? Are our friends shy? Surely there must be hundreds who are capable of speaking, or reading a paper, upon the subject, and such should offer their services to the institutes, societies, lodges, etc., with which they have connection, or to which they can get an introduction. The coming autumn's programmes will soon be in course of preparation, and phrenologists everywhere should see to it that at least one evening for the season be devoted to Phrenology.

At the request of the Council, B.P.S., I propose in our next number printing the amended Agency Scheme as adopted by the Council. The Council hopes that many voluntary workers throughout the country will determine to apply for agencies, so that their districts may through them be in constant touch with the headquarters of the Society. The need for the education of the people is great, and those who have either leisure or enthusiasm, or both, to devote to this praiseworthy object will be welcomed as co-workers with the Council in their efforts for the enlightenment of the nation.

The successful launching of the Agency Scheme will, I trust, speedily be followed by the general adoption and support of the proposed Institute Scheme. The need for such a centre grows rapidly, and the need must be supplied. While wealthy philanthropists are scattering their millions broadcast in some lesser matters of free libraries, etc., here is a matter of stupendous importance, neglected and even to some extent tabooed. But we are hopeful that Phrenology will not for ever lack the necessary means, and that some far-seeing man of wealth will by-and-by come to the rescue,

## OCCUPATIONS AND PROFESSIONS.—XL.

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

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## THE PRINTER.—(Continued.)

The printer needs to possess a fairly active mind and temperament, with some degree of wiriness of constitution, physical sustaining powers, and a good development of the intellectual faculties. His head should be at least of average size: somewhat long and narrow is favourable to this pursuit, and well developed in the frontal regions. The perceptive should be especially large—Individuality, Weight, Form and Constructiveness—to give him an eye for details, rapid setting, mechanical skill, manipulative dexterity, with memory and judgment of forms and outlines. Size and Comparison, to give him aptness in comparing, and judgment of proportions and distance, both in reaching for type, as well as in spacing and proportioning lines, paragraphs, etc. Order, that he may be neat, particular and systematic. Ideality, Imitation and Colour, to give him love of good finish, artistic taste, imitative adaptability; judgment in relation to the harmonizing and blending of colours; and taste for, and appreciation of, artistic designs. Language and Eventuality, to give facility for rapid reading, verbal expression and a good general memory; and well-developed Concentrativeness, Firmness, Conscientiousness and reasoning faculties, that he may be patient, persistent, steady, persevering; interested in progressive and intellectual pursuits, consistent, thoughtful, reasonable and reliable.

## MANY WOMEN ARE ENGAGED

in the various departments of printing. Female compositors are employed by a few firms, and there is one printing establishment at least—The Women's Printing Society, Limited, 66, Whitcombe Street, London, W.C.—which is carried on almost entirely by women, men being only employed to work the machinery, a task too heavy for women. Several years ago I had the pleasure of phrenologically examining Mrs. Cornish, the manageress of this establishment. Here girls may be apprenticed for three

years for a premium of five pounds. After the first three months they are paid three shillings a week, and every three months sixpence weekly is added, so that towards the end they are earning about nine shillings weekly. The hours are 9 A.M. to 6.30 P.M. When girls become skilled, they are able to earn about twenty-five shillings per week; besides which, being a co-operative society, workers share in the profits. The accompanying photo. of Mrs. Cornish, which she has



MRS. CORNISH.

kindly permitted us to reproduce, is typical of the phrenological qualities the phrenologist would expect to find in an expert lady-printer. The perceptive organs—Individuality, Form, Size, Weight, Colour, Order and Locality, also Comparison, Ideality, Imitation, Constructiveness and Language—are all large. Mrs. Cornish is an artist in her calling.

Expert and enthusiastic, she is quite hopeful of its prospects as

## A PROFESSION FOR WOMEN.

In perusing the reports of the printers' societies, we are confronted with the fact that phthisis is the disease to which printers are most liable; though it is encouraging to see that there are some long-lived printers. The close atmosphere of most workshops, night-work on morning newspapers, lead-dust and the sulphurous fumes from type-casting, make it unsuited for a weakly lad. Being a somewhat sedentary occupation, the lack of sufficient and proper exercise should be remedied by gymnastics, healthful recreation in the open air and carefulness regarding diet. Care, too, should be observed for preventing the inhalation of type-dust into the system, disorders from which are likely to arise. On this account printers are advised to pay more than ordinary attention to the use of the tooth-brush and mouth-wash, and to attend at once to cracks, scratches and abrasions, to thoroughly cleanse the same with hot water and nail-brush, and, after drying well, to apply a drop of flexible collodion to prevent the entrance of irritating particles, and allow of rapid healing.

In complicated disarrangements of the printing-plant, or a breakdown in the machinery, expert engineers are sometimes employed.

## THE MACHINE-MINDER,

however, should be a good mechanic, possessing large perceptive and executive faculties; also Constructiveness, well-developed Causality and Comparison, much physical endurance and a practical intellect. He may have to run steam, gas or electric motors; in addition, his duties consist of adjusting the presses and machines, making ready and preparing, so that all the type comes up nice and clear; he watches and attends to the even distribution of the ink, which, if not carefully looked after, would be productive of too thick, or too faint or blotchy impressions. He sees to the immense reels of paper, employed in the production of newspapers, and attends to the proper output of the printed sheets. Women and girls are largely employed in the folding and light binding departments: they need to be quick, neat and orderly, and have good powers of endurance.

## THE PROOF-READER.

The business of the proof-reader commences immediately after that of the compositor. He needs to possess most of the qualities of the compositor, but in a more eminent and marked degree, together with a superior education. The reputation of a printing-office depends greatly upon the individual engaged for this important duty. Though his position is an elevated and responsible one, the confinement which his duty, an almost entirely sedentary one, entails, and the constant exertion required, makes it somewhat irksome and fatiguing. His duties consist of reading, correcting and revising the matter "set" by the compositor, and he is responsible for all typographical, grammatical and other printers' errors which he allows to pass without marking; and even after marking them he must, upon the return of the proofs from the compositor, see that they are properly and accurately corrected. The proof-reader usually makes his start as copy-holder to the reader; and some compositors eventually attain to this position, though it is not every compositor who could become a good proof-reader. There are those, however, whose ambition and educational advantages, together with their practical knowledge gained in the composing-room, enable them to rise to, and become adepts in, this higher, more responsible and more remunerative position.

## PHRENOLOGICAL CHARACTER SKETCH.—LXVI.

BY J. MILLOTT SEVERN, F.B.P.S.

## STANELLI.

Little Stanelli, the marvellous child violinist, is a neighbour of mine, and it has been exceedingly interesting and pleasing to me, during several years past, to watch the mental growth of the clever little fellow. He is tall for his age, healthy and vigorous. His head is large—considerably above the average size—being, in circumferential measurement,  $22\frac{1}{2}$  inches; length,  $7\frac{1}{2}$  inches, full; width, 6 inches—(the average size of a man's head is slightly less than 22 inches); and it is beautifully proportioned. When measuring his head some years ago, I was struck with its remarkable likeness to the head of Senor Sarasate, with whom I have had the privilege of a personal interview for the purpose of noting his mental developments.

All the mental qualities indicative of musical genius are exceptionally large in Stanelli's head; and he is capable of displaying considerable intelligence in addition to his exceptional musical gifts. It is to be hoped that great vigilance and care will be exercised that none of his mental powers are allowed to be used to excess, or that his career be spoiled by too much commendation or indulgence.

An indiscriminate, impulsive public, over generous and alluring in its applause, itself lazy and greedy for all it can



obtain, and inconsiderate of the strain involved, whatever the natural genius may be, of keeping pace with its inordinate demands, is apt to run the cleverest to earth, unless they possess strong resistive powers, immense love of their art for its own sake, and a resolute purpose, which under any and every circumstance they determine to achieve. Instead of studying to help and improve genius, public indiscretion is oftentimes terribly

destructive of much that could become highly pleasurable, beautiful and sublime. Fortunately, Stanelli has a practical, sensible, watchful mother—she, too, possessing marked artistic gifts—who (with the assistance of devoted admirers of the boy's genius) is making his child-life and future career her special maternal study.

It delights me frequently to see this clever little fellow, between the hours which are daily apportioned to his studies, romping about, happy and joyous, full of childish glee, with other little ones of his own age and station. Always nicely

dressed, toilet preparations, wear and tear, or the washing and brushing of a few suits of clothes are counted as nothing compared with the maintenance of his health and happiness, and ample opportunities are given him for indulgence in childish recreations, fun and frolic. Thus he is not being deprived of that joyous period of life which is so apt to be wrested from the child-genius.

As previously mentioned, Stanelli possesses a large and splendidly-proportioned head, giving him superior power in respect to many qualities of mind. Without being taxed in any way with regard to his education, his thoughts and ideas are far in advance of the average child. His organs of Tune and Time, combined with Form, Locality, Weight, Comparison, Imitation, Ideality, Firmness, Executiveness, etc., so essential to musical comprehension and clever execution, are all powerfully developed qualities, giving him a high endowment of musical genius, including ability for musical composition, in which he has already shewn his talent.

Though only just eight years of age, he has obtained the Honour Certificate of Trinity College, London; and was also presented with a prize as being the youngest candidate who obtained it. He has, too, been presented with a medal from the Brighton School of Music.

Stanelli has recently played, by command, at the State Concert, Dublin Castle, before His Excellency the Lord-Lieutenant and Countess Dudley; also before their Royal Highnesses, the Duke and Duchess of Connaught, Princesses Margaret and Patricia of Connaught, and a distinguished audience at the Royal Hospital, Dublin. His rendering of extremely difficult passages from Handel, Dancla, and Bohm, and his really fine bowing, and masterly technique, evoked warm applause from the Royal and Viceregal parties. Stanelli's master, Herr Stern, of the Brighton School of Music, is devotedly painstaking with his gifted little pupil.

Stanelli's large Ideality and Sublimity give him much sense of refinement, and conjoined to large Causality, Comparison, Constructiveness and Human Nature endow him with much originality; strong reflective, reasoning and creative capacities; intuition of mind and a very thoughtful disposition. He possesses also marked imitative ability, as well as originality; large Language and Eventuality, freedom of expression and an exceptionally good memory. He has also much sense of humour; large Friendship and sociability; is ambitious, aspiring, exceedingly sensitive, fairly confident; has much dignity of character, sense of propriety of conduct and boyish independence; is hopeful, imaginative, and emotional, yet has good control over his feelings; very cautious, though particularly open-minded—not at all Secretive. He possesses large Conscientiousness and Firmness, fair Concentrativeness, and well-developed Executiveness, giving him fair powers of application; a strong sense of honesty, justice and duty, indignation at wilful wrong-doing; much determination, perseverance, persistence, and a very warm-hearted, affectionate disposition.

Linnæus, the great botanist, though he could retain elaborate nomenclatures, is said to have been incapable of learning languages. These differences depend on two chief factors: (1) Special sense-discrimination to start with; and (2) Special interest and habits of attention leading to greater depths of impression and better association in the case of particular growths of presentations.—*Sully*.

## JOTTINGS FROM MY NOTE BOOK.

BY OUR CANDID CRITIC.

While Phrenology may truly be said to be in a better position than it was half a century ago, it must be admitted that it is not making the headway which it ought to do. Perhaps the writer cannot do better this month than endeavour to find out the cause of this.

\* \*

We have within our reach what some of us believe to be one of the most valuable of all the sciences, yet though it has been discovered upwards of one hundred years and is fraught with great possibilities, it drags along slowly, and its votaries "stand shivering on the brink, and fear to launch away."

\* \*

One of the greatest enemies of all progress (though at times also one of the greatest friends) is Mrs. Grundy. If Phrenology became fashionable, if the aristocracy, if doctors, clergymen, lawyers, and others patronized it openly and fearlessly, the community at large would soon follow suit and embrace it.

\* \*

But before we discuss the attitude of the outsider towards Phrenology, it would perhaps be better to look to ourselves. Have we as phrenologists done our best to get our beloved subject raised to a high scientific altitude? Have we by precept and example made it easy for outsiders to believe that it is right, and difficult for them to believe that it is wrong? We are afraid the answer must be in the negative.

\* \*

The attitude of the average phrenologist—especially the professional phrenologist—is, we fear, one of mere money-making, at any rate to a large extent. "Brain centres," "the falciform process of the dura mater," "the frontal, parietal, and occipital lobes," "the Fissure of Sylvius," "convolutions," "sutures," etc., are all high-sounding phrases to such an one. He is content to "feel your bumps" at sixpence, one shilling, or two and sixpence per head.

\* \*

I do not wish to be misunderstood. There are a number of professional phrenologists who are not only versed in all necessary scientific knowledge, but who are above all mercenary motives, and whose heart and soul are in the work to which they have devoted themselves. But such men are, we fear, few and far between. There are such to be found at the special meetings of the B.P.S. But compared with the average "bump feeler" they are numerically small. It is so easy to buy a shilling bust and learn the names of the so-called "organs"; it is so hard to master the co-sciences of Physiology, Anatomy, and Anthropology.

\* \*

What does the patron of the professional phrenologist get when he pays him a visit? In some cases he gets a good delineation of his disposition and talents; in other cases he

gets a description of his past life, present condition and *future* prospects. I need hardly say that the latter is not the function of the phrenologist proper. All that the phrenologist proper can do is to point out the hereditary bearings and natural qualifications. The future cannot be foretold by the aid of Phrenology.

\* \*

I am not dogmatizing and criticising other subjects that profess to deal with this. All I hold is, that it is not the forte of the phrenologist proper. He should confine his attention to the constitution as it is.

\* \*

The using of "charts" by phrenologists, to my thinking, militates against the subject. While I do not dispute that the character can be approximately indicated by a marked chart, it is, when ably done, only an approximation. Assuming that the seven degrees commonly used by the late L. N. Fowler and others are substantially on scientific lines, the phrenologist, in marking the same, can only deal with the degree of development of the respective organs. He may add a few combinations that exist under certain conditions; but he cannot, without writing out in great detail, give the particular combinations of the particular individual who consults him.

\* \*

The examination is, therefore, unsatisfactory and unscientific. The "Verbal Statement" may be perfectly accurate, but the Marked Chart will not fully express the sentiments and opinions of the delineator, and therefore tends to bring Phrenology into disrepute.

\* \*

Another great drawback to the spread of Phrenology is the existence of itinerant quacks whose real knowledge of the subject is infinitesimal and whose Self-Esteem and Language are abnormally developed. Phrenology has suffered much from the "Beach Professor" who describes sculptor as "sculpturer," heads as "'eads," and music as "moosic."

\* \*

I would not for a moment underrate the excellent work that has been done by the British Phrenological Society, the Fowler Institute, and the American Institute of Phrenology; but what we need is a Phrenological College, conducted on similar lines to the Royal College of Physicians.

\* \*

But phrenologists are not the only persons to be censured for the slow progress of the phrenological movement. Scientists themselves are much to blame for their diffidence towards Gall's discoveries. They are still very ignorant of the brain and its functions; and yet such knowledge as Phrenology can undoubtedly supply would greatly assist them in understanding mental derangements, cases of insanity, and abnormal tendencies of individual and combined characteristics.

\* \*

How few medical men there are who really know how to treat mental cases. The deductions of some mental specialists are mere guesswork, and some cases of supposed insanity are merely abnormal tendencies of certain portions of the brain. But more of this in future notes. Let phrenologists learn to be more scientific; let scientists learn to be more tolerant and willing to learn.

## PHRENOLOGICAL WORKERS.—XI.

BY J. MILLOTT SEVERN, F.B.P.S.

MR. ARTHUR CHEETHAM.

Fortunate indeed is the town or city that has its reliable, skilled phrenological practitioner. He is the common counsellor of the people. Think lightly of, sneer at, or ignore the science who may, he proves himself to be the man of the people; and whatever other advantages a town may have, it is comparatively poor minus its resident practical phrenologist. True it is, perhaps, that only a small section of the public realize, and (as fully appreciate, the immense advantages to be derived from Phrenology; yet it is encouraging to know that the people who believe in and shew their practicality in utilizing phrenological science are a rational, thinking, practical people.

Good phrenologists are not plentiful; and Rhyl, the popular North Wales sea-side resort, is a favoured town, in that it has had a thoroughly qualified, skilled resident phrenologist since Mr. A. Cheetham made it his headquarters in 1889.

Mr. Cheetham is a broad-minded, level-headed man—no faddist. He possesses good business abilities; a decidedly practical bent of mind; an available intellect; considerable ingeniousness,

CONSTRUCTIVE AND INVENTIVE ABILITIES, good planning and organizing-powers; large perceptive and executive faculties; exceptional musical tastes and sense of refinement; a resourceful mind and much practical common-



Photo by

Jno. Williams, Rhyl.

sense judgment. He is reasonable, critical, very intuitive, a keen discernor and ready interpreter of character. Is very sensitive; has a healthy, aspiring, ambitious nature; is an

enthusiast in his calling; has a keen interest in humanity an earnest desire to help his fellow-men; is warm-hearted, friendly and social. Has considerable natural magnetic power. He often experiences strong inward emotions, yet has much self-possession and control over his feelings; and is exceedingly cautious. He feels well equipped for the work he has taken up. Yet he is not assuming. His moral brain is large, his sympathies strong, he is respectful and, above all, highly conscientious, trustworthy and reliable.

Mr. Cheetham is especially at home as a consultant and lecturer. His large Language, Comparison, Causality, Ideality, Human Nature, good memory, ready resource, and sense of humour excellently adapt him for lecturing on Phrenology, health, hygiene, mental, moral and social subjects, recreative pursuits, etc. He puts much variety into his lectures, which form one of the chief attractions of the Rhyl season.

Medical electricity is Mr. Cheetham's hygienic speciality, and his success in this line has been such, that many people have journeyed from all parts of the country to Rhyl to seek his advice and undergo his electric treatment.

In 1894, Mr. Cheetham was successful in inventing and patenting a new medical battery for home use, which has proved itself to be a vast improvement on anything before attempted, particularly in its lasting qualities and the absence of those irregularities which are so common in such instruments. This year he has gone one step further, and has produced an improvement on this patent battery, which, while incorporating all its advantages, is simpler in construction and design, and therefore cheaper to the purchaser.

Mr. Cheetham is a native of Swarkestone, Derbyshire. When nine months old, his parents removed to the town of Derby, where his early years up to manhood were spent. Here he learned the printing trade; took an active part in Sunday-school work; lectured on Phrenology in connection with mutual improvement societies; and also gave phrenological examinations privately. While studying Phrenology, much of his time was also occupied in the teaching of singing; and seeing as many as two hundred pupils weekly in the various classes was, in itself, a field for phrenological observation. It is interesting to note that his eldest son, now twelve years old, without any musical training before the age of nine and a half years, has developed into a marvellous boy-pianist. Mr. Cheetham's attention was

## FIRST DRAWN TO PHRENOLOGY

when on a holiday at a northern sea-side resort. He there saw a phrenologist of some eminence, and in the ordinary way had a delineation. One of the chief things told him was that he was specially and eminently fitted for the study and practice of Phrenology and character-reading—the markings of Comparison and Intuition being very large, in the chart accompanying the delineation. He at once took the advice and commenced its study; but, before deciding to take up the subject professionally, he sent his photo to the late L. N. Fowler, requesting advice on his fitness for phrenological work, which course Mr. Fowler advised. Ultimately, after giving up his permanent work, to serve in the cause of Phrenology, he was called into the consulting-room of the phrenologist from whom he had had his first delineation, to take his place while away lecturing. After gaining considerable experience, he commenced practice at Rhyl, in which town and district, as well as in some of the North-Midland towns, Manchester, Derby, etc., he holds a high reputation.

## THE TRAINING OF CHILDREN.—XVI.

By ESTHER HIGGS, F.F.P.I.

### A CHAT WITH MOTHERS ABOUT THEIR GIRLS.—(Continued.)

The problem, "What to do with our girls," like many another problem in life, is gradually solving itself. For one of the results of present-day competition has been the opening up to women of numerous spheres of activity unknown to our ancestors, who would surely be greatly astonished could they see the gradual evolution of the girl clerk, the lady telegraphist, typist, etc., etc., and witness the daily setting forth of that army of girls who in the work-rooms, shops, factories, stores and offices of our great cities are earning their living independently of others. The professions, too, are well supplied with ladies, and besides the more popular ones of nursing, teaching, art, music and the drama, very soon we shall find the legal and medical professions likewise reinforced.

Now the question arises, Will the home-life of the country suffer in consequence? Some fear that this may be the case. But there are various considerations to be taken into account before we can justly either applaud or condemn this new condition of affairs.

First then, the very much larger number of women than men in this country makes it evident that

#### ALL WOMEN CANNOT MARRY ;

therefore how foolish a thing it is to bring up girls with the idea that, as a matter of course, they will some day become wives and mothers. Yet, on the other hand, since *some* of them will find their future destiny to lie in this direction, it needs all "Mother's" wisdom to train her daughter so that she may be prepared for either event.

Personally, I rather favour a business training for girls, as it develops habits of industry, promptitude, method, forethought and punctuality. "But what about the house-keeping?" I hear someone ask. Well, I maintain that the work of a house is less of a burden to a business-like girl than it is to the purely domestic mind, where each small item is apt to grow in magnitude, and its relative importance in the economy of life to become painfully exaggerated.

In like manner, also, it is thought by some that a clever intellectual girl will necessarily make a poor house-keeper; but this is by no means the case. On the contrary, if a little common sense be added to intellectual attainments, she should prove even more capable, because she can bring a scientific mind to bear upon her work, and thus more readily master its main principles, and often greatly improve upon its details.

But one thing I do deplore, and that is to see so many families in which the daughters are growing up with

#### NO DEFINITE PURPOSE IN LIFE.

Perhaps they take a subordinate position, doing the work of the house; or they partly superintend, and spend the rest of their time in pleasure and the many trifling engagements which so readily multiply for the girl of leisure. I always hold it a principle that everyone should seek, if possible, to do the best work of which he or she is capable, etc.

Searching for the reason why house-work becomes such a drudgery to many a girl, I came to the conclusion that it was

so for this reason, that the occupation failed to bring out her best powers. Now in the case of the domestic servant it is quite different, for she has an outlet for her ambition, and can fit herself for a better post and gradually work her way up; but to the girl at home there is nothing to look forward to in the way of progress, and once she has mastered her duties she stops learning; the same things must be done day after day, and the work becomes so mechanical that by-and-by the intellect gets dull from want of use. How then do we propose to remedy matters? My reply is this:—If possible, allow your daughter to learn some trade or profession; treat her in this respect as you do your son, and let her go out and earn her living as he does, and thereby gain experience and find scope for her energies along with

#### MENTAL ACTIVITY.

But if, for any cause, this is impossible, if she is greatly needed at home, or if her tastes lie in the domestic line, then let her make house-keeping her profession, give her responsibility, and allow her to share in the part of organizing. But always remember to make provision for her intellect whilst her life is given over to lowly tasks, and arrange so that she can take lessons in the subjects which give her most delight; encourage her to improve her mind by reading and interesting herself in the best of books, attending lectures, etc. Make time, I say, for these things, you busy mothers, both for yourselves and also for your daughters; it will be time well spent even if the dinners be less elaborate than usual, or the household decorations simpler in character as a consequence.

In the complexity of modern life, it is difficult to keep pace with the many demands upon one's time and thought; as business-men find this to be the case, so does the twentieth century house-keeper, and the temptation is to allow the trifles of the moment to bulk too largely in one's life, so that the greater things are neglected. But, after all, the important question is one not of house-keeping, necessary though that be, but of

#### HOME-MAKING.

How, then, can you train your daughter to be a home-maker? First, and chiefly, by giving her a practical illustration in your own life of what can be done in this direction.

The beautiful word "Home" conveys to the mind a sense of restfulness, peace, security, mutual trust, sympathy and affection.

Home should be a true resting-place, wherein strength may be gathered for the battles of life; but it must not be a place of stagnation: for, with all its quiet calm, it may also be a centre of activity, a wellspring of good-will which, overflowing into numerous little channels, finds its way to the bigger world outside, there to bring its messages of cheer and comfort. Home should be, too, a centre of light, of purity, and truth, so that all who go forth from it and all who come in contact with it may take away the impress of nobler ideals, and receive a clearer vision of what is true and beautiful.

This, and more than this, is the real home; and in the making of it may be found a field for the woman's highest aspirations and best endeavours.

But she must ever be careful not to become so engrossed in, or tired out with, the house-work that she is unfitted for her more important duties.

Not house-keeping but home-making constitutes the true mission of woman in reference to the domestic part of her life.

**ANATOMY AND PHYSIOLOGY OF MAN.**

By DR. WITHINSHAW, PRESIDENT, B.P.S.,  
Late Demonstrator of Anatomy, Royal College of Surgeons,  
Edinburgh.

**THE DIGESTIVE SYSTEM.**

**FOODS.**

DIET.—For an average hard-working man, the following is a sufficient diet :—

|                     |          |     |     |     |        |
|---------------------|----------|-----|-----|-----|--------|
| <i>Breakfast.</i> — | Oatmeal  | ... | ... | ... | 3oz.   |
|                     | Milk     | ... | ... | ... | ¼ pint |
|                     | Bread    | ... | ... | ... | 6oz.   |
|                     | Butter   | ... | ... | ... | ½ oz.  |
| <i>Dinner.</i> —    | Meat     | ... | ... | ... | 6oz.   |
|                     | Potatoes | ... | ... | ... | 6,,    |
|                     | Bread    | ... | ... | ... | 4,,    |
|                     | Fruit    | ... | ... | ... | 6,,    |
| <i>Supper.</i> —    | Bread    | ... | ... | ... | 8,,    |
|                     | Cheese   | ... | ... | ... | 2,,    |
|                     | Butter   | ... | ... | ... | ¼,,    |

Proteid food is essential to the body, for no other kind of food will yield nitrogen in such a form as the body can make use of. To proteid food must be added carbohydrate or fat, and it is best to take both, for while carbohydrate (as starch or sugar) is the cheapest, fat is more easily digested. Fat, when burnt in the body, produces the most heat. Therefore we ought to eat the most fat in the winter.

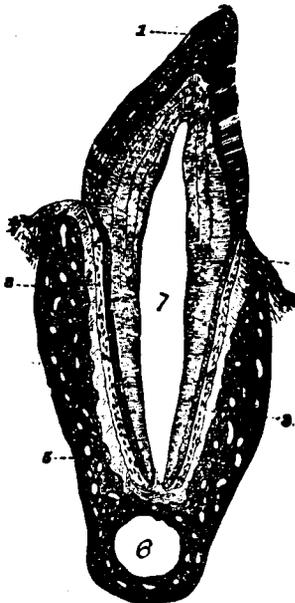
CONDIMENTS, such as mustard, pepper, etc., increase the flow of the digestive fluids by exciting the nerves of taste.

STIMULANTS, like tea, coffee and alcohol, excite the brain. These are often resorted to to dispel the feelings of fatigue or depression, instead of choosing nature's restorative—rest. This unnatural practice is apt to become a dangerous habit, and to result in frightful injury to the tissues and most serious loss of nerve power.

MEAT ESSENCES, EXTRACTS AND JUICES really contain very little food. They are agreeable to the taste and stimulate digestion.

USES OF COOKING.—These are mainly three: (1) To destroy bacteria and parasites in the food; (2) to make the proteid and starch in vegetables more digestible; and (3) to improve the taste of food.

THE DIGESTION OF FOOD. The food is digested in the alimentary canal, from which it is taken up or absorbed by the blood-vessels and



DESCRIPTION OF DIAGRAM.—Section of a tooth in its socket in the lower jaw. 1. Enamel covering crown of the tooth. 2. Dentine. 3. Cement substance. 4. Gum. 5. Lower jaw bone. 6. Canal for dental nerve and vessels. 7. Pulp Cavity.

lymphatics.

The ALIMENTARY CANAL consists of :—

(1) The *mouth*, in which the food is chewed and mixed with saliva.

(2) The *gullet*, a muscular tube which passes down into the thorax behind the trachea and, after piercing the diaphragm, opens into the stomach. The gullet conducts the food, after being swallowed, from the mouth to the stomach.

(3) The *stomach*, a bag or receptacle for the food in which it is partly digested.

(4) The *small intestine*, where the digestion and absorption of the food are completed.

(5) The *large intestine*, where the waste products of the food are separated, collected together, and expelled as feces.

THE TEETH.—Each tooth consists of a *crown*, or the part which projects beyond the gum, and one or more *fangs* or roots which are fixed in their sockets in the jaw-bones. There is a hollow in the centre of each tooth filled with the pulp, which is composed of soft connective tissue, blood-vessels, and nerves. The main body of a tooth consists of *dentine* or ivory, and the crown is covered with a thin layer of *enamel*, a very hard substance almost entirely composed of mineral salts. Decay of the teeth is caused by bacteria, which produce acid fermentation in the particles of food lodging between the teeth. The acid dissolves the mineral matter of the teeth. Decay may be prevented by keeping the teeth quite clean.

By mastication, or chewing, the food is broken up into small particles, so that the gastric juices may act on every fibre. The tongue, which is a muscular organ with a rough surface, mixes the food with the saliva, pushes it between the teeth, tastes it, and finally collects it into a mass ready for swallowing, and then passes it on into the gullet. The gullet grasps the food passed on to it by the tongue and drives it down into the stomach.

**Notices of Publications.**

THE MENTAL REGISTER (*J. W. Taylor, Morecambe*; price 3d.) is a chart for marking the degrees of development of the various phrenological organs; for the use of such practitioners as still continue this practice. The explanations are concise and understandable. The author, however, has sought to perpetuate his peculiar terminology and definitions. To phrenologists who need the use of such a register, Mr. Taylor will quote special terms for quantities.

Received.—“Human Nature”; “The Phrenological Journal”; “Human Culture”; “Mind”; “Suggestion”; “Psycho-Therapeutic Journal”; “South-Western Gazette”; “Cadet's Own”; etc., etc.

**Marvellous Human Rays.**

Professor Goodspeed, of Pennsylvania, has discovered that rays emanating from the human body possess a photographic potency. He discovered that rays from his own body absorbed X-rays from Crooke's tube, transforming them into rays of a different quality, which produced radiographs through sheets of lead impervious to Röntgen rays.

## LESSONS IN PHRENOLOGY.—XCII.

By JAMES WEBB, F.B.P.S.

## PHRENOLOGY AND EDUCATION.—(Continued.)

The mental operation generally designated Judgment has evoked the greatest confusion in the writings of modern psychologists. Some of them, like Drs. Stout and Baldwin, say little or nothing about the subject; whilst those who do discuss it, term it variously as a *faculty*, a *capacity*, a *concept*, perception, reason, something capable of cultivation, education, etc.

What does Dr. G. Harris say Judgment is? Reply: "The capacity of judgment is that capacity of the faculty of reason, by which it is enabled to compare one with another, so as to draw complete and adequate conclusions from them, the principal and most important ideas of any subject, more especially one of a vast and comprehensive nature." He eulogises the "mind gifted with this capacity," being "endowed with the power of embracing a wide range of ideas." "The understanding is the faculty of the mind through which it is qualified for receiving ideas."

It will be seen that Dr. Harris speaks of reason and understanding as faculties of the mind, not knowing that the activities of many faculties, both reflective and perceptive, are engaged in those mental exercises, as I have shewn to be the case with Memory, Attention, etc. Not being faculties of the mind, they cannot have capacities. Hence it is wrong to speak of the capacities of Reason and Understanding. It is correct to speak of the mind's ability to reason and understand.

And just as a person is able to reason and understand, so is he able to judge—in proportion to the development of his various intellectual faculties.

Principal Currie, in his *Common School Education*, speaks of Judgment as the faculty or mode of intelligence that discerns the relations of ideas and "the connecting them into higher elements of thought."

Dr. Drummond, in his recent work, *The Child*, informs us that "Judgment in its simplest form is involved in perception or the recognition of objects before us."

Again, F. Ryland, M.A., in his *Thought and Feeling*, affirms that Judgment is a concept, and that we may infer conclusions from it. He writes: "When we want to look at a judgment with a view to see what can be inferred from it, or from what it can be inferred, the analysis into subject, predicate and copula is quite satisfactory. . . . In point of fact, there is no essential difference between the judgment and the concept." "It matters very little whether we form a concept or a judgment. The difference between them is not essential."

Drs. Stout and Baldwin, in their works on Psychology, do not seem to care to discuss, much less to define, this so-called faculty of the schools. Others give lengthy dissertations on the subject.

The author of *Psychology and Education*, Dr. W. T. Harris, says that by Judgment "is meant the power to discern the agreement or disagreement of ideas." The phrenologist would attribute these "powers" or functions to the faculties of Comparison and Wit. Dr. Harris, however, admits that his "faculty" of Judgment "enters in some form into all distinct knowing; and it is equally certain that judging involves all the other intellectual powers." From this statement one gathers that this eminent psychologist believes that

one special "power" is involved in the work of all the other powers. Students of geometry will be ready to observe, "Which is manifestly absurd."

Dr. Sully thinks that judgment is observation. Here are his words: "We judge when we go through any mental process which ends in a proposition—*i.e.*, in an affirmation or negation of something. Thus I am said to judge when I observe anything in an object, and pronounce on this, as in saying, 'This flower is a rose,' or 'This rose has a rich perfume.'" He also speaks of Comparison as Judgment—thus: "All judging is keeping two ideas distinct as two ideas, and at the same time combining them by help of some relation, such as similarity, or proximity in place or time." Unlike Mr. Ryland, who thinks that concepts *are* judgments, he affirms that "our concepts are formed" by judging, and that "the development and improvement of our concepts prepare the way for a clearer and exact kind of judgment."

Professor Creighton, of the Cornell University, looks at Judgment very much in the same way as Dr. Sully. He says: "Concepts are the elements of which judgments are compounded," and that "a process of forming concepts or logical ideas, presumably quite distinct from the activity of judgment, necessarily precedes the latter." That is to say, concepts form judgments, and judgments form concepts.

The underlying error of psychologists is their unwillingness to brush from their minds the exploded belief that Judgment is a faculty of the mind that can *act*. Dr. Creighton, for example, speaks of the "activity" of Judgment, being quite unaware that it is a resultant of other activities, and not an activity or function itself.

Mr. Titchener, in his *Primer of Psychology*, is somewhat severe on Drs. Drummond and Sully. He says: "Propositions like 'The grass is green' are not judgments at all. . . . That they have the form of judgment may be due either to the fact that they were judgments once, generations ago, or merely to the fact that we cannot utter more than one word at a time." He holds with Professor Creighton that "thinking is judging," though he states that man "rarely thinks," though not less "than our forefathers did," because "social organization" and "religion" have prepared codes of conduct for him. He states that as "a form of religion is established: we need not judge for ourselves in religious matters." He does not appear to be aware that there are people who do "think on these things." He can hardly read the English papers, or he would know better.

From what has been said it will be seen that the writer of these lessons does not accept the metaphysical doctrine that judgment can discern (Harris), or perceive (Drummond), or be looked at (Ryland); can supply inferences, or be the result of inferences (Ryland); or that it is a faculty (Currie), that it forms concepts (Sully), is formed by concepts (Creighton), or is a concept (Ryland). No. Men have organs of Colour, Form, Wit, Causality, etc., which appreciate colours, forms or shapes, incongruities, causes, etc. These with the organ of Comparison, Constructiveness, and many others enable the mind as a whole, by means of its faculties corresponding to those organs, to judge.

It will be seen, from what has been said above, that it is not "the judgment" that the teacher has to cultivate, but the intellect, the sentiments, the propensities. For a child to act and think rightly—and this is the object the teacher should have mainly in view in all his instruction—it is absolutely necessary for him not only to know but also to feel what is right and prefer to do it. A deficiency in the intellect, or in some propensity or sentiment, will undoubtedly ensure a biased judgment. Be it the signalman in his box,

the teacher in his class, or the witness under examination, a deficiency in Colour, Love of Children or Conscientiousness will play a serious part in the way he will judge what is his duty. All persons judge, but only wisely and well when their faculties are harmoniously developed.

Judgment, then, is a mental process depending on the development and activity of the brain organs.



## THE PHRENOLOGY AND PSYCHOLOGY OF LITERATURE.

By W. GEO. WHEELER, L.P.I.,

Author of "Phrenological Helps," etc., etc.

### No. 18.—SHAKESPEARE'S "MERCHANT OF VENICE."

The story of the *Merchant of Venice* stands out clearly and unmistakably among the great productions of poetic literature; its realistic scenes and powerful representations of character, its depth of verdant thought and graceful imagery, its appeals to the tenderest passions and loftiest faculties of man's mighty soul, its eloquent demands on all that is noblest and truest in the mind of God's stupendous masterpiece, give it a great place among the many majestic conceptions of the greatest poetic genius this country has produced.

Portia, the gifted and eloquent lady of Belmont, a queen among beautiful and fascinating womanhood, whose external graces are surpassed only by purity of soul and bounteousness of mind, is introduced to the reader "a-weary of this great world." O'er all the earth are carried, as on ethereal wings, the wonderfulness of her virtues and the fair charms of her winsome personality, bringing from far and near suitors of renown, perchance to win alike her treasures and her love.

Portia is a great lady with a great soul. To her, how meagre are the materialistic hankerings of animal men. Their cultured superficiality touches her with a sense of scorn. She has a perfect knowledge of human nature, a supreme skill in dissecting the motives and attainments of men. Her likes and dislikes are almost amusingly pronounced. Nerissa asks: "How like you the Duke of Saxony's nephew?" Portia exclaims: "Very vilely in the morning, when he is sober; and most vilely in the afternoon, when he is drunk: when he is best he is a little worse than a man; and when he is worst he is little better than a beast."

How true is this of many created to live in the image of God. Men cultivate too often their lowest passions and baser selves. The moments when the Spirit's true endowments, as Browning says, stand out clearly from their false ones are few and seldom. They forget, all too often, the source of all true greatness is from within. He is most a god who cultivates most his mind: who subjects the lowest to the highest, the animal to the mental, the social to the moral, the unity of the spiritual and intellectual.

Antonio, the benevolent and goodly Merchant of Venice, is a character worthy of emulation—an exceedingly noble and fearlessly honest soul, indignant in his bold and unshrinking protests against injustice and monetary greed, with a rare candour, liberally exercising his unselfish benevolence and largeness of philanthropic spirit. The fear

of consequences never deterred him from his purpose. His scrupulous conscientiousness lifts him above the paltry lucre for which men sell their mental and moral greatness. His exposure of Shylock's subtle trespass on the credulity of his fellows stamps him at once as a bold, strong man. His devotion to Bassanio reveals a friendship as unbroken as eternity, a loyal companionship of hearts which the ages cannot change, faithful to the loss of all things, save honour.

How different to Antonio is the greedy, money-grabbing Shylock, with his abnormal acquisitiveness, destructive hate, and puny philoprogenitive affection.

There are men who are more of anthropomorphic demons than gods. The soul and mind of man waits for no localized hell hereafter to damn itself. Within this materialistic house we creatures make our immaterial heaven or hell. We are largely what we make ourselves.

The story itself is world-famed. Antonio, the generous Merchant of Venice, whose fortunes are at sea, bids Bassanio trade upon his name, thus placing him in a position to play the suitor to the beautiful lady of Belmont, Portia. Shylock the Jew lends, on Antonio's security, three thousand ducats for three months, which sum, if not repaid as agreed, would secure to Shylock the life of the merchant, the forfeiture being a pound of flesh cut from his body. In apparent merry sport the bond is sealed. Bassanio plays the game of love and wins the charming Portia on the terms of her father's will. The merchant's fortunes are, however, still at sea. The money to Shylock the merciless has not been paid. The months have passed, and Shylock, demanding his pound of human flesh, takes the affair to Court, refusing treble the money originally lent. His hatred for a period submerges even his acquisitiveness.

Portia the beautiful, disguised as a Doctor of Law, journeys to the Court to plead for Antonio. Her sublime eloquence has its secret source in the affections, conjoined to the intellect and moral faculties. Love reveals most a soul's divinity. True benevolence finds a means to place itself on the altar of friendship's devotion. There is a nobility of sympathy which has its richest flow in a woman's all tender affection. The poetry of her eloquent soul flashed forth in golden splendour, in living grandeur, for the saving of her husband's friend. Her soul was on her lips, and in her mind were thoughts beautiful and divine.

Portia's appeal for mercy having failed to touch the Jew's hardened nature, she proceeds more especially to law and logic. Having admitted his claim to the pound of flesh, she affirms that no mention of blood has been made in the bond, one drop shed therefore meaning the confiscation, by the laws of Venice, of Shylock's property. Moreover, the pound must be neither less nor more, to turn the scale by a hair would mean death. The arguments proceed, and the Jew is completely foiled. He is, however, mercifully dealt with and the story ends happily.

The pretty love scenes of Lorenzo and Jessica are charmingly depicted, and the girl's naughtiness may be forgiven if

Love is blind, and lovers cannot see  
The pretty follies that themselves commit.

The playful amusement of Portia and her maid, Nerissa, gives an added charm to the production.

In the "Merchant of Venice" are great lessons and studies in life and character. Teaching us, among many things, that

Mercy is above this sceptred sway,  
It is enthroned in the hearts of kings,  
It is an attribute to God himself;  
And earthly power doth then shew likest God's  
When mercy seasons justice.

## THE FACULTY OF INTUITION.

BY ARTHUR CEETHAM,  
*Professional Phrenologist, Rhyl, N.W.*

The recent paper read by Mr. A. Hubert at the last meeting of the British Phrenological Society interested me greatly; and I must express my regret that, being so far away from London, it is impossible for me to attend the meetings of the Society and take part in the discussion.

However, being deeply interested in the above subject, and as my own consciousness and experience did not find a single re-echo in any of the remarks made in discussion, I thought it would be at any rate interesting to my fellow-workers to give my views and impressions on the faculty of "Intuition."

I am rather surprised that not any one of the speakers touched upon the ideas which have focussed themselves in my mind as to the outward manifestations which are the outcome of superior or very large development of Intuition.

I should not be bold enough to express the ideas I have on the subject unless they had been corroborated by experience with other people in whom the development has been very large. In every delineation of my character given by others I have been credited with a large development of Intuition; and, therefore, the ideas presented are from personal consciousness, and these I have found from experience to be existent in others similarly constituted in regard to this faculty.

I do not regard this faculty as one of observation alone. I consider it can be strongly developed and exhibited by a blind person. The functions of the faculty, as mentioned by some of the speakers, seem to me to be very much confounded with those of other surrounding faculties.

Mr. Donovan said that "it gave the power of facial diagnosis, but before it could be properly directed there must be good percepts, or false judgments may result."

My own opinion is that Intuition may, and does, act without any facial diagnosis. I look upon it as a faculty giving an innate conception of character irrespective of either touch or contact in any way—an instinct, so to speak, which makes one *feel* the characters of others when in their presence without either actual contact or even a scrutiny of the face.

This can be better explained by a recital of the following incident. After perusing the report of the paper read, I have watched for further evidence of my own expression of Intuition; and the other day I had another opportunity of adding to the proofs I have previously seen of the peculiar manifestation of this faculty.

A party of five came into my consulting room for examination—two boys, their father, mother and grandmother. The mother was endowed with a very large development of Intuition. After pointing out her ability to read character by first impression, I made the following statement: "Now, supposing you were sitting in this room, looking out of the window, with your back to the door, and the door suddenly opened, and a man of villainous character entered, you would know before you turned round and confronted the man, that one of that villainous character was there, and when you turned round you would naturally expect to see the villainous face of the man who had entered; while on

the other hand, supposing some one of a more noble character had entered the room, you would feel the influence of the finer character, and would expect to see the very type of individual of which you had the impression before you turned round."

I then said to the lady, "Is that correct? Have you ever felt such impressions of character?"

She replied, "Yes, that is so. I have frequently felt the influence of the characters of others in that manner."

Subsequent conversation with the lady revealed the fact that this consciousness of character was an everyday matter with her.

This is not the first time I have had experience of this sort, and the above case, which only happened shortly prior to the writing of this communication, is one which actually corroborates my own impressions and feelings as to the working of this faculty.

It may be argued that this interpretation may not belong to the faculty of Intuition—that it is telepathy, or psychometry, or some other unrecognisable faculty. But, allowing the existence of these "special gifts," what are they? Is it not possible that they are the result of a superior or higher development of the Intuitive faculty? I should be very much inclined to think so.

Mr. Hubert said in his paper that Intuition "enabled us to arrive at facts without the process of reasoning." That is exactly my idea. Intuition, in its own action, does not depend upon any of the adjacent reasoning faculties, and this is why, as Mr. Hubert says, "a man might be weeks collecting certain data, and yet might draw false conclusions as to character and conduct, where, with it, a poor and illiterate woman might arrive at a right conclusion in a moment or two." This statement again supports my idea.

I do not think women are more intuitive because they have opportunities of watching the infantile mind develop. I should rather judge that they have the Intuitive faculty innate; their finer and more impressionable brain being more susceptible to the influences affecting the manifestation of the faculty.

That the faculty is innate, and is exercised irrespective of the reasoning faculties, is seen in the manifestations of young children, where in many cases it is quite pronounced. Young children will often "take" to some people readily, and will likewise shun others in a most marked manner. I am of opinion that this is the outcome of the instinctive action of their large Intuition, working in the manner that I have endeavoured to describe above.

I hope that our respected and older members of the conservative type will not think I am trying to propound a new theory. In giving the ideas above, I do not wish in any way to pose as one propounding any improved system of Phrenology; but my object is to throw light, if possible, on the science as we know it.

I have had no experience of any kind that would throw doubt on the ideas advanced; but if my short article will lead to a further development of the study and discussion of this interesting faculty, I shall be glad, and trust that the outcome of it may lead to our mutual benefit and enlightenment all round.

In my constitution are elements akin to the swine, and other elements which have the lustre and preciousness of pearls.—*Rev. J. H. Jowett.*

## REPORTS OF MEETINGS.

### BRITISH PHRENOLOGICAL SOCIETY, INCORPORATED.

The last ordinary meeting of the session was held on Tuesday, July 7th, at 63, Chancery Lane. It was opened by Mr. G. Cox (Past-President).

The minutes of the previous meeting were read, and confirmed by vote of the members present, after which a young man's character was publicly delineated.

THE PRESIDENT, in taking the chair, said the Society was fortunate in having practical men to deal with practical subjects, as was their privilege that evening. Mr. Eland, their lecturer, was a sound, practical phrenologist, and well qualified to deal with such a subject as he had selected. He had pleasure in asking him to deliver his lecture on

#### "APPLIED PHRENOLOGY."

MR. J. B. ELAND, in the course of a well-reasoned and excellent lecture, referred to the misleading articles on Phrenology in the ninth and tenth editions of the *Encyclopædia Britannica*, shewing their lack of knowledge and appreciation of the subject.

He said that in his practice of character-reading it had been interesting to note the expressiveness and meaning of the older phrenological terms and practices. Thus, owing to present disuse of the term "affective" as applied to the second order of cerebral organs, he was for a time at a loss to appreciate the general inter-action of the intellectual organs and the propensities and sentiments. And yet it was very important to know that a great intelligence was of little practical utility without good affective organs to lend them physical basis and purpose. It had been for a long time a matter of doubt to him, why the Fowlers, who used the numerals one to seven to express the degree of the power of function, should call seven "excessive." Only an experienced phrenologist could grasp the effect of such a very large organ, combined with a number of other organs which may be marked by five as indicating their power of function. Such organs were excessive because they absorbed too much attention and may be controlling in their effect over the mind as a whole. Differentiation must be made between advantageous and disadvantageous large organs. Even in the case of a very useful and very large organ the effect may be disadvantageous. Professor Lombroso, in his *Man of Genius*, stated that there was always some disadvantageous feature attached thereto, and in his concluding chapter wrote: "Between the physiology of the man of genius and the pathology of the insane there are many points of coincidence: there is even actual continuity."

This was a somewhat startling paradox to those beginners in Phrenology who had been impressed with its first maxim that "size is a measure of power"; but all practical phrenologists had learned that there were numerous paradoxes of this character to be solved in the A B C of phrenological character-reading.

Phrenology had many uses, not the least being its utility to the surgeon when trephining the skull. It was something to know what faculties of the mind would be affected by the derangement of the cerebral mass beneath—to know why a patient indulged in peculiar conduct, and to be able to appreciate the immediate result of a successful or disastrous operation upon the patient's mentality.

It was something to know that the mysterious Ego of man was definable, calculable, readable and resolvable—at any rate, so far as the material basis was concerned—to hereditary conditions of size of brain, quality, temperament, development, balance or want of balance. It was not the sphere of Phrenology to define what the mind was, or might be, in any plane above the purely physical; but what the mind might be and do in the material world the science of applied Phrenology should be able to tell.

Phrenological science should be intensely interesting and useful to the great religious world in explaining to them the physical basis of mind, and defining to them spirit or soul, which, as commonly taught, was enigmatical to them. So far as the practical utility of these terms was concerned, including the term "heart," he thought all religious teaching may be summarised as applying to the "mind" of man. Then religious teaching was clear, since it was apparent there was no organic change under grace, except only when grace gave power to restrain unlawful and unwise cerebral action, and to increase the activity of other cerebral actions, thus promoting a habit of cerebral action which developed a healthy organic state; and promoted an equilibrium of mind which imparted a moral life and a happy condition. He could see no possible objection to the one inclusive term "mind," particularly as believers in immortality generally associated the natural faculties of man's consciousness, individuality, and affectional conditions with that future state.

Another very important use of this science was the far-reaching light it threw upon marriage. Adaptability may be proved before marriage. According to individual cerebral development, there may be an adaptability of likes and dislikes. When individuals were shewn that peculiarities of character were purely organic, and need not be permanent, they were more likely to see the advantage of a restraining development. This, however, and other branches of applied Phrenology were not within the purpose of the present lecture. A knowledge of anatomy and physiology and a general surgical experience was a good thing, but when an operation had to be performed upon a kingly subject, the general theory of these things was almost ignored, and the question was, *who* was going to perform the operation?—*who* was it that could command his theoretical knowledge and with deft hands practically apply it? The question of the personality of the operator was a paramount one. The knowledge was assumed. Thus was it with Phrenology. Why had it not taken hold of the leaders of the people? Because the men had failed. How was it we heard men in public delineations who had for years given their time solely to the exposition and practice of the science, coming to conclusions which by no means coincided with the evidence before them, and, let it be observed, was before the audience also.

Was it because through long practice on indifferent subjects they had contracted a shoddy style of work?—or from habits of forced humour they sacrificed the scientific niceties to an attractive way of setting forth the more prominent traits of character? Unfortunately such practices had been observed on occasions when the best manifestations of their skill had been called for.

Again they had heard phrenologists of professional repute in a very arbitrary manner proceed to discount the acknowledged principles of the science, and launch out on a descriptive effort based entirely upon what they called their own experience. It was hardly necessary to say that any such deviation from established rules should be accompanied by evidence of an irrefutable character, if we were to have the science treated as something more than mere quackery.

We required to understand the motive and potential force of any particular brain as disclosed by the feelings which embraced the propensities and sentiments. What was the extent of the deflection of these feelings? What would result in the presence or absence of self-controlling characteristics?—the lack or superabundance of moral principles? and these with perhaps only average intellectuality, or with large intellect but a small constructive faculty? It became very apparent that a metaphysical operation was necessary here, that would compare in difficulty with any surgical operation that could be performed, though physically there was no danger. The subject's powers were not impaired by the operation.

Having arrived at a just conclusion in the matter of motives, what was the subject best adapted for in life? How would the congruous or incongruous elements of his mind affect him as he applied himself to his duties? We frankly admit the difficulty of these questions, but they had to be faced. Whatever place intuition may have—if any—in solving such complex conjunctures, it was quite certain that reasons must be forthcoming, and that balances must be struck as nicely as financial balances in the mercantile world. This was where the real utility of Phrenology came in to the ordinary mortal.

The man who had no apparent object in life, who says he has no preferences: what can Phrenology do for him? Had it the power to touch a particular spot by which leverage may be exerted to raise the whole man? He thought it might have.

Here, however, the conditions of circumstances as revealed by training and prejudice must be considered. We had doubtless seen instances of persons who, in spite of good average healthy conditions, and even of excellent abilities in certain directions, whose lives had been adversely affected by their religious education. Their induced habits of self-criticism had cut the wings of their ambition and their individuality, and set upon them such a mark of reserve as to handicap them in their competition with the world. Some religious educations were more liberal than others, but such persons as these were by no means uncommon, and they suffered by comparison with those who did not think the meek and lowly would inherit the earth.

Then there was the round man in the square hole who had not time to develop on the lines of his inclinations, and perhaps other circumstances rendered it impossible for him to rise on the wings of his desire and ability. It was useful in such a case to point out special aptitudes with a view to adopting some hobby in hours of recreation which in time may develop into a business.

Then there was the natural and hereditary case of mental constitution giving ability combined with bias. This man says he could succeed, "but," or "if"—. Phrenology must find out where the bias lies, and shew how it can be ameliorated—perhaps by change of employment or environment, or that it must be combated by firmness or undermined by less selfish indulgence.

The question was how were we to read all mental conditions, and place the individual on the line of least resistance combined with greatest aptitude and effectiveness. The intellectual faculties were not all effective in the sense of possessing a transforming quality. The intellect must have motive force behind it to hitch it on to some useful star.

Without the motive force these otherwise superior qualities of the mind may be as restless and active as the Niagara Falls, great in their possibilities, grand in their scenic effect,

urgent in their appeal, but as useless and ineffective as eyes in a paralysed brain and body. But conjoined to some selfish sentiment or aspiring feeling then the intelligence became effective indeed.

An individual whose mentality was almost all in the frontal and temporal lobes—the latter narrow and just enough to support life, and with a very abbreviated sense of home and sex, and an insufficient crown of firmness and self-reliance, may be a double first of London as far as intellect was concerned, but in the wide, wide world of action would prove to be little more than a double dunce. On the other hand, intellect used in combination with a forceful and aggressive character would make an archbishop of a ploughman.

Our judgments therefore must not be swayed by the appearance of the intellect alone, but must seek for individuality of character and aggressive energy. We must look for breadth and height in the parietal and occipital lobes, which gave feelings, sentiments and motives. We wanted to gauge the strength of purpose, of desire, of ambition, which imparted grit to the life, and were the incentives to action.

It was, however, desirable that there should be in any head a full intellectual lobe, for light and reason were needed for guidance in all useful adaptations and for individual happiness.

The lecturer concluded his interesting address by alluding to the proportions of the various lobes of the brain, in connection with the different temperaments, necessary to a harmonious whole.

DR. WITHINSHAW said they had listened to an interesting lecture which had dealt with Phrenology in various aspects including principles, and details in the practical exposition of the science. He invited the opinions of those present upon the various points dealt with by the lecturer.

MR. DONOVAN thanked the lecturer for his able and instructive address. He was glad the *Encyclopædia Britannica* had been referred to, and its erroneous references to Phrenology exposed. Some of our opponents did not understand our technical phrases and had attacked us ignorantly. Dr. Brodie had said in his *Psychological Enquiries* that "Phrenology cannot be true because every phase of mind is a faculty." Gall said that faculties were limited; so were chemical elements. Phrenologists recognised this. Respecting character reading, he thought the delineator should first go through each organ phrenologically and then give the results or general conclusions. In the matter of education too many young people had been subject to the "suppressing system." Where Self-Esteem was large there was no harm in telling such to be meek and humble, but such teaching was injurious in cases not so endowed.

MR. COX had no criticism to offer. He connected the lecture with Mr. Eland's phrenological organisation. It was a practical exposition of himself. The points in the lecture had been given one after the other so rapidly, that they needed more consideration than the time permitted. He appreciated the lecturer's reference to the affective faculties which did so much to mould the character, even on its intellectual side. He moved a vote of thanks to Mr. Eland for his excellent address.

MR. WEBB said there was a lot in the lecture which was very suggestive, and he had looked for adhesion to phrenological doctrine. His view of conscience was, that it was knowledge only. Conscientiousness prompted us to do right when it was largely developed. He had seen in the press that morning that the Pope had said to Cardinal Macclie,

"I am now near the end. I do not know if all that I have done has been good, but I have certainly obeyed my conscience and our faith." That is to say, he had acted conscientiously in accordance with his knowledge, though his "conscience" that he had obeyed might not have been "good." A conscientious man may do wrong unknowingly. Our old phrenological works followed more or less on the lines of the Scotch philosophers, and we sometimes fell into the same errors. Mr. Eland spoke of a firm will. We might as well talk of a firm jellyfish. We talk of having will-power to do anything. We have no *will-power*. Will is the resultant of other powers. He had been asked by inspectors in his school, "Do you teach imagination?" There is no faculty of imagination; it is a matter of construction only. It is possible to conceive an animal with the body of a fish, the wings of a bird and the tail of a horse; it is not, however, a new creation (of imagination), but a reconstruction from knowledge gained by observation.

MR. PILLOW thought the lecture contained some clever suggestions and ideas. He remembered some forty-five years ago it was the practice for certain persons to visit a practical phrenologist periodically. One friend took his four sons every year for advice as to training at school and for starting in life. He would like to ask why this practice had fallen into disuse.

A young man at the back of the room said he was not a phrenologist, but a student of philosophy. He fell foul of Mr. Webb's position as to Will and Imagination; but it was evident he was ignorant of the position assumed by Mr. Webb. He expressed himself as pleased with the lecture.

DR. WITHINSHAW said he would like to touch upon one point in the lecture. Mr. Eland had said, when comparing surgeon with phrenologist, that if a surgeon made a mistake, disaster might follow, though that would not be the case with the phrenologist. He, however, thought that the greatest responsibility rested upon the man holding the highest office. He who dealt with the mind of man was surely the highest; and when confided in and trusted, as many phrenologists were, he might use his position to disastrous ends. At most, the surgeon loses a life; but the loss of the mind's powers was a greater loss. The continuance of life without the exercise of the mind's powers was an unparalleled calamity. He trusted phrenologists would not underrate their own responsibility. He could conceive no higher position than theirs.

MR. ELAND, in conclusion, said he was in accord with the President as to the relative values of surgeon and phrenologist. Respecting imagination, he believed in it, but not as an elementary faculty of the mind. He had used the term *Will* in its popular sense in his lecture. Replying to Mr. Pillow's query, he said the practice referred to had been discontinued because of the unpopularity of Phrenology due to its association with Mesmerism, which many of its advocates had favoured, though, of course, they had no connection with each other. Another cause was the antagonism of the churches of a generation or two ago, which attributed materialism to Phrenology. Hence, Phrenology had to bear opprobrium which it did not deserve, and it lost the support and confidence of many who had previously supported it.

MR. ELAND delineated the character of a boy, with much success, the accuracy of the statements being testified to by the lad's father.

The vote of thanks to the lecturer was carried with applause, and suitably replied to by Mr. Eland.

HADLEIGH, SUFFOLK.—On Monday, June 29th, the Rev. F. W. Wilkinson gave a lecture on Phrenology in the Primitive Methodist Chapel to a good audience. The lecturer dealt with the organic building up of the various parts of the human system, shewing how there was perfect accord between the mental and physical organization, and that the mind was the architect of the body. He then further went on to shew how the faculties of the mind were brought into activity, and how they were affected by the body and its aliments, illustrating it by the effects of alcohol upon different men when drunk and semi-drunk, *viz.*, affecting the cerebellum in staggering, Combativeness and Destructiveness in fighting, Tune in singing, etc. At the close of the lecture questions were asked, and satisfactorily answered by the lecturer. It was evident a deep interest was awakened in the subject.

IPSWICH.—On Thursday, June 25th, the Rev. F. W. Wilkinson gave a very interesting lecture on Phrenology at Clarkson Street Schoolroom, dealing with the organ of Destructiveness, and shewing its combinations with the intellectual, moral, aspiring, and social groups, and how the same energy could be directed in the different ways to render effective the actions of certain organs. At the close the lecturer answered questions, and gave three delineations which somewhat astonished the subjects by their accuracy and traits of character which were mentioned. One being told his conscience had been his greatest trouble, verified the same in a very practical manner.

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## ANSWERS TO CORRESPONDENTS.

CONDUCTED BY JAMES WEBB, F.B.P.S.

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P.P.—You think with Pope that "a little learning is a dangerous thing," and "especially is this the case with a smattering of Phrenology." You disagree with "professors" of Phrenology taking "small fees," etc. Let me say that no two phrenologists can be equally accurate, however much they may profess to know—and no two ever will be. Hence fees must vary, and those who take small fees should not be called humbugs because their delineations are very imperfect. That there is a growing desire to educate the practical phrenologist and improve the cheap and ignorant practitioner, every member of the British Phrenological Society well knows: Rome was not built in a day. But Pope's doctrine is false especially when he continues "Drink deep or taste not the Pierian spring." We don't tell the moderate drinker to "drink deep, or taste not." The less he drinks the better. Whatever useful knowledge a person possesses, however "little" it be, is not only non-dangerous; it is serviceable. Moreover, how many persons have been "deep" drinkers of learning? Comparatively few. What constitutes deep drinking? In Pope's times it was a passable knowledge of Latin, and a little Greek. A deep drinker in the twentieth century must know something of electricity, etc.—of sciences unheard of in the eighteenth. Phrenology is one of them.

ELMER G. STILL (*Livermore, California*).—1. The left hemisphere of the brain is not necessarily more active than the right hemisphere. The right brain is often the more active. If the organs of either hemisphere be the larger, then that hemisphere is invariably the more active. Hence,

if the left brain be larger than the right brain or hemisphere, it will be the more active if equally healthy.

2. Yes; the left side of the brain in right-handed persons does more readily change than the right side when its organs are more active. Each hemisphere increases or decreases in size proportionately with their healthy exercise. Some organs increase and others decrease at the same time. Change of occupation has a remarkable effect in this particular. Change a physician into an army surgeon. The reflective faculties become less active and decrease in size, whilst the perceptive and the executive faculties increase. Change the editor into the proprietor, and the crown of the head and the parietal region grows at the expense of the frontal brain. It is a great pity that able men waste time on experiments on the lower animals when they could more usefully devote themselves to such questions as these.

3. The correspondence of "facial polar centres" with the development of the several organs is a puzzle to me. It is a subject I have not been attracted to.

Your 4th, 5th, and 6th questions will be replied to next month.

CAPTAIN (*Sheerness*).—Sir Benjamin Brodie cannot be considered as an authority on the brain. I know many young people who make no pretence to such knowledge who could prove his ignorance of the brain and its functions. In his work on *Psychological Enquiries* that you quote "page 227," he writes as though he knew something of what he is writing about. Now phrenologists have not "over-looked" the "facts" he names, for such facts never existed. For that very reason, and for that reason only, are phrenologists "unacquainted" with them. He says phrenologists "refer the mere animal propensities chiefly to the posterior lobes of the brain, and the intellectual faculties to the anterior lobes of the cerebrum." That is quite true. That is just what phrenologists are guilty of. And I am surprised that you, a reader of the P.P., should think it worth while quoting as of any serious moment. Worse still, you say you have learnt from him "that the posterior lobes exist only in the human brain, and in that of some of the tribes of monkeys, and are absolutely wanting in quadrupeds." Surely there are plenty of cats and dogs in Sheerness. Or, better, you could buy a sheep's head. Just spend a shilling and look for yourself, and then you will assess Sir Benjamin's "Enquiries" at a less value than you appear to do. The lengthy quotation you make from the *Enquiries* that I will here print for the amazement of the readers of the P.P. is an ample proof of the accuracy of my remarks at the beginning of this reply:—"Of this there is no more doubt than there is of any other of the best established facts in anatomy; so that if Phrenology be true, the most marked distinction between man on the one hand, and a cat, or a horse, or a sheep on the other, ought to be that the former has the animal propensities developed to their fullest extent, and that these are deficient in the latter." Could it be believed that any one could publish his ignorance in this way?

ENQUIRER.—St. Vitus's Dance is not the result of brain deficiency, but rather of brain excess. Its cause is similar to that of irritability, fidgets, etc. It arises from excessive irritations of the cerebellum, of the organs of Caution, Imitation, etc. Stammering is a phase of chorea, as St. Vitus's Dance is often called, resulting from large Sympathy and Imitation. Don't sympathise with the child; watch for the exciting cause, and deal with it accordingly. Exercise its physical powers. Let its brain lie fallow,

A. B. COPLEY (*Leicester*).—Messrs. Marsh, Capen and Lyon, published Winslow Lewis's translation of Gall's *Functions of the Brain*, at Boston, U.S.A., in 1835.

HELD OVER.—Elmer G. Still, California (questions 4, 5, 6); C. Burton, Birmingham.

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The boy looked at his mother in amazement, and as he saw her sad and troubled face he burst into tears, and said, as he threw his arms about her neck,

"Mother, dear mother, I will try never to trouble you so again."

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VOL. VIII. No. 93.

SEPTEMBER, 1903.

ONE PENNY.

## THE POPULAR PHRENOLOGIST.

SEPTEMBER, 1903.

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All Advertisements must reach the Hon. Manager as above, on or before the 12th of the month before it is required to appear; and if proofs are required, two days earlier.

All matter for the Literary Columns must be sent to the EDITOR, "POPULAR PHRENOLOGIST," c/o British Phrenological Society, 63, Chancery Lane, London, W.C.

Correspondents are particularly requested to note that the different departments are separate, and will save delay by writing to each only on its own business.

### EDITORIAL EFFERVESCENCE.

In the present issue is published in full the Scheme of Representation (hitherto known as the Agency Scheme) adopted by the Council, B.P.S., for giving members of the Society further opportunities of helping forward the progress of phrenological truth. It is to be hoped that all lovers of the subject will endeavour to render what assistance they can by applying for the post of representative for their localities. It should, however, be known that in consequence of the direct opposition of professional phrenologists to the appointment of such, as representatives, the Council, to save the scheme, have decided to appoint, for the present, only non-professional phrenologists, who, having the subject "at heart," are prepared to freely devote some of their spare time to its service.

It will not be at all necessary that the representative shall be an efficient phrenologist. Students will be eligible for appointment. They may be able to gather round them others like-minded with themselves, and, being in constant touch with headquarters, will be able to keep their enthusiasm alive and promote their studies with diligence and success. Earnestness and enthusiasm will be of the utmost value in this work, though this must be tempered with a wise discretion. Advocates of Phrenology, male and female everywhere, desirous of rendering service to the noblest of sciences, should resolve to apply at once for the privilege of representing the B.P.S.

It will be an honour which many will desire, but comparatively few be able to enjoy. The privilege of holding what will undoubtedly become a post of honour is a great one, and should inspire the friends of the movement to emulate each other in their efforts to secure it. Of course, none but members of the B.P.S. could fitly represent the Society; and those of my readers who, not being members, would like to place their services at the disposal of the

Society should at once send for a proposal form for membership, and be numbered in its ranks. The Society wishes to be represented in every town and village in the United Kingdom; and, although it is not anticipated this consummation will be attained all at once, it is that at which the Council aims.

A resident of Camden Town, who is an ardent phrenological student, has offered to freely place at the disposal of students, and others interested in the propagation of Phrenology, a room suitable for the meeting of a class or a society, should it be possible to form one in that district. Will any of my readers living in that locality who are willing to co-operate in the formation of such, kindly send me their names and addresses, and I will endeavour to arrange a preliminary meeting. Of course, this offer is entirely free from any condition as to membership with any other society; and any person who is sufficiently interested will be welcome to write me in response to this invitation.

The practical course of the Scientific Phrenology Class held at 63, Chancery Lane, will open on Monday, September 14th. Students of previous courses are requested to book the date; and any intending students of this course should apply for admission at once, as there are only about two vacancies. A knowledge of the scientific basis of Phrenology, and of its philosophy, is desirable to secure the full value of this final course. Application should be made to the Hon. Secretary, 63, Chancery Lane, W.C.

The great November Congress is within sight; and it is hoped that our provincial friends are awake to the importance of at once making the necessary preliminary arrangements for their annual visit to the Metropolis. The work of arranging for this gathering has been in hand for months at headquarters, and no effort will be spared to make this year's Congress what each one has hitherto been, a decided advance on its predecessor. As the years roll on, the great subject becomes more important, and its consideration demands a broader outlook and more determined resolution. These are focussed at the Annual Congress. Let every phrenologist be present.

The work for the winter is being prepared, and I hope our many friends are preparing themselves for the work of promoting Phrenology by means of lectures, essays, debates, and practical demonstrations. There will be many opportunities, and all should be taken advantage of. I note that the Chairman of the Provincial Council (Rev. F. W. Wilkinson) has already promised several lectures during the winter season, the demand upon his generosity being so great as to practically occupy the whole of what may be called his spare time. This earnest desire to do good must result in good being done, and is an example all will do well to follow.

## LESSONS IN PHRENOLOGY.—XCIII.

BY JAMES WEBB, F.B.P.S.

## PHRENOLOGY AND EDUCATION.—(Continued.)

The essential or primitive elements composing the mental nature of man are innate—that is to say, they are born with him. These powers of the mind are called faculties, which are manifested by a material organ—the brain; and it is very important that this organ or material, which renders the exercise of a faculty possible, should not be confounded with its faculty.

The sentiments, the passions, the intellect have their several faculties; and these have brain organs specially devoted to their uses, the parts “that subserve certain functions” being placed apart for that purpose; for, in the language of Dr. Hayward at the Literary and Philosophical Society of Liverpool some years ago, nature “collects the cells that subserve the different manifestations of the mind into different parts of the brain, those that subserve the instincts into the lower and back parts of the brain; those that subserve the moral faculties into the upper part; and those that subserve the functions of acquiring and using knowledge—the intellectual faculties—into the front part of the brain, to each faculty of the mind its own material organ, as she does to every other function man performs; every one has its own material organ.”

All animals have not the same faculties; some faculties are developed earlier than others; some remain longer unchanged, while others are diseased; some are distinctly different in the two sexes; some are found very deficient in some individuals and remarkably characteristic of others.

By carefully observing such facts as these, phrenologists have arrived at a knowledge of something like forty innate faculties in man. They have not relied on the old method of introspection for their information on this subject, for that is clearly valueless. Indeed Herbert Spencer proves this to be so in his “First Principles” in this way: “A cognition of self, properly so-called, is absolutely negatived by the laws of thought. . . . The mental act in which self is known implies, like every other mental act, a perceiving subject and a perceived object. If, then, the object perceived is self, what is the subject that perceives, or if it is the true self which thinks, what other self can it be that is thought of? Clearly a true cognition of self implies a state in which the knowing and known are one, in which the subject and object are identical, and this Mr. Mansell holds to be the annihilation of both.”

How intelligence can be a quality or attribute of terrestrial matter, or of matter as we know it, is beyond the understanding, but not beyond belief.

Few persons would be able to assert that mind is a property of matter, for all matter, as we know it, is composed of inorganic elements,\* and surely cannot display intelligence of itself. That mind is exhibited in proportion to the quantity of grey matter in the brain there can be no doubt; that every mental action has its corresponding activity in the protoplasm of the grey matter is equally free from doubt;

\* All organic substances are composed of inorganic elements.

but whether this protoplasmic activity is a resultant of some remoter cause—of a non-material force, for example—or whether it of itself creates the phenomena we call mind cannot be proved to be finally settled.

What an advance has been made in our knowledge of brain function since Francis Jeffrey (afterwards Lord Jeffrey), in the *Edinburgh Review*, in his offensive abuse of Phrenology, averred that he considered the different faculties of the mind “as different acts, or rather states of it”; and “if this be the just view of the matter it is plain that it renders it in the highest degree improbable, if not truly inconceivable, that those supposed faculties should have each a material organ.”

The excellent reply to this of Dr. Welsh, one of the brightest luminaries that ever, as Moderator, presided over a General Assembly, is on record. He wrote that, “instead of the feelings and thoughts being merely the relations of the simple substance *mind* to its own former states or to external objects, they are the relations of the simple substance *mind* to the encephalon.” He proved that when we observe that snow is white, there is a notion of colour in the mind, and also that there has been an intervening step between the snow and the mind. There has been an affection of the optic nerve and that portion of the brain which that nerve supplies with its impressions; and, if the organ or the “particular portions of the encephalon” which give rise to the mental conception of colour “were changed in any respect, the state of the mind would also be changed.” “Thus, if it were larger, or of a finer structure or more active, the perception of colour would be more delicate or quick or pleasing. The same remarks might be extended to all the organs.” “A multitude of organs may all be affecting the mind at the same instant, and in that case a variety of feelings will be experienced; but still the mind is simple, and it is only its relations to these different organs that are complex.”

The difference between the philosopher of former times, as well as the psychologist of to-day, and the phrenologist lies in this: The former suppose that every external object and all its qualities are perceived by one faculty called perception, and believe that differences of perception so common as not to be ignored are due to differences of Memory, Attention, Will, Judgment, etc. These have been proved to be the results of certain combinations of the activities of the primitive faculties and not faculties themselves. Colour perceives colour; Form perceives forms; Wit perceives incongruities, etc. Colour, Form, Wit, etc., are primitive faculties.

It is neglecting the study of such facts, the teachings of Phrenology, that has kept our psychologists “beating the air” with their metaphysical errors. Instead of telling the student to cultivate Judgment, Memory, Imagination, Attention, they should know that it is possible to learn the condition of the organs, and therefore the mental capacity, of the several faculties of the mind that Memory, etc., depend upon, as possessed by each individual child. For example, one child lacks a memory of Form, another of Colour, another of Position, another of Number, another of Friends, another of Likenesses, another of Differences, etc. Hence the absurdity of the expression “Cultivate Memory,” and the practical value of cultivating the weak organs when too deficient for useful work, as well as the better developed organs for excellence and superiority of work, and the absurdity of expecting superiority or excellence from the former or of failing to make the best use of the latter.

## ANATOMY AND PHYSIOLOGY OF MAN.

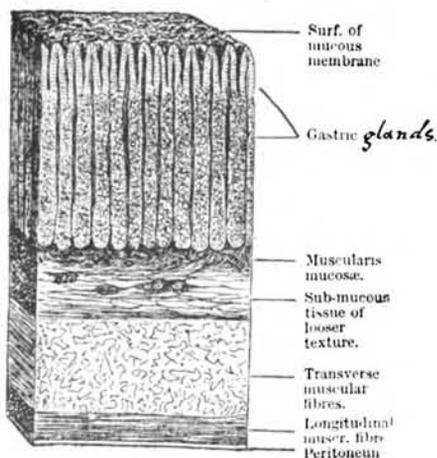
BY DR. WITHINSHAW, PRESIDENT, B.P.S.,  
Late Demonstrator of Anatomy, Royal College of Surgeons,  
Edinburgh.

## THE DIGESTIVE SYSTEM.

**THE SALIVARY GLANDS.**—There are six salivary glands which secrete the saliva, three on each side of the mouth. There are two parotid glands, two submaxillary glands, and two sublingual glands. The *parotid glands* lie one on each side, just in front of the ear and behind the angle of the jaw. The *submaxillary glands* lie one on each side under the lower jaw. The *sublingual glands*—one on either side—lie under the tongue.

**STRUCTURE OF THE SALIVARY GLANDS.**—Each gland consists of a collection of tubes or sacs lined with *secreting cells*, and from one end each sac becomes continuous with a minute tube or duct. Those minute ducts from a number of sacs join together to form larger ducts, and these, in their turn, unite to form the main salivary duct which passes to open into the mouth. The whole structure has been likened to a bunch of grapes, the stalk of which represents the main duct, the branches of the stalk the small ducts, and the grapes the secreting sacs. The several parts are knit together by connective tissue into a complete mass. The glands have a rich supply of blood-vessels and nerves.

The secreting cells draw certain substances from the blood, and thus form their secretion. The taste, sight, smell, or even the thought of food, is sufficient to excite the glands to secrete, the impulses being transmitted along the nerves. A plentiful supply of blood is required for the purposes of secretion, and this is effected by the nerves causing the dilatation of the blood-vessels in the glands.



DESCRIPTION OF DIAGRAM.—Portion of human stomach (magnified 30 diameters) cut vertically, both in a direction parallel to its long axis, and across it (altered from Brinton).

**SALIVA**, the secretion of the salivary glands, is a watery alkaline fluid. It contains a ferment called *ptyalin*, a proteid substance termed *mucin*, and a little mineral salt.

**PTYALIN**, the ferment, possesses the power to change cooked starch into sugar.

**THE STOMACH** is a muscular bag, somewhat like a pear in shape. Its capacity is about two quarts. Opening into the

broad end is the gullet, while the narrow end opens into the intestine. A band of muscle surrounds the opening into the intestine and regulates the size of the opening and the passage of food. This muscular band is called the *pylorus*.

Delicate sheets of membrane suspend the stomach and intestine to the wall of the abdomen; they are called *mesentery*, and in them the blood-vessels and nerves run to these organs. A thin, glistening membrane, called *peritoneum*, covers the inner wall of the abdomen and the organs it contains. *Peritonitis* is the term applied to inflammation of this membrane.

The walls of the stomach and intestine are composed of three coats—*viz.*: (1) the inner coat, or mucous membrane; (2) the middle coat, or muscle; and (3) the outer coat, or peritoneum. There are great numbers of little tube-like glands in the mucous membrane of the stomach, which are lined with secreting cells. The secretion from them contains a ferment *pepsin* and a little hydrochloric acid. The pepsin and the acid together digest proteid food and change it into *peptone*, which is a soluble form of proteid. Another purpose that the acid serves is to kill the bacteria we swallow, and so protect us from the germs of disease. The gastric juice does not act on fat or carbohydrate. The stomach is controlled by nerves, which regulate the secretion of the gastric juice and the contraction of the muscular walls and churning of the food.

**CHYME.**—This is the name given to the food after it has been acted upon by the gastric juice and exposed to the churning action of the stomach, and is ready to pass on into the intestine. At this stage the food is reduced to a pulpy and almost fluid condition. Most of the chyme gradually passes into the intestine, but a portion of it is absorbed into the blood-vessels of the stomach. The digestion of the food in the stomach occupies from two to three hours. When the chyme has passed into the first part of the intestine, or *duodenum*, it mixes with two fluids, the *bile* and *pancreatic juice*. The bile comes from the liver, entering the intestine by the bile-duct, and the pancreatic juice is the product of a gland which lies just behind the stomach, called the pancreas.

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 Popular Quotations.

In spite of Scott's continued popularity, few people remember that from "Old Mortality" we have "A sea of upturned faces," and Byron is never thanked for "Flesh and blood can't bear it." The "most humorous and least exemplary of British parsons" is known to have thought "They order things better in France" and "God tempers the wind to the shorn lamb," but we seldom credit him with "I saw the iron enter into his soul." Yet that keen image of grief, so often on our lips, may also be found in the "Sentimental Journey." Cowper is comparatively little read—the immortal "John Gilpin" always excepted—therefore, we may be forgiven if the source of "hand and glove" has slipped our memories. The same may be said of Rogers' "To know her was to love her," Congreve's "Married in haste and repent at leisure," Farquhar's "Over the hills and far away," and Southey's "March of intellect." Sir Philip Sidney, who was poet, philosopher, and, best of all, hero, should share a better fate. How many can tell that it was he who first said in English, "God helps those who help themselves"?

## JOTTINGS FROM MY NOTE BOOK.

BY OUR CANDID CRITIC.

My criticism of charts in the August number of the P.P. seems to have given offence in certain quarters, which is perhaps only natural; but is it not better to face the facts?

\* \*

Is it possible to get an EXACT description of character from a marked chart? There is only one answer to this, in my judgment; and that is in the negative. Take, for example, the faculty of Constructiveness. In some charts the printed description of "Large, 6," is sometimes confined to the mechanical ability of the client. In others it says that the person examined has great taste and skill of a mechanical order, and at the same time possesses great skill in composition or the construction of sentences. Both or either of these may be correct in certain cases; but we hold that in many instances the printed description, without alteration by the examiner, would frequently not fit, and can therefore be only approximate.

\* \*

Again, "Language Large, 6," is sometimes said to give verbal expression and ability in writing; but are there not cases where a person may have Large Language which they can use to advantage in writing but not in speaking? Confidence, a good general memory, and not too much Cautiousness and Approbativeness are necessary as well as Language in speaking.

\* \*

Further, Time in music and memory of dates do not, so far as the writer's experience goes, always go together; and yet in some charts persons are described as having a good memory of dates and ability to keep time in music.

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And so we might continue giving illustrations did space permit. The fact is, charts have too much of "the *a priori* method of reasoning about them." They assume too much beforehand. The proper scientific order is to observe first and then draw deductions. The user of a chart often uses his own or somebody else's deductions first, and then endeavours to make his observations of his client fit the printed chart. This saves time and trouble in writing out, but does not tend to that exactness which is so necessary in dealing with phrenological sceptics.

\* \*

It may ultimately be possible to get a phrenological chart which, when marked, shall give an exact description of the person who comes for an examination; but, in the interim, the wise phrenologist will need to alter the wording in each case, or write out the character after drawing deductions.

\* \*

In making these observations, I am making no attack on any particular phrenologist or his methods of work. It is the system of chart-marking that appears to me to be wrong. Still, I am, I trust, open to conviction; and, if the Editor thinks fit to open the columns of the P.P. to a consideration of the subject, good may ensue.

I was glad to see in the Editorial notes last month that we are to have printed in the current issue the amended Agency Scheme as adopted by the Council. Since this scheme was originally introduced, it has met with considerable opposition and criticism from within and without, but we are pleased to see that the Council are disposed at any rate to give it a trial. We trust no one will apply for an agency from selfish motives merely. Let us, as phrenologists, always endeavour to put the love of truth before the love of gain.

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How often, even in religion and politics, the selfish element comes in. Men join a church because it brings them more business; others dare not exercise the franchise for fear of losing custom; some stick to certain dogmas because their living is connected with it. But phrenologists should be above this sort of thing.

\* \*

Since writing about charts, I have received a copy of one by Mr. J. W. Taylor, the well-known phrenologist of Morecambe; and, after looking it carefully through, I am inclined to think it is one of the best on the market at the present time. The description of the various degrees of Constructiveness is the best I have seen, and the wording of other faculties shews care in preparation. There is, however, one fault, to my thinking; and that is the new names given to the faculties. I wish Mr. Taylor would either stick to the old names, or give us something plainer and more concise. "Eventuativeness," "Reservativeness," and "Sociativeness" may be etymologically correct, but I prefer the old names. "Cautiveness," to my mind, is a caution. With the alteration suggested, the chart would be a distinct improvement; but until we have reached a higher altitude in the direction of scientific Phrenology, it would, we think, be better to waive the use of charts.

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These two months—August and September—often do more harm to Phrenology than all the other months put together. It is at this period of the year that the itinerant phrenologist is most in evidence.

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Quite a number of sea-side resorts receive visits, annual or otherwise, from these peripatetic vendors of phrenological skimmed milk; and visitors are apt to regard their spasmodic and spurious utterances as the pure cream of the phrenological gospel.

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Hence the ridicule that is often poured upon our subject at scientific meetings and in the law-courts.

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Instead of visiting the meetings of the British Phrenological Society or the Fowler Institute, or studying the subject for themselves, too many are content to listen to these quacks, and then "Pooh-pooh!" the subject. One of the best methods of testing whether the phrenologist is worthy of your support and the subject worthy of your consideration, is by examining his credentials. If he holds the certificate of the B.P.S., especially one granted since the Society was incorporated, you may rely on his *bonâ fides*.

## THE PHRENOLOGY AND PSYCHOLOGY OF LITERATURE.

BY W. GEO. WHEELER, L.P.I.,  
*Author of "Phrenological Helps," etc., etc.*

### No. 19.—CHARLOTTE BRONTË'S "JANE EYRE."

In the production of great literary fiction woman has to-day taken a place probably equal to that of man. Her pen has dipped into the ever-burning fires of divine inspiration; her soul has entered the holy of holies in the realm of thought; her active, ingenious, artistic brain has conceived ideas at once powerful and original, ethically beautiful and dramatically vigorous. Who shall say that from a higher plane of life, from a vaster realm of thought, the gifted family of the Brontës may not rejoice to see this day of woman's triumph, woman's presentation of treasure to the literature of the world? Charlotte Brontë has long taken her place among the clever writers of by-gone days—a woman of genius, with a soul of subterranean fire, a mind subtle in conception, skilled in reading the character of individual humanity.

The reader is introduced to Jane Eyre, a little, insignificant creature, in the uncongenial environment of the Reeds of Gateshead Hall—the orphan child of an overworked, philanthropic curate. John Reed, her cousin,

A BULLYING AND BULL-HEADED SCHOOL-BOY, treats her shamefully, making home a torture-house, childhood an age of terror. John is large and stout, with "a dingy and unwholesome skin, thick lineaments in a spacious visage, heavy limbs and large extremities." A cowardly and brutal boy, cruel to animals, a torturer of living creatures weaker than himself, he "gorged habitually." He had neither active veneration nor benevolence. He reviled his parent. What wonder if this animal youth, fostered in selfishness, indulged in luxury, unreprieved for evil deeds, grew up to animal manhood, his career short and wild, the companion of fools and swindlers, in debt and in gaol. He poisoned his mind, undermined his constitution, ruined his home, and eventually destroyed his material existence. Poor wrecks of human life! How many indeed there are! Mothers transmit their mental and physical make-up to their children. This John Reed inherited his mother's type of organism. Hers was "an eye devoid of ruth," a creature selfish and merciless, an animal whose "brow was low."

The scene in the Red Room, a chamber of mystery, is graphically described. Jane is here imprisoned. Here she is terrified, degraded, insulted. Her imagination runs wild, in semi-darkness strange shadows awake the wildest fancies; agonizing presentiments of unseen forces rack her soul. A shock is given to the nervous system which for years afterwards reverberates upon her. To thus terrify a child is to commit a crime. There is a form of punishment in itself unhealthy and unwise, leaving upon the mind a shadow of great darkness, causing a diseased brain and an unnatural manifestation of mind. All punishment should be for the good of the individual.

Jane Eyre spends her schooldays at Lowood Charity Asylum. Maria Temple, the superintendent, is a beautiful and noble woman, with rare taste, refinement, and benevolence. She has pride of character, plenteousness of soul, and breadth of knowledge. Her dark brown eyes reveal a benign sweetness. Her body full of light reflects a divinity within. Her "large forehead" tells of mental power.

Maria Temple's power at Lowood is not paramount, the school and home being under the command of the Rev. Mr. Brocklehurst. He is not a true gentleman. "A grim face" he had, "like a carved mask, inquisitive-looking grey eyes, bushy brows, and features large and harsh." His theology was like himself, cruel and merciless. He made Lowood a torture-house, a place of purgatorial pain, the unhealthy dwelling-place of banished youth and

#### FORGOTTEN CHILDHOOD.

Helen Burns of Lowood possessed "a unique mind" and an extraordinary type of character. In her life she proclaimed the highest ethics, the ethical conclusions advanced in modern times by Tolstoi, in ancient years by the founder of Christianity. When reviled, she reviled not again; she believed in "Resist not evil." Her soul was aflame with great thoughts, an universalist in sympathetic consideration for others.

The scene in which Jane Eyre is unjustly condemned is beautified by Helen's presence and sympathy. Her lovely eyes upturned toward the sufferer, a radiant smile illumines her exquisite features. Her magnetic love imparts balm to the lacerated heart. She has the spiritual gift of mental healing. Her great learning and exceptional wisdom, the philosophical type of mind and breadth of thought are in harmony with the "large, mild, intelligent, benign-looking forehead." Helen, like all great souls, has her faults. In the ordinary routine of life she shews disorder, forgetfulness of rules, want of method. Hers was, in spite of imperfections, a great and lofty character, an almost ideal moral beauty, a "fine intellect."

Jane Eyre qualifies as a teacher, and becomes governess to Mr. Rochester's ward. Rochester is a remarkable character. He has a strong, dark face, stern features, and heavy brows; the eyebrows broad and jetty; "a square, massive forehead, shewing a solid mass of intellectual organs, but an abrupt deficiency where the suave sign of benevolence should have risen." Miss Eyre inquires as to his being a philanthropist, which he certainly is not. He replies, "BUT I BEAR A CONSCIENCE."

"He pointed to the prominences which are said to indicate that faculty, and which, fortunately for him, were sufficiently conspicuous, giving, indeed, a marked breadth to the upper part of his head." He has deep, piercing eyes, granite-hewn features, and a massive head. He has travelled much, acquired considerable knowledge of life and character; possessing "an original, a vigorous, and an expanding mind."

Rochester married in earliest manhood, almost youth, to one whom he did not know and could not love—a family arranged alliance for name and fortune. His wife, Bertha Mason, was coarse, brutally cruel, and shamefully immoral. She possessed "a pigmy intellect and giant propensities." She became a lunatic. "Her family were mad before her, idiots and maniacs through three generations. Rochester falls in love with his ward's governess, Jane Eyre. She is plain and retiring, yet exceedingly tactful, intelligent, and thoughtful. He is her wise, strong man. She honours and understands him, concentrating her love upon him, promising to be his wife. Rochester cruelly deceives her. The ceremony is stopped by a protest at the church, and Jane escapes from her master's residence. When, long afterwards, she became his own, his soul had been purified through suffering.

*Jane Eyre* is an exceedingly interesting and cleverly produced story. Charlotte Brontë was, without doubt, a student of that system of mental science propounded by Drs. Gall and Spurzheim, commonly known as Phrenology.

## PHRENOLOGICAL CHARACTER SKETCH.—LXVII.

BY J. MILLOTT SEVERN, F.B.P.S.

## MDLLE. FLORENCE.

It requires special development of some of the mental faculties, together with a strong and well-trained muscular system, to enable a lady to achieve the extraordinary feat of walking from London to Brighton on a globe. Hence my interest in seeking an interview with Mdlle. Florence, who has well earned the merit of being the "Champion Globe-Walker of the World." Our thanks are due to Mdlle. Florence for her kindness in allowing us, at a time when great demands were being made upon her, to take notes of her phrenological developments, and, moreover, for allowing us the privilege of having her photographed specially for reproduction in the *POPULAR PHRENOLOGIST*.

It may be asked what faculties are required for such an achievement. Briefly stated, Weight is an important faculty, also Destructiveness (or Executiveness), Combativeness, Firmness, Cautiousness, Concentrativeness; though many other faculties assist in a lesser degree of strength and activity.



Mdlle. Florence's head, being very broad, appears larger than it really is. Circumferentially, her head is just about the average size of the female head; the measurement around the perceptives being slightly under  $21\frac{1}{2}$  inches. It is very broad and short—brachycephalic in shape—the sectional length from Individuality in front to the occiput at the back is 7 2-8th inches; the width immediately above the ears at Executiveness nearly 6 inches.

Though a gentle, unobtrusive and refined young lady, having well-developed Ideality, a sensitive nature and strong affections, yet her mental faculties so combine as to indicate exceptionally strong physical qualities, powers of endurance and practicality.

Before proceeding further, it will interest our readers to know something of the skill required for, and the difficulties attending, such an achievement. The distance from Westminster Bridge, London, to Brighton is fifty-two and a half miles. This was commenced on a Tuesday at 5 A.M., Croydon being reached on Tuesday night; Redhill, Wednesday; Horley, Thursday; Hands-cross, Friday; and Brighton at 2.50 A.M. on Sunday. This made the distance covered during the last day eighteen and a quarter miles—

## A REMARKABLE ACHIEVEMENT,

when we bear in mind that at the most only a five-inch step could be taken at a time, and more generally only a four or three inch step; thus some fourteen to fifteen thousand steps had to be put into each mile. The weather being very wet during the greater part of the week did not facilitate the journey. The globe used, standing some two feet high, was an almost solid block of wood covered with leather. It is not generally comprehended that, in propelling the globe forward, the young lady was really walking backward. This method, however, was not wholly adopted—a change being effected and generally employed when descending steep hills, by propelling the globe with her back towards Brighton.

Her father, Mr. Fred Felix, a native of the north of England, and well known for nigh upon half a century in entertainment circles, was her special attendant. Mdlle. Florence is only eighteen years of age.

Mdlle. Florence's head shews the possession of mental qualities remarkably coincident with her extraordinary achievement.

## HER LARGE PERCEPTIVE ORGANS,

especially Weight and Calculation, indicated by considerable prominence at the centres and outer angles of the eyebrows, and well-developed reflective organs and Constructiveness give practical, philosophic and calculative judgment; a very thoughtful, far-seeing, intuitive mind and marked manipulative dexterity; ability to gauge distance; calculate her own strength and experience; to judge of equilibrium; resistive powers, and to balance her body in high or dangerous places. This practical calculative judgment makes up somewhat for but a moderate degree of Hope. The latter quality, when large and combined with Approbativeness, acts, oftentimes, as a great incentive to the display of cleverness, yet is not so reliable as when practical intelligence and sober judgment are brought to bear upon an undertaking. Mdlle. Florence is not a very hopeful person; nor is she very approbative. She appreciates others' good opinions when merit is due; yet she has an almost positive dislike for public demonstration, ostentatious display and the laudation and clamour of the merely curious and unrestrained.

Cautiousness and Secretiveness being large, together with some degree of dignity of character, dispose her to be exceedingly cautious, guarded, quiet in her demeanour, prudent and reserved. She is, in fact, apt to exercise such great restraint over her feelings as to cause her to be

## MUCH MISUNDERSTOOD.

It would be better were she more demonstrative. Her very observant nature and strong intuitions enable her to understand others better than she herself is understood. She possesses large Conscientiousness, great honesty of purpose; is not one who would promise more than she could perform. She has a marked degree of self-possession and tolerable confidence, yet is in no way presumptuous. Apart from her manipulatory skill and calculative judgment, the great strength of her brain lies in her powerful Executiveness and Combativeness (indicated in the width of the head immedi-

ately above and behind the ears) combined with large Concentrativeness and Firmness. This combination gives immense powers of endurance, force of character, courage and executiveness of purpose, firmness, perseverance and continuity—a disposition which would rarely give in until the object in view is accomplished in minute detail. She is naturally averse to much change, and may need to guard against too great a tendency to monotony, reserve and lack of hopefulness. She is much more original than imitative in her methods of doing things. The apparent dulness in the expression of the eyes is due to a period of total blindness when a child, which lasted a whole year. Fortunately, Mdlle. Florence's sight is now entirely restored.

### THE BRITISH PHRENOLOGICAL SOCIETY, INCORPORATED.

BY STACKPOOL E. O'DELL.

In the *Protestant Standard*, Mr. O'Dell writes of the British Phrenological Society, the contribution constituting his 485th phrenological article to that paper. In a lucid and informing article the author says:—"The British Phrenological Society was founded in 1886, and incorporated in 1899 as a scientific society. This is not a society of theories and hypotheses, but a scientific society. Dr. Bernard Hollander, on page 494 of his *The Mental Functions of the Brain*, speaking of the British Phrenological Society, says: 'Phrenology will be a science only when all the different methods of research have proved it to be so.' Notwithstanding this statement, the Doctor gives a number of statements by many most celebrated men belonging to this and other countries acknowledging Phrenology to be a science. Yes, and a most valuable science, and a most valuable art. Yes, and a system of mental and moral philosophy most valuable. In previous articles we have quoted high authorities who bear out these assertions.

"Phrenology is not waiting for anyone to bestow upon it attributes necessary to constitute it a science, for it is one by all the rights of observation, investigation, analysis, comparison, adaptation, and systematic arrangement. It is just as exact as other sciences, no more. It is all nonsense to say that any science is exact. Like other sciences, though much more so, Phrenology is a progressive science. Therefore there is room to add more scientific observation, discovery, adaptation, and increased skill in the practising and application of its principles. All this is understood by the British Phrenological Society, which holds constant meetings for the investigation of brain, head and mind. The articles of incorporation of the British Phrenological Society number seven-and-five. The following is culled from a syllabus pointing out some of its objects: 'This Society is founded upon the principles of recognized British learned societies.'

"Its objects are the investigation and promulgation of Phrenology. The scientific study of Phrenology, including the anatomy and physiology of the brain and skull. The consideration of Phrenology as a system of mental and moral philosophy. The practical application of Phrenology to the analysis of the mind and the delineation of individual character.'

"There are on the list of officers of the Society for 1903 the names of eleven past-presidents, seventeen vice-presidents, fourteen members of the council, president, treasurer, librarian and secretary.

"The Society has its educational classes and examining board. Yearly meetings are held (as well as weekly), when members interested in Phrenology take advantage of a cheap excursion to meet together, so as to inquire into the progress of the Society. These meetings are held in central places, such as Exeter Hall can supply. All this is carried on at the expense of money, time and ability of the members. The official positions are all honorary. There is no effort to make Phrenology a monopoly for the benefit of practitioners or others. All meetings are free. Even phrenological advice is given free. When it is remembered that the working members who do the executive part of the Society have their own special occupations, it must certainly be recognized that their self-denial is most commendable. For instance, there are three names to which are attached the title of Reverend; four M.D., as well as the name of one of our leading scientists; likewise a journalist who has a world-wide reputation; while there are a number of professional phrenologists.

"Both the theory and practice of Phrenology are taught; subjects normal and abnormal are brought for observation and study; while idiot and lunatic asylums are now and then visited by members. Lecturers are supplied. It is interesting to record the number of churches, chapels, and various societies and institutions in and around London willing to have lectures on Phrenology. One professional phrenologist alone has lectured in over two hundred different places, principally churches and chapels, on Phrenology.

"There is likewise the Provincial Council of this Society, consisting of representatives of a number of affiliated societies scattered through the provinces. It is but a short time since the last Annual Congress of this Council was held in Leicester. Sometimes a medical man, a clergyman, a county councillor, or even a mayor will take the chair.

"We should like to impress upon our readers that this work has been principally accomplished by the old and existing phrenologists, men who have courageously faced the ribaldry of many whose minds were either darkened by prejudice, twisted by fear of losing their own importance, or whose heads were so malformed that to concede the truth of Phrenology would be to condemn themselves.

"Phrenologists are increasing in number, phrenologists who give good advice from the external formation of the head, phrenologists who know very little about the anatomy of the brain, but who know much more than physicians about mental and moral philosophy. This knowledge gives them the requisite ability to give phrenological advice of a sound and useful nature. So long as such phrenologists do not make a pretence to that knowledge and skill which are specialities of physicians, they are no quacks, but honest men, making no claim to aught beyond their own special knowledge and capability. Phrenology has now attained such a position, that to rail at it will be to declare one's self incompetent to perceive the truth."

### Wit Large.

School inspector (examining scholar): "Where is the North Pole?"

Scholar: "I don't know, sir."

Inspector: "Don't know? Aren't you ashamed that you don't know where the North Pole is?"

Scholar: "Why, sir, if Sir John Franklin, Dr. Nansen, Captain Nares and Sir Clements Markham couldn't find it, how should I know where it is?"

## PHRENOLOGY IN SWEDEN.

Mr. W. E. Ljungqvist, the Swedish pioneer of Phrenology, is still forging ahead. In addition to the work previously referred to, he has added the rôle of editor, and we are favoured with the first issue of the *Frenografen*, a monthly magazine to be devoted entirely to the interests of Phrenology in Sweden. It is, of course, printed in the language of that country. There are, however, some notes in English, from which we extract the following, that our readers may glean something of the aim and scope of the new venture:—

"The editor hereby extends the most heartfelt greetings to all the advocates of Phrenology in the world who chance to read these lines from the far north in the 'Land of the Midnight Sun.'

"The first paper ever published in this or any other country in the world in the Swedish language, which deals with Phrenology exclusively . . . will be issued monthly, published in Stockholm, and sent to any part of the world for the annual subscription fee (England, 2s. 6d.).

"The most modern, up-to-date view-points and facts will be the predominating ones in our columns.

"While we shall expect to take extracts from the foreign periodicals that are suitable, we shall give due credit for such translations, and also agitate the question of subscribing for such periodicals among the scattered few here who are familiar with the English language. . . . We also hope foreign dealers in phrenological literature will try to sell Swedish books and pamphlets in their respective countries.

"We can with pleasure record . . . one year's work in the city of Stockholm. . . . We have delivered seventy-five public lectures to audiences that always paid admission fees, from 25 to 75 öre each; sometimes to full houses, and people turned away, until the large auditorium of the Royal Academy of Science was secured for a course of six lectures, which held all who came, . . . Several of these lectures were illustrated with stereopticon views (four of them in the Royal Academy of Science). A course of five lectures was given in the Royal Academy of Agriculture. . . . Given seventy-two private lessons to classes, having organized six different ones to meet once and sometimes twice a week. . . . Have carefully examined over five hundred heads (besides a large number partly, on different occasions). . . . Have published 15,500 pamphlets, of which hundreds have been sold to the people at the lectures, and many given away. . . . 2,910 postal cards illustrating Phrenology, 1,500 phrenological charts. . . . Thirty plaster casts sold . . . many to persons who have taken them out of the city to other parts of the country."

Mr. Ljungqvist a young man only twenty-nine years of age, who is the son of Swedish ancestors, was born in America, the land of his parents' adoption. He graduated at the American Institute of Phrenology some two years ago, leaving the United States last year for Sweden, where he arrived July 8th, to begin, as he says, "in a strange land, with a strange science, a hostile press, and a preconceived opinion among so many people of the country that anything which comes from America must be of a questionable character." Our friend has done well; and though we must regretfully point out that there are signs of immaturity, and a lack of that reliance upon the works of Gall, Spurzheim,

Vimont, Broussais and other of the founders of our science which is so necessary to establish its claims, yet these are faults which time and experience will remedy. We have no condemnation, but only encouragement for the pioneer in a good work; and we feel sure that with the enthusiasm of youth to aid him, and the knowledge that his theme is the noblest of all to inspire him, he will yet secure triumphs in the cause he has espoused, and of which he is so earnest an apostle.

## HEAD MEASUREMENT.

Mr. J. W. Waddington, of Bradford, a well-known phrenologist of the past century (now an octogenarian), writes us with reference to this subject, that he has devised a practical system of radial measurements from three central points within the skull. Many phrenologists have ignored the subject for various reasons, but Mr. Waddington has believed in its efficacy, and he believes his system to be of much value to the scientific student of Phrenology. Briefly, the system is as follows:—

Suppose a central longitudinal line from centre of Individuality to centre of Philoprogenitiveness. On this line is a point which serves as a middle fixed point, presumably where a line drawn from the right auditory meatus to the left auditory meatus would cross the longitudinal line. Two-thirds of the distance from centre of Individuality towards this point is the second centre, from which is measured the intellectual organs. A similar centre on the longitudinal line posterior to the middle fixed point is used for measuring the posterior organs, while the organs in the parietal and temporal areas are measurable from the middle fixed point itself.

These so-called radial measurements may have some value, as they bear some indirect relation to the surface area; but it is the latter to which our mathematical friends should more particularly direct their attention, as power of function depends upon area of grey matter, and not upon so-called length of fibre. The chief difficulty is the folding of the surface into convolutions, to the solution of which, it would appear, no measurements can apply. The depth and number of these foldings must be gauged by other methods well known to the practical phrenologist. Nevertheless, all information which will help to render more easy the calculation of brain size as a whole, and in its parts, is welcome.

Mr. Waddington, whom we congratulate upon his continued interest in Phrenology, notwithstanding his great age, is willing to be engaged to explain and practically demonstrate the method he has devised.

## Causality Small.

At a County Council meeting, where it was proposed to erect a new bridge in place of the old one, a worthy councillor made the following extraordinary proposals:—

First, "That the old bridge be removed and a new one built."

Second, "That the materials of the old be used to construct the new."

Third: "That the old bridge be left standing till the new one is completed."

## NEWS OF PHRENOLOGISTS.

Our friend and contributor, Mr. James Webb, is touring Europe. He writes me from Tietenbronn, which, as my readers will remember, is, as Mr. Webb puts it in his communication, "the birthplace of the master—the brave and learned Dr. Gall." A later card from Mr. Webb is despatched from Longuich, the birthplace of Dr. Spurzheim. Many of my readers will envy Mr. Webb his recent experiences, but Phrenology will benefit because of the renewed inspiration which this pilgrimage must give to our friend and co-worker.

\* \* \*

London-by-the-Sea, as Brighton is frequently called, still has the advantage of Mr. Severn's presence and phrenological advice. Visitors to "the Queen of Watering Places" should look him up, and get a hearty hand-shake, and a word of counsel.

\* \* \*

Mr. A. Cheetham is earnestly working at Rhyl. His meetings are one of the attractions of that pretty little watering-place, as all who have had the privilege of visiting there can testify.

\* \* \*

Mr. Dutton, the "model phrenologist," has possession of Skegness, of which growing place he is one of the governing Council, and one of its most honoured citizens. Phrenology, when properly represented, is no bar, but rather a decided help, to its advocate to positions of honour and dignity. Mr. Dutton still flies the phrenological flag.

\* \* \*

For sound phrenological advice in which medical skill of the highest order may be advantageous, consultants should visit our only professional medical phrenologist, the President of the British Phrenological Society, Dr. C. W. Withinshaw, at 149, Clapham Road, S.W. I know the sense of honour and modesty which prevents members of the honourable profession of medicine from doing anything in the nature of advertizing their claims, but I must be allowed the privilege of drawing my readers' attention to our President, as his position is one of courage and enthusiasm, and deserves support. The mentally afflicted and cases of difficulty should especially consult this gentleman.

\* \* \*

Mr. O'Dell and his clever assistants may always be found at the Fleet Street corner of Ludgate Circus. The up-to-date sketches and other attractions at the office of the London Phrenological Institution obtain a good share of attention from the general public. Mr. O'Dell's list of testimonials contains many thousands of names, and that alone suggests successful consultations. Londoners are highly favoured.

\* \* \*

At Bognor, Mr. William Cox has been acting as a practical expositor of the principles of Phrenology at the Pavilion. During the evening entertainment an interval usually takes place. Mr. Cox has utilized this interval by giving public character delineations. The "readings" are appreciated by the audiences, who follow intently the remarks of the examiner.

\* \* \*

Visitors to London are many, and a good proportion of those who are interested in Phrenology call at the Fowler

Institute, where the kindly welcome of Mr. Elliott is ever extended to those who drop in. Of course, business is the order of the day, and the advice given and received is of life-long value. Our provincial readers should seek this advice and profit by it.

\* \* \*

At Bridlington Quay is Mr. Hatfield, whose headquarters it has been for many years. He will be found on the Promenade at his usual consulting-room. His consultations give great satisfaction to his numerous clients.

\* \* \*

Our West of England friends can be served at Bristol by Mr. B. Short of the Arcade, and those who prefer the experiences of a lady may call on Miss A. Ley, at 81, Whiteladies Road, Clifton, in the same city.

\* \* \*

Miss Millard at Hastings (Queen's Road) is the centre to which phrenological pilgrims wend their way when on their summer pilgrimage to the shrine of St. Neptune, and she is always pleased to see those who desire her services.

\* \* \*

Mr. Timson, of Leicester fame, may be found at his office in Museum Square at that city, and can be relied upon to inspire with hope and enthusiasm all who come into contact with him.

\* \* \*

Mr. T. Timson has been pushing Phrenology in the Midlands, in the district extending from Northampton to Southport, and has succeeded in forming a society at the latter place, with every prospect of its becoming a successful centre of operations. It is proposed to affiliate with the British Phrenological Society. The meetings of this new organization will be found under the heading "Forthcoming Meetings," though we have not yet been informed of the place of meeting, but information can be obtained at Mr. Timson's Hydro, 41A, Aughton Street, Birkdale, Southport.

\* \* \*

At Morecambe Mr. Taylor is "pegging away" at the mass of work, which he ever has in hand, and with some result too. His patrons are many, yet he can always find time for others, and those who are intending to visit this town should give Mr. Taylor a call.

\* \* \*

At St. Anne's-on-Sea may be consulted one of the stalwarts of Phrenology, Mr. John Allen, fast becoming a veteran, yet with all the vigour and power of youth. Mr. Allen, as an educationist, is a most suitable exponent of Phrenology for parents to consult relative to the training of their children, and I would seriously advise this course to anxious fathers and mothers who are visiting this place of resort.

\* \* \*

Gallant little Wales has its sturdy representative in Mr. W. A. Williams of Swansea, whose presence graces the Victoria Arcade. It will be to the loss of Swansea visitors and residents if they fail to pay a visit to this gentleman.

\* \* \*

I regret to have to record that Miss Higgs of Ramsgate has recently undergone a heavy bereavement in the loss of her beloved father. I am sure Miss Higgs will have the sympathy of all phrenologists who value her services for Phrenology.

## ELEMENTARY EDUCATION.

BY HARRY F. ATKINS.

It was a grand day for England when she owned the responsibility of educating her children. During the thirty or so years that have elapsed since then, many changes of system have been tried and much success has been attained. The most able men have devoted their time and energy to the solving of the problem; and little by little they are illuminating its depths, and education is making itself felt throughout the nation.

It causes the English heart to glow with promise when boys are seen to rise on the foundation of elementary education, such as is not only open but compulsory to every child, even above those with far more favourable opportunity, to the highest places in our great universities, and their names are writ down as wranglers with fame and honour.

But these are the exceptional cases, produced by innate genius rather than the power of education. There is another body of children, forming a large majority, of whom are made useful citizens, from whom are drawn the mechanics, the workpeople, and without whom the world would be but poorly off. The lives of this class too, as far as they speak at all, speak well of the educational system.

Unfortunately, there is still a lower class, born with evil tendencies, whose education, at best, is difficult. From this class are drawn criminals, madmen, and paupers. These are they who condemn the best endeavours as inefficient. Not only are they untouched by education, or, if touched at all, made worse than before, but they are a living testimony of England's failure to comprehend the great problem of human nature.

It is sad to see so many gaols, unions, and asylums standing throughout the land as lasting monuments of England's profound ignorance of the constitution of man.

When the nation takes in hand the education of her children, it is not sufficient that she should educate those who are most impressible; she is expected to educate all, from the highest to the lowest, and her systems must be universal before they serve their fullest purpose.

The cry for efficient education of the masses sounds louder and louder every year, and the people look longingly, and perhaps with some threatenings, to the authorities, that they have created, for a solution to the problem at once workable and universally satisfactory.

While the civil war of education rages up and down the country and both parties trample under foot the laws, that they would have honoured, forgetful or ignorant of the great laws of nature that quietly but surely work amid the uproar, a few phrenologists alone look calmly and pitifully on, and see "the clash of tides that meet in narrow seas, not the great voice, not the true deep"; and it is the science that they uphold which alone can solve the vexed problem.

The object of national elementary education ought not to be the production of geniuses, but the raising of the standard of the race as a whole. Up to the end of this primary training, the aim should be towards the production of ideal human beings, not intellectually alone, but socially, morally, and physically. The whole being is so closely knit together, and body and mind are so interdependent, that no one part can be separated from the others with impunity, and the whole mental and physical man must be educated.

There need be no fear of producing monotonous uniformity; no two are alike, and, after all is done, each will keep his own characteristics. After the stage of elementary education, then is the time to specialize and follow each his peculiar bent, when the above method will be found not only undetrimental, but actually advantageous, inasmuch as the strength of this special group of faculties is not weakened, but the whole mind and body is better able to form sound judgments and to bear more fatigue. The mind is broadened, the life becomes less sordid, and the scale of being is raised so much nearer perfection.

It is a matter of national importance that the nation's children are taught to become useful citizens, that they become higher and nobler in character, that crime should be abolished in every form, petty as well as heinous. To do this it is useless to produce a number of well-educated men and women, but rather to raise the whole race, even though it be but a little higher than the last generation with no exception. To attain this it is necessary for the teachers, to whom the instruction of the children is entrusted, to thoroughly understand human nature—its constitution, its capabilities, and individual tendencies, which most important factor is at present entirely neglected. Having suitable teachers—or, rather, teachers suitably trained—the children entering a school would not be placed, as at present, in one class for all subjects, but, according to ability, in several classes, the duration of each lesson being shortened as the standard is raised. This would enable each child to devote more time to the weak points, instead of, as under the present system, wasting the spare time, which is the outcome of special ability in one subject as against the backwardness of other children, who, maybe, are delayed by the same child in an exactly similar manner in another subject.

Then, again, the curriculum should be rearranged so as to educate the whole of the mental organs, necessitating the addition of some subjects now considered as outside the province of an elementary school, and the adoption of new methods of teaching present subjects.

Also forms of punishment want changing, so as more to conform with Nature's punishments and to avoid the present tendency of developing the animal organs, often the cause of the evil itself, so that the last state is worse than the first.

The foregoing is but a rough indication of some of the lines on which improvement would take place, if an educational system were adopted, which was established on a true knowledge of human nature and its mental manifestations. The influence, however, would be felt from the first principles down to the most minute detail, and many generations would not pass before the scale of civilization became permanently raised. Then elementary education would take its rightful place as a matter of the utmost national importance.

### The Midland Phrenological Society.

This flourishing and useful society has moved its meetings to Baskavill Hall, No. 6, Crescent, off Cambridge Street, Birmingham. It is fully anticipated that the change will result in a considerably increased membership, and consequently in a wider extension of the interest in Phrenology in "the capital of the Midlands."

The POPULAR PHRENOLOGIST wishes the society every success. The meetings will be held on Tuesdays in future, instead of Wednesdays, as hitherto.

## BRITISH PHRENOLOGICAL SOCIETY, INCORPORATED.

### NEW BY-LAWS DEALING WITH THE APPOINTMENT OF REPRESENTATIVES THROUGHOUT THE UNITED KINGDOM.

Resolved: That the Governing Council of the British Phrenological Society, Incorporated, do appoint members of the Society as Representatives throughout the United Kingdom.

#### DISTRICTS.

That for the better organisation of the representation thus created, the Kingdom shall be divided into Districts, as follows:—

- (1) London and Suburbs,
- (2) Midland and Eastern Counties,
- (3) Wales and Western Counties,
- (4) Southern Counties,
- (5) Scotland and North of England,
- (6) Ireland,

or as may be considered otherwise expedient for the proper organization and control of the provincial and local representation.

#### DISTRICT REPRESENTATIVES.

That in each District a Superintending Representative, who must be a member of the Society, be appointed, who shall be known as the Honorary District Organizing Superintendent (H.D.O.S.) or District Superintendent (D.S.) for the District.

*Qualifications of H.D.O.S.*—(1) He must be a person of known probity of character, and he must produce such testimony of this as will be satisfactory to the Governing Council.

(2) He must be capable of addressing a public assembly on the subject of Phrenology, in any of its varied phases, and of delineating character phrenologically, and must, if required, in proof of his ability, deliver an address and read a head in the presence of the Governing Council, or of representatives appointed by them for that purpose. If the candidate holds the full certificate of the Society, this test may be unnecessary.

(3) He must submit his own head for examination by the Governing Council.

(4) He must satisfy the Governing Council that if appointed as H.D.O.S. he will faithfully and zealously carry out the duties of the office in strict accordance with the Laws of the Society, as contained in its Memorandum and Articles of Association, its By-Laws, and the minutes of the Governing Council, from time to time adopted.

(5) He must also promise that upon vacating his office, from whatever cause, he will hand over to his successor, or to the Honorary Secretary of the Society, all books, papers, and any other articles, the property of the Society, upon application being made for the same.

*Duties of H.D.O.S.*—(1) To receive applications for Honorary Provincial and Local representation, and to forward the same, together with his recommendation, or report, upon the applicant, to the Governing Council.

(2) To receive the quarterly reports of the Honorary Representatives, and, after noting particulars, for his own

report and guidance, to forward the same to the Honorary Secretary of the Provincial Council.

(3) To keep the Honorary Representatives well informed as to the operations of the Society, and to see that they are duly supplied with such literature, etc., as they may be entitled to for the purposes of their agency.

(4) To assist the Honorary Representatives in the organizing of drawing-room meetings, at-homes, and other gatherings for the advancement of Phrenology.

(5) To lecture or delineate at such gatherings as are referred to; or to secure lecturers and delineators as may be required.

(6) To officially visit such local phrenological societies as are affiliated with the British Phrenological Society, Incorporated, as a deputation from the Governing Council; and at all convenient times to help forward the operations of such societies to the best of his power.

(7) To send, early in February in each year, a full written statement to the Governing Council of the Society of the work accomplished in the district during the twelve months ending December 31st last, and such statement shall be embodied in the Society's next Annual Report.

*H.D.O.S. and Provincial Council.*—For more effectual co-operation between the Incorporated Society's Representatives and the committees of its affiliated Societies, Honorary District Organizing Superintendents shall be *ex-officio* members of the Executive of the Provincial Council of the Society.

#### LOCAL REPRESENTATIVES.

*Provincial Representatives.*—That Local Representatives, who shall be known as Honorary Provincial Representatives (H.P.R.), be appointed throughout the provinces, as follows: One agent in each borough, township or urban district, except where there are more than one Parliamentary division in such area, when there shall be one agent in each such Parliamentary division. In rural districts the boundary of each area shall be determined by the Executive of the Provincial Council, after taking into full consideration the special circumstances of the locality.

*Metropolitan Representatives.*—Honorary Representatives appointed within the Metropolitan area shall be known as Honorary Local Representatives (H.L.R.).

The boundaries of representation areas in London and its suburbs shall be determined by a committee of the Governing Council appointed for that purpose.

*Applications for Honorary Provincial and Metropolitan Representation.*—Applicants (who must be members of the British Phrenological Society, Incorporated), must make application through the H.D.O.S. of their district, upon a form provided for that purpose, which must be accompanied by evidence of respectability and honourable conduct. Applicant must submit his head for examination by the H.D.O.S., who shall report thereon to the Governing Council. A recent photograph (not returnable) must accompany the application.

The applicant must enter into the following engagement, which will be printed on the application form:—

If appointed Honorary Representative of the British Phrenological Society, Incorporated, I promise to use my best endeavours to carry out the following duties:—

*Duties of Honorary Representatives.*—(1) To disseminate upon every favourable opportunity information relating to Phrenology and the British Phrenological Society, Incorporated.

(2) To endeavour to arrange for the delivery of lectures, the reading of papers, or the holding of discussions, on Phrenology, before the members of local societies, associations, clubs, guilds, lodges, etc., within the area of my jurisdiction.

(3) To co-operate with the H.D.O.S. and the Provincial Council in holding public meetings, and to assist in the preliminary work of forming local Phrenological Societies as affiliated branches of the British Phrenological Society, Incorporated.

(4) If possible to be "at-home" at least once a month, at an appointed time, to give free information as to Phrenology and the Incorporated Society, and to issue invitations to inquirers and others to meet me for these purposes at the time specified.

(5) To encourage the reading of phrenological literature; and, when practicable, to arrange for a periodical meeting of persons who are interested in Phrenology, for the purpose of studying together the works of standard phrenological authors.

(6) To sell or distribute such phrenological books, pamphlets, tracts, etc., as may be supplied, or approved of, by the Governing Council, or the Provincial Council, for that purpose.

(7) To co-operate with the H.D.O.S. in carrying out the desires and instructions of the Governing and Provincial Councils, which are now in force or which may be issued from time to time during my term of office.

(8) Upon my vacating the office of Honorary Representative, from whatever cause, to give up possession forthwith of all books, papers, and other articles, the property of the British Phrenological Society, Incorporated, to the H.D.O.S., the Hon. Secretary of the Provincial Council, or the Hon. Secretary of the Society, upon application being made to me for the same.

(9) To send to the Provincial Council, through the H.D.O.S. of my district, a quarterly report of the working of my agency in the months of January, April, July and October.

*Honorary Representatives and Provincial Council.*—Honorary Provincial Representatives shall be *ex-officio* members of the Provincial Council.

#### ELIGIBILITY OF LADIES.

Ladies are equally eligible with gentlemen for appointment as Representatives, and in every case in which the masculine gender is used in these By-Laws relating to Representatives, it shall be taken to include the feminine.

#### HONORARY NATURE OF REPRESENTATION.

No Representative shall request, or be entitled to, any remuneration whatever for any services he may render to the British Phrenological Society, Incorporated, as its Representative. The honour of representing the Society shall be deemed to be a sufficient recompense for any service that may be rendered at any time during which the representation may continue.

#### TERM OF OFFICE.

All appointments of Representatives, whether District, Provincial, or Local, shall be for one year only, and shall expire on March 31st following the date upon which they were made.

Retiring Representatives are eligible for re-appointment.

#### POWER OF GOVERNING COUNCIL.

The Governing Council shall have absolute power to refuse

the application of any candidate without assigning any reason whatever for its refusal.

The Governing Council shall also have the power to revoke the appointment of any Representative upon satisfactory evidence that he has violated any of these rules or acted in contravention of any of the Laws of the Society as contained in the Memorandum and Articles of Association and the By-Laws of the Society, or has been guilty of any act calculated to bring discredit upon Phrenology or the Society.

#### REPRESENTATIVES' ADVERTISEMENTS.

While Representatives will not be precluded from advertising that they are Representatives of the British Phrenological Society, Incorporated, they must not promise on behalf of the Society to perform any act whatever, not included in their duties as defined by these By-Laws, without first having in writing the express permission of the Governing Council so to do.

All advertisements proposed to be issued by Representatives in which their connection with the Incorporated Society is mentioned must, before being made public, be submitted to the Governing Council for their approval, and for this purpose three printed or written copies of the same shall be sent to the Hon. Secretary of the Society.

#### LIST OF REPRESENTATIVES.

A list of the Representatives of the Society will appear occasionally in the POPULAR PHRENOLOGIST, to enable the public to know to whom to apply for information concerning Phrenology and the British Phrenological Society, Incorporated.



### WHAT HAVE WE DONE TO-DAY?

We shall do so much in the years to come,  
But what have we done to-day?  
We shall give our gold in a princely sum,  
But what did we give to-day?  
We shall lift the heart and dry the tear,  
We shall plant a hope in the place of fear,  
We shall speak the words of love and cheer,  
But what did we speak to-day?

We shall be so kind in the after-while,  
But what have we been to-day?  
We shall bring to each lonely life a smile,  
But what have we brought to-day?  
We shall give to truth a grander birth,  
And to steadfast faith a deeper worth,  
We shall feed the hungry souls of earth,  
But whom have we fed to-day?

We shall reap such joys in the by-and-by,  
But what have we sown to-day?  
We shall build us mansions in the sky,  
But what have we built to-day?  
'Tis sweet in idle dream to bask,  
But here and now do we do our task?  
Yes, this is the thing our souls must ask,  
What have we done to-day?

NIXON WATERMAN.

## ANSWERS TO CORRESPONDENTS.

CONDUCTED BY JAMES WEBB, F.B.P.S.

ELMER G. STILL (*Livermore, California*).—4. You ask which motor-centres, if any, are located in each of the following-named brain organs: Constructiveness, Firmness, Self-Esteem, Approbateness, Conscientiousness, Hope, Combativeness, Continuity, Inhabitiveness, Secretiveness, Acquisitiveness?

In the first place, your question presumes that the "motor-centres" have been *established*. This is far from proved. Those who have written most on this subject have contradicted each other most. If you will look at page 16 of Ferrier's *Cerebral Localisation*, you will find some hundreds of localisations of "upper extremity," "facial muscles," "speech," "lower extremities," "hypoglossus muscles," "sight," all mixed up among each other, so mixed up indeed that it would be impossible for the cleverest anatomist to find them a second time after injury to the skull and brain integuments in either human being or monkey, and up to the present they have only been discovered in monkeys, if it may be said that any discovery has been made that could not possibly be repeated. This diagram was drawn up by Exner, and first published in Germany. Dr. Ferrier says of it, that it "will shew you the extraordinary diversity in position of those accompanied by practically the same symptom. It will be seen, for instance, that though the lesions which cause affection of the upper extremity are mostly grouped in a certain region, yet there is scarcely a point on the convexity of the hemisphere, lesion of which has not caused a similar result. These and such like are the data on which Exner founded his theory of absolute and relative centres." He then shews that these experiments of Exner are valueless, for many of his centres "have been, times out of number, destroyed without any disturbance of the function with which they are supposed to be related."

Dr. Ferrier, of course, shews that his own experiments are more reliable. That they are, or are not, is of little importance to us in this inquiry.

Still, it is necessary, before I shew you what are the real facts of the case, that you should fully understand that no reliance, except of the flimsiest character, can be placed upon the so-called doctrine of the motor-centres. I could give you ample proof of this, but, as a slight confirmation of what I say, I will quote from two of our leading writers on the subject. Your eminent countryman, Burt G. Wilder, M.D., Professor of Comparative Anatomy, Cornell University, in a series of papers presented to the American Association for the Advancement of Science (all of which I have by me), on page 244, in an attack on Phrenology, makes this statement: "No definite and constant correspondence whatever exists between folds and fissures of the brain and the outer cranial surface."

On the other hand, Dr. Ferrier, page 482 of *Functions of the Brain*, Second Edition, under the heading "Relations of the Convolution to the Skull," says: "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 of the brain and its coverings, and may prove of great service in anthropological and craniological investigations."

Resulting from the stimulation of wounded parts of the brains of different animals, monkeys, etc., Dr. Ferrier came to certain conclusions confirmatory of some similar observations made in Germany on dogs. Certainly there are, as Dr. Wilder points out, owing to "injury" of the brain and consequent "abnormal action," and up to the present has "shewn only a connection between cerebral substance and muscular organs, not of brain and mind." On this subject, Dr. Wilder is very interesting. Let the following quotation suffice: "But the results of such experiments can hardly be accepted as indicative of the localisation of mental faculties of the human brain, or that of any animal than the one experimented upon, until it is shewn that homologous folds exist in both; and even then that the same faculty, for instance, *Combativeness*, is manifested by a dog with its jaws, by a horse with its hind legs, by a bull with its horns, and by human beings, with hand or foot, or only with tongue, renders the practical *phrenological* application a very difficult one." Dr. Wilder then merrily shews how he would like to see a phrenologist on the operator's table at the tender mercies of the vivisectionist. He says: "If the enthusiastic believer would allow himself to be trephined through a few protuberances we could then witness the manifestation of friendship or combativeness as the subject clasped the operator in his arms or planted a blow between his eyes."

"It cannot be denied that trephining is one of the perilous operations, but a healthy man would have a fair chance; a criminal would do well to accept the risk in case of possible slow strangulation, and, should he die during the operation, it would merely anticipate by a score of years the method of execution, by an overdose of chloroform, to which I believe we shall be compelled to resort, in the interests of decency, humanity, and even artistic effect."

You will see that the doctrine of motor-centres has not been accepted by the whole of the medical profession, and, personally, I never attached much value to it. Still, so far as the experiments go, I have often written they confirm to that extent the phrenological doctrine. You will see by the following remarks how far the experiments on the lower animals when by homology, though not by actual experiment, they are made to apply to man. This doctrine of homology, as you will see by Dr. Wilder's remarks, is not wholly without objection.

For fuller explanations than I can give here, I particularly refer you to my articles in the P.P. under Philoprogenitiveness (Love of Children), Self-Esteem, Firmness, Hope, Veneration, Wonder—particularly Philoprogenitiveness and Hope.

When the brain of a lower animal—*i.e.*, a monkey—is stimulated in the part homologous to Constructiveness in man there is very little reaction, and to speculate upon it would be absurd. The centre homologous to Acquisitiveness is said, when electrically excited, to cause the animal to open the mouth, protrude the tongue, etc. Animals desire food when they wish to "acquire."

The centres for Firmness and Self-Esteem when excited cause the animals to extend their legs and generally exhibit an erect or straightened-out attitude.

The organ of Love of Approbation does not seem to have any reaction by galvanism. How could it be exhibited? The same remark applies to Conscientiousness. This part in the lower animals is more or less absent. The writer finds it remarkably deficient in cats.

Hope.—When electrified in this part the animals wag their tails. This is seen in dogs under ordinary circum-

stances when they are looking for favours from their masters.

Combateness stimulated causes jackals, etc., to spring forward as if suddenly attacked, or startled.

Secretiveness, when excited, shews "pricking of the ears," head and eyes turned aside. The cat has this part of the head very large, and monkeys have it smaller. The difference in the way they prick their ears will account for the difference in their actions when the part is stimulated. Inhabitiveness does not seem to have any reaction when stimulated. How could it?

5. I know of no experiments that have been adopted to "stimulate and enlarge the moral organs in criminals' heads by means of phrenomagnetism." I may recur to this point again.

6. I know of no "experiments that have been made to perfect graphology by observing changes produced in a person's handwriting when different brain organs are stimulated by phrenomagnetism." Should I come across anything of value on this point, I will let you know.

C. BURTON (*Birmingham*).—Dr. Vimout wrote on the subject of "attachment for life," and the Fowlers followed with the organ of Conjugality. With the permission of the editor of the P.P., I will give particulars in an early issue.

HORNE TOOKE.—You remind me of the European idea of medicine in the fifteenth century. Then the people had come to distrust their physicians, and the physicians to distrust their physic. The physicians of Paris put it on record that they could do nothing for the sweating sickness, so deadly at that time; for "after mature consideration and consultation" they "collected the advice of the old masters," and had come to the opinion that the constellations, with the aid of Nature, strive by virtue of their divine right to protect and heal the human race. You judge that "the old philosophers are against Phrenology." Well, what did they know of it? Just as much as the "old masters" of the tenth or eleventh centuries knew of the "sweating sickness" of the fifteenth. They had never so much as heard of it!

This college of physicians of Paris, undoubtedly at the head of the medical world at that time, were unaware, as Bacon would have told them, that "the most ancient conclusions, having been formed with the smallest opportunity for observation, are the least trustworthy; whilst the most modern are the most experienced, the most venerable, and, in reality, the most ancient."

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## WHAT IS TEMPERAMENT?

BY WILLIAM COX.

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Temperament is a word that is used in a general sense by writers and speakers, as, for instance, when a person is described as being of a poetic temperament, a musical temperament, a highly-strung temperament, and so forth. Of course, it is easy to understand the sense in which it is so used, as indicating the prevailing or most prominent characteristics of the person spoken of. Nor can we object to the word being made to do duty in this way, because it is a common, we might even say a universal, use to which the word is applied.

Phrenologists, however, use the word temperament in a particular sense, in the same manner that in some trades or

branches of mechanical science common words in general everyday use have been appropriated to a technical use; and in that limited sphere they always bear a technical and special meaning, which is commonly understood by all persons engaged in that particular branch of work. Take, for example, the word "copy," a very ordinary, commonplace English word, whether as a noun or a verb, but amongst printers, editors and journalists it has a special, a restricted and technical significance; it is used to describe the written, typed or printed matter from which the compositor sets up his type.

In a somewhat similar way, phrenologists speak of Temperament. They use it in a particular or technical sense. By the use of that word they speak of the bodily or physical conditions of a person. These bodily conditions affect or modify the character, and have to be taken into account in estimating the capabilities of any one. It is very helpful indeed to the mother or nurse to know exactly what are the temperaments of the children that are under her care. A right knowledge on this matter is of the greatest assistance in the training and education of the little ones.

To people of older growth the same knowledge in regard to themselves, if properly applied, is the key to the preservation of their own health, as to the full enjoyment of their mental and physical powers, and to their usefulness in serving their day and generation. There are varieties of temperament, and these differences often explain why what is one man's meat is another man's poison.

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LEICESTER.—The Phrenological Institute, of which Mr. T. Timson is president, and Mr. A. B. Copley secretary, announces that a Phrenological Congress will be held in Leicester on Tuesday, September 29th, when our Leicester friends are hoping to have a good time of it. There will be a gathering of the local clans at 5 o'clock, and a public meeting at 7.30, at which the Rev. F. W. Wilkinson has promised, if possible, to attend; and other provincial workers are also expected. They hope that local phrenologists and *anti*-phrenologists will attend in good numbers, as the meeting will be a good one, and a special feature of the programme will be the illustration of the various points in the papers by means of limelight pictures. Refreshments provided in interval, and free private examinations by members in recesses.

---

## What a Cheek.

---

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September 1st.—Study of the Faculties.

„ 8th.—Lecture by C. Burton, Esq., F.B.P.S.

„ 15th.—Paper by Mrs. Bartlett.

„ 22nd.—Paper by Mr. Rossdan.

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BRIGHTON.—BRIGHTON AND HOVE PHRENOLOGICAL ASSOCIATION, Y.M.C.A. Lecture Room, Old Steine, Brighton.—Alternate Wednesdays until end of April, at 8 p.m. FREE. SUMMER RECESS.—No Meetings.

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VOL. VIII. No. 94.

OCTOBER, 1903.

ONE PENNY.

## THE POPULAR PHRENOLOGIST.

OCTOBER, 1903.

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All Advertisements must reach the Hon. Manager as above, on or before the 12th of the month before it is required to appear; and if proofs are required, two days earlier.

All matter for the Literary Columns must be sent to the EDITOR, "POPULAR PHRENOLOGIST," c/o British Phrenological Society, 63, Chancery Lane, London, W.C.

Correspondents are particularly requested to note that the different departments are separate, and will save delay by writing to each only on its own business.

### EDITORIAL EFFERVESCENCE.

The revolution of the year has brought us to the season for indoor meetings, and phrenological societies, as well as others, are starting their winter "campaign." I can only ask the readers of the P.P. to scan the notices on the last page of this issue, where they will find the dates of many meetings, to the majority, if not all, of which they will be welcomed. I trust that during the coming winter our friends who live in districts where there are no societies will do their best to gather round them a few like-minded with themselves and form the nucleus of a class or society. It is very easily done. Who will be the first?

It is the right time of year to start in the matter of propagating phrenological truths, and I would submit to the serious consideration of you all who are interested in Phrenology the desirability of joining the British Phrenological Society and applying for an agency for the district in which you live. There is splendid scope for energy in this matter, and, as enthusiastic lovers of humanity, you should take some little responsibility in trying to "spread the light" among your fellows. Write at once for particulars of agency if you are already members; if not, your first step will be to write to the Hon. Sec. for a proposal form.

There need be no hesitation on the part of any person who is desirous of helping forward Phrenology in becoming members, or in undertaking the duties of H.P.A. as given in our last issue. A perfect knowledge of the subject is not required; simply a desire to do something towards extending a knowledge of the subject to those who are at present in ignorance of it, and its beneficent mission. The honour of representing this National Incorporated Society will be great, and in a few years will be coveted and pleaded for. Those

who start now will have the position, and the added honour of being the pioneers in a good work.

In consequence of inability on the part of the Council to secure our ordinary meeting-room for lectures on the first Tuesday in the month, it has been decided to hold the lecture meetings of the Society on the second Tuesday in the month for the future; and the next meeting will therefore be held on October 13th, and not on October 6th, as previously announced. Further, owing to the difficulty of securing a suitable meeting-room for the date announced for Dr. Hollander's "Gall" lecture, that lecture has been postponed to a later date, of which due notice will be given. The lecturer at the meeting on the 13th will be Mr. E. B. Wedmore.

The ninth of November is now within sight, and friends of Phrenology everywhere should be preparing themselves for the great day. London and Phrenology is the only possible outlook for that day, and it is certainly anticipated that the Congress of 1903 will be a "bumper." Of course it is now well known that very cheap excursions are run by all the great railway companies on that day from all parts of England to London, in consequence of the Lord Mayor's Show, which all will have the privilege of seeing, if they wish, in addition to the Congress gatherings. Let all lovers of Phrenology everywhere write for tickets and programmes, all of which are free, to the Hon. Sec., B.P.S.

Mr. T. Timson makes a good suggestion to the effect that country visitors to London on that date who are on excursion trains which call at several stations, should arrange on some plan of recognition by which all from various towns on each route should be able to travel together. If all who propose coming would send word to the Hon. Sec., B.P.S., it would probably be possible to arrange that certain carriages be reserved for such. It is desirable, however, that notice should be sent in early as to names of stations, and the numbers accompanying each party, so that proper arrangements may be made.

In response to the generous offer of a friend at Camden Town to grant the free use of a suitable room for a periodical meeting of a class or society in that district, I have only received one application. The notice may have escaped the attention of persons living in that locality, so I again repeat that I shall be pleased to receive the names of any persons willing to join such a class or society; and when I am favoured with six or eight names I will arrange for a preliminary meeting. Will friends living in that locality please point out this notice to others, so that it may reach interested individuals?

## LESSONS IN PHRENOLOGY.—XCIV.

BY JAMES WEBB, F.B.P.S.

## PHRENOLOGY AND EDUCATION.—(Continued.)

In the lesson on Judgment in the P.P. for August it was pointed out that psychologists of the highest repute have differed most widely in their views of the mental operation called judgment. Some believe it to be a fundamental faculty; others that it is a result of several concepts; others that it is discernment or perception, etc. And the educated public "swear by" these *savants* as though Psychology had become an exact science—the very handmaid of educational reform. Their works are used in our colleges for training teachers, though all the colleges do not "swear by" the same master; for one college known to the writer uses Titchener, another Sully, a third Stout, a fourth James, a fifth Adams and Herbart, a sixth Dexter and Garlick, a seventh Blows. And some of these writers are studied at several colleges, if we may judge by the questions published on the 18th and 25th of July in the *Schoolmaster*, for both issues have the same set of papers, evidently issued from separate colleges. The questions are set in the paper on "Advanced Instruction in the Theory and History of Teaching." Had the writer of some of these questions read our lessons on Will, etc., he would have hesitated to propound such questions as "What do we mean by 'Will'?" By what means is it possible to strengthen the Will?" etc. The writer of this article may return to some of these questions again. In the meantime, it will be sufficient for our purpose to say a few words on the question that appears most vitally important.

Here it is: "Shew how the study of Psychology may be practically useful in teaching. Compare child-study with general psychology for this purpose." What is the examinee to do with such a question? He must reply to it as taught by his text-book and professor. We will assume that the professor uses a text-book with which he is in agreement. What does Professor Adams in his *Herbartian Psychology* teach on this subject? This:—"Psychology. . . . To begin with, there is a difficulty in knowing exactly what it is. The very definition of the science is a battle-ground for opposing schools, with whose pretensions the teacher has little concern. He is a man of peace; it is not his place to fight. . . . It is not of vital importance to him to know the exact meaning of the study. . . . From the teacher's point of view, Psychology is the study of John."

"Psychology cannot help us to know this individual John who is at present conning his rudiments. It can only lay down the general principles on which John's soul is constructed, and must leave his peculiarities to John's particular master."

But Professor Adams does not stop here. He continues: "There is no more common criticism of a work on *Psychology for Teachers or Mental Science as Applied to Education* than that Psychology and education are like oil and water—they will not mix. To be sure, in most school-management books they do not get the chance. All the Psychology, such as it is, is gathered into a few preliminary pages. . . . Teachers are treated haughtily by philosophers to statements which may or may not be true, but

which are not adapted to practical application to teaching." "But there are psychologies and psychologies, and some of them are better suited to our purpose than others. There may be a true and living Psychology before which all the rest must bow, but in the meantime it has not made good its claims." He looks upon them "as so many hypotheses, which, after all, is probably not far from the truth." The reader should note this word "probably," and such expressions, "There may be," "hypotheses," etc.

Writing of Frœbelianism, that has "obtained such hold on our educational system," he says: "As a Psychology it is simply non-existent. It suggests the immense importance of knowing John; which is much. It leaves to others the task of supplying this knowledge."

Professor James seems to agree with Dr. Adams. He says: "I cannot too strongly agree with my colleague, Professor Münsterburg, when he says that the teachers' attitude towards the child, being concrete and ethical, is positively opposed to the psychological observer's, which is abstract and analytic."

He tells teachers that there has been much vague talk about Psychology that has to a great extent "been more mystifying than enlightening." Dr. James expresses himself very earnestly thus: "I say moreover that you make a great, a very great mistake, if you think that Psychology, being the science of the mind's laws, is something from which you can deduce definite programmes and schemes and methods of instruction for immediate school use. . . . The science of logic never made a man reason rightly; and the science of ethics, if there be such a thing, never made a man behave rightly." "To know Psychology, therefore, is absolutely no guarantee that we shall be good teachers."

But surely Psychology must be of some use to teachers, or why does the Education Department ask the student to "compare it with child-study" in its practical usefulness?

Well, let us look at child-study as taught in the writings of these authorities.

Professor James, in his "Talks to Teachers," used in our training colleges for teachers, having explained that after all Psychology is valueless in the study of individual children, says that we must have "an additional endowment altogether, a happy tact and ingenuity to tell us what definite things to say and do when the pupil is before us. That ingenuity in pursuing the pupil, that tact for the concrete situation, though they are the alpha and omega of the teacher's art, are things to which Psychology cannot help us in the least."

*Psychology cannot help the teacher in the least.* What is his plan of understanding John, "the pupil"? Exactly that used by Adam and Eve, Moses and Aaron, Solomon and Job! Here is Sully's method from his *Teacher's Handbook on Psychology*: "There are two distinct ways of investigating phenomena of mind. In the first place, I may reflect on my own mental processes at the time of their occurrence or immediately after their occurrence. . . . This way is known as Introspection. In the second place, I may study a mental process in another mind so far as this clearly betrays itself in outward manifestation. Thus, in listening to a person's talk, I can note the connections which his mind forms between certain ideas; in watching his actions I am able to study the play of his motives, . . . getting at mental facts indirectly through the medium of certain external manifestations perceived by the senses, as the audible word or cry, the visible movement or change of colour."

Perhaps there may be a reader of this article who will believe that "experimental Psychology" can be of some use in

knowing "John." Dr. Titchener gives a list of apparatus for experiments at the end of his Primer: "Air-hydrogen bubble apparatus," "beeswax," "chamois leather," "shot," "colour top," "candle and matches," and many more similar useful things. But what says Dr. James of their value? Only that the method used by Adam and Noah and Job were infinitely superior. Here are his words: "One may well believe that a perceptive teacher will get the pupil's condition, as indicated by his general temper and manner, by the listlessness and alertness, by the ease or painfulness with which his schoolwork is done," which "will be of much more value than those unreal experimental tests, those pedantic experimental measurements of fatigue, memory, association and attention, etc., which are urged upon us as the only basis of a genuine scientific pedagogy."

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### CRIMINALITY.

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BY HARRY F. ATKINS.

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It is a matter for congratulation that criminality is decreasing. Crime is not so prevalent at the present time as it was a hundred years ago; and this fact, taking into consideration the utter inefficiency of the law to alleviate the tendency, makes one great argument for the theory of Evolution.

Man is by nature gregarious; and, in common with such animals, he holds that the interests of the community must be protected from the ravages of the individual. But that the individual should be treated as wholly vicious by his fellows, none of whom are wholly virtuous, is not only against the laws of reason, but hinders progress and induces retrogression. Laws should be made for the welfare of the community, and the punishment of the individual should be so regulated as to be directly for the benefit of that individual, and so, indirectly, for the advancement of the community as a whole.

An injury is debasing to the originator, but to return it is debasing to both the originator and the recipient. Now, if the individual debases himself, is the community justified in further animalising the offender and lowering its own nobility? Should it not rather try to abate the offending qualities in the individual or direct them into the correct channel? No faculty of man is bad in itself, but only in its unrestrained or unrestraining action.

#### SIN IS VIRTUE MISDIRECTED.

One of the greatest teachings of Christianity is that sin is hateful, but that the sinner should be loved and helped; and when this doctrine is embodied in our punitive system, then we may look for universal advancement at a rate that will be astounding in comparison with the progress at present manifested.

Before this happy state of affairs can be brought about at all satisfactorily, Phrenology must be generally acknowledged and taught. It is impossible to arrive at an invariably correct judgment of actions without a knowledge also of the motives underlying the actions. Exactly similar crimes can be committed from very different motives. The composition of the habitual criminal differs widely from that of the casual, and the punishments should differ as widely both in nature and quantity.

It is an acknowledgment of ignorance to wait for several or many crimes to be committed before deciding that the

person is a confirmed criminal. It should be known at once whether the crime committed was the outcome of

#### INGRAINED CHARACTER,

or produced only by force of outside circumstances, or environments, and the case should be treated accordingly.

Though much might be done to eradicate crime by dealing with the criminal in an enlightened way, yet the great hope of the nation lies in the treatment of her children. There is hope for the child-criminal, which becomes less and less as time is allowed for it to grow up in the midst of baneful surroundings. It is in these early days that so much good might be brought about by intelligent manipulation. It is impossible to make a knife from ironstone, unless the nature of both the knife and the ironstone be first known and the methods of conversion also. The ironstone must be smelted and cast into pigs; the pig must be further purified and modified, some of its constituents must be removed and others added. When the material has the required composition, it must be refined and wrought and ground and polished before the finished and perfect article is produced. At any stage, ignorance in handling will effectually prevent the production of perfection; a knowledge of every step is necessary.

#### THE ROUGH MATERIAL,

whether it be delivered as an ore or at any other stage, must be dealt with from this stage upwards. Yet, in the training of the nation's children, the embryo criminal and the all-too-good child are treated alike, to the detriment of both; for the former is rendered more proficient in its natural bent, and the latter becomes utterly inefficient to meet the exigences of life; and all because the material dealt with is not understood: and the goal, the perfect man, is little more than a human phonograph. The fatal consequence is that a child will grow up beneath the shadow of the gallows, and in due time the rope of ignorance will launch the product of her own failure into the great unknown. This is justice.

Why do some men break the law and others abide by it?

Ask the respectable citizen whether it is the fear of punishment that prevents him from stealing. He will tell you that he has no inclination to steal. Others have the inclination, but also have restraining qualities. But some have the

#### INCLINATION WITHOUT RESTRAINT.

They steal though they are punished; fear does not reduce the tendency or cultivate restraint: it rather induces greater Secretiveness and Caution, and lessens the power of Conscience and Veneration and the other balancing faculties.

But crime, according to the English Law, implies freedom of will and power of distinguishing right and wrong. Freedom of will means that the action is the result of the individual's own mental manifestation, uninfluenced by outside circumstances; and the power of distinguishing right and wrong is presumably a correctly balanced intellect, not controlled by Conscientiousness.

How few there are, then, who are punishable at all. How can these cases be distinguished without a true knowledge of man's constitution?

Why should deficiency in one direction be punished while as baneful a deficiency in another faculty is entirely overlooked?



CONJUGALITY.—"I have been looking for you all evening," he said, as he approached her in the conservatory. "I want you to be my partner—" "This is so sudden!" she gasped. "—at whist" he concluded. And now there is a coldness between them.

## PHRENOLOGICAL CHARACTER SKETCH.—LXVIII.

BY J. MILLOTT SEVERN, F.B.P.S.

N. W. HUBBARD, Esq., J.P., L.C.C.

If proof of the manifestation of natural capacities according to phrenological developments was needed, a better illustration could scarcely be selected than is shewn in the subject of our sketch. We speak of such men as Mr. N. W. Hubbard, who have risen to positions of influence through sheer force of character and indomitable perseverance as being "self-made." When shall we understand human nature aright? When shall we have done with this groping in the dark, and the making of statements which frequently have no material foundation? I venture to say not until Phrenology is more widely known and accepted, seeing that there are vast numbers of individuals who possess excellent abilities, but have failed through some fault of their organization, which, had it been pointed out in early life, might easily have been rectified. No doubt much



credit is due to Mr. Hubbard for so manfully carrying out his mind's powers. He has nobly used his God-given powers, chiefly in the interests of his fellow-men; and every progressive step he has made may be accounted for in his phrenological developments.

Mr. Hubbard possesses a large head: the circumferential measurement is  $23\frac{3}{4}$  inches; length 8 inches; width  $6\frac{1}{4}$  inches; which, considering the fine quality of his brain, and the splendidly balanced groups of organs, give him a

### SUPERIOR AND POWERFUL MENTALITY.

He is so exceedingly modest as to his own abilities, that a little more Self-Esteem would be an advantage to him—

possessing as he does exceptional strength in each of the different groups of organs. Practical intellect and superior practical judgment are indicated in his large perceptive organs. Reasoning, planning and organizing powers are manifest in his large reflectives; and executive force in the width of his head at the base. His well-developed back-head shews strong domestic and social qualities; and the height of his head indicates a powerful moral brain.

Mr Hubbard is a born leader, but not in the sense of possessing predominating Self-Esteem; this is one of the smallest organs he possesses. His strength lies in his powerful intellectuality, practicality, moral qualities, executiveness of purpose and excellent business judgment; and his strong domestic qualities play no small part in making him the man he is. They enable him to understand the social and domestic as well as the intellectual needs of the people. I have not examined an individual lately better fitted for a leading position in the organizing, management and

### DIRECTION OF PUBLIC AFFAIRS.

Would that we had more of such leaders. Surely, then, the long-talked-of Millennium would be nearer realization. Some men are eminently adapted to deal with the intellectual aspect of affairs; some the moral side; while business and social interests largely influence others' work in public. But here we have a worker whose comprehensiveness of mind enables him to take broad views of many aspects of human affairs. He is a natural counsellor and adviser, will be much esteemed and trusted, and others feel safe in his leadership.

His aspiring organs being large make him exceedingly sensitive; and conjoined to a powerful intellectuality make him decidedly progressive. He is quietly ambitious; and it is stimulating to him to feel that what he does is approved of; though public approbation is not the strongest incentive to his exertions. He is not largely confident: yet is able to assume more confidence than he really possesses. His powerful Executive organs and rather large Firmness give him great executiveness of purpose, indomitable perseverance, determination,

### STABILITY AND THOROUGHNESS.

He is a hard worker in all causes of public usefulness; has good powers of endurance; is systematic and consecutive in his methods; has well-developed Concentrativeness; is very warm-hearted, particularly fond of home, of domestic associations and children, and very affectionate, social, friendly, adaptable and persuasive.

His large perceptive, conjoined to large Constructiveness; a fair endowment of Acquisitiveness, Calculation and powerful Executiveness give him a very practical bent of mind and excellent calculative and business judgment, particularly so seeing that the reflective and reasoning faculties are powerfully developed. He is reasonable, logical, far-seeing, penetrative, intuitive, resourceful and alert; has large Human Nature, giving him keen discernment of character and motives; he anticipates results; and having very large Cautiousness is always cautious, prudent and guarded. Hope not being large in this combination gives a serious bent of mind; he experiences strong presentiments of future happenings. Yet, serious and practical as he is, he readily perceives the humour and incongruity of things. His well-developed Language, combined with large reasoning faculties and Cautiousness, gives him considerable ability in expressing himself, either in speaking or writing. As a

public speaker he will be vigorous, tactful and impressive. His large Ideality endows him with a

MARKED SENSE OF REFINEMENT,

giving lucid ideas, appreciation of nature and art, love of perfection; and conjoined to other qualities—large Constructiveness, Causality, Comparison, Human Nature and the perceptives—marked inventive, creative and organizing capacities. He has an excellent memory of facts and the details of things; and considerable musical ability had he leisure to indulge this taste. Imitative ability is well marked. Yet he is more original than imitative. His large moral and religious organs—Benevolence, Spirituality and Conscientiousness—conjoined to Human Nature and strong reflective and reasoning powers, give him a high sense of moral responsibility, immense sympathy, a strong sense of duty and right, and a highly considerate and humane disposition.

As phrenologists and students of human nature, deeply interested in the amelioration and better understanding of the conditions of the insane who are being cared for and attended in our public institutions and asylums, it is particularly gratifying to us to know that

ONE SO EMINENTLY ADAPTED

by sympathy, humanity, practical scientific knowledge and intuitive perception of the needs of these poor demented fellow-creatures, is Chairman of the Asylums Board of the London County Council. As a justice of the peace, too, we need more of his kind on our magisterial benches. Mr. Hubbard has been a member of the progressive party on the London County Council since its formation. He is Chairman of the British Homes, Assurance, Corporation, established, chiefly, through his indefatigable efforts; is a leader and arduous worker in the temperance cause; and in addition to his multifarious public duties, he is at the head of a large practical mercantile business.

So well is his merit recognized by those among whom he lives, that pressure is being applied to secure him as a candidate for Parliamentary honours at the next election. Would that our Commons House were favoured with his services, it would have one more force in the direction of political purity and moral government.

## THE TRAINING OF CHILDREN.—XVI.

BY ESTHER HIGGS, F.F.P.I.

### THE CULTIVATION OF THE SOUL.

“Rather a strange title this,” my readers may remark as they glance at the above; yes, it is a little queer-sounding perhaps in a paper devoted to the study of those characteristics which belong to the personality, but I hope to make clear what I conceive to be a point too often overlooked in the training of the child, and that is the teaching of true self-reliance.

But here I must make a distinction: I do not refer merely to that self-reliance which comes from a full development of the organs of Self-Esteem and Firmness, necessary as this is in the economy of life. But just now I am thinking of a deeper thing, not so much having to do with the personality as with the soul. I use the word “soul” to indicate that other self which rules, or should rule, the personality. By the personality I mean the *tout ensemble* of the faculties of an individual, his type, his character.

Now I have always maintained that there is another self

behind the personality to which appeal may be made, and which is in truth the real self. This is what I mean by the word soul.

THE PERSONALITY

may or may not be a true reflection or expression of the Soul. Some people seem to be immersed in the personality, and to have no consciousness of anything beyond. In many cases the personality is at variance with the wishes of the truer self, as St. Paul found when he cried out, “When I would do good, evil is present with me.” Hence the universal conflict between right and wrong.

But in those choicer ones who have fought and overcome we see at length the personality acting as a clear, transparent glass to reflect the bright light of the soul, obeying its behests and serving as a useful medium to translate its deeds. And this should be our aim, to live in that inner self which is better, stronger and truer than our personality, with its conglomeration of faculties and feelings, its limiting tendencies and deceptive illusions; and to master these. For, as we learn to regard ourselves as superior to our personality we shall find that the all-important work of controlling and directing its various faculties becomes easier and more hopeful.

In applying these thoughts to the training of the child, we shall teach the most timid and diffident that he has

A STRONG SOUL

upon which he may rely, that the nervousness is not part of *him*; it only belongs to his personality, and must therefore be ruled and overcome, that he *can* do this if he will because of the power of his true self.

And with the egotistical child, he will be taught that this is not soul-strength, and by identifying himself with the soul he will become humble and be saved from the belittling influences of his personality. We shall teach him not to say “I *have* a soul,” but “I *am* a soul”: and with this altered view-point more progress will be made than were he taught to centre his life only or chiefly in the personality with all its imperfections.

Why, the very word “personality”—coming through the Latin, *persona*, a mask, from the root *persono*, to sound through—conveys the idea that something is hidden, that this is not the self.

No; when all the wondrous possibilities of the forty-two phrenological organs have been fully demonstrated, even then the last word remains to be spoken, for

THE CROWN OF ALL

is the soul; and although we cannot know where the one begins and the other ends, we are sure of this, that as the sunshine in a garden causes the flowers to bloom so the soul's sunshine brings life to the flowers of the mind. We recall Tennyson's words—

Trailing clouds of glory do we come;  
From God who is our Home.

What, then, of the personality? Are all our character-sketches futile and of little importance? Surely not, for what is better worth the doing than so to purify the personality that the mask becomes a medium and some of the glory shines through.

The vanity, fear, selfishness, egotism, and so on of the personality are so many hindrances to progress, and these have to be overcome by the child; but he will accomplish his task far more successfully if taught to identify himself with the soul, and to rely upon the strength and power of that inner self which can never fail him because it is divine, and therefore in connection with the source of infinite power.

## ANATOMY AND PHYSIOLOGY OF MAN.

BY DR. WITHINSHAW, PRESIDENT, B.P.S.,

*Late Demonstrator of Anatomy, Royal College of Surgeons, Edinburgh.*

## THE DIGESTIVE SYSTEM.

## THE PANCREAS.

The pancreas is a long flat gland whose anatomy is similar to that of the salivary glands.

THE PANCREATIC FERMENTS.—The pancreas excretes a juice which contains three ferments—

- (1) Trypsin.
- (2) Amylopsin.
- (3) Steapsin.

TRYPSIN digests proteid substances into peptone.

AMYLOPSIN converts starchy matter into sugar.

STEAPSIN splits fat into fatty acid and glycerine.

The fatty acid is soluble in the bile, while peptone, sugar, and glycerine dissolve in water, and so by the action of the pancreatic juice the whole of the food is reduced to a soluble state. The chyme, after it has been acted on by the bile and pancreatic juice, is called *chyle*.

THE SMALL INTESTINE.—The length of the small intestine is about twenty feet; it lies in coils in the abdomen, being suspended by the mesentery, which is composed of a reduplication of the lining membrane called the peritoneum. Between the layers of the mesentery run the mesenteric arteries, which supply the wall of the intestine with capillaries.

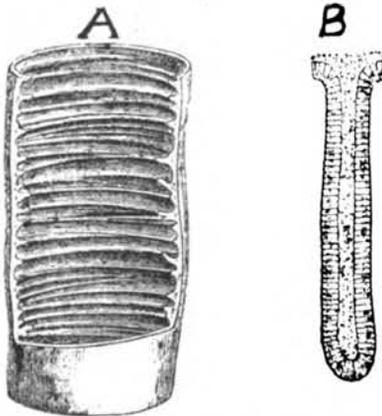


FIG. A.—A piece of the small intestine laid open to shew the valvulae conniventes.

FIG. B.—One of the glands of Lieberkühn of the mucous membrane of the small intestine in longitudinal section.

The return blood from these capillaries passes into the mesenteric veins, which join together and form the *portal vein*. The portal vein enters the liver, in which it breaks up into a network of capillaries to supply the cells of the liver with blood. Finally, the blood returns from the liver in the lower of the two great veins which join the heart termed the *inferior vena cava*. In this way all the dissolved proteid and sugar absorbed from the alimentary canal by the blood-vessels pass through the liver, and are dealt with by its cells before entering the general circulation.

THE LACTEALS.—In the folds of the mesentery there are also numerous lymphatic vessels called lacteals. These

lacteals run in the walls of the intestine, where they abstract the fat and convey it to the thoracic duct. This duct carries it to the large vein at the root of the neck, which brings the blood from the left arm and left side of the head to the upper of the two great veins joining the heart called the superior vena cava.

STRUCTURE OF THE SMALL INTESTINE.—Under the microscope, the small intestine is seen to consist of the following layers, from within outwards:—(1) The mucous membrane; (2) a connective tissue layer carrying the blood-vessels and lacteals; (3) a double muscular layer, composed of an internal circular layer and an external longitudinal layer; (4) the peritoneum.

THE MUCOUS MEMBRANE, when examined closely, is found to bear a close resemblance to the soft pile of velvet, being thrown into transverse folds termed *valvulae conniventes*. This is caused by the mucous membrane rising up into innumerable minute finger-shaped processes called *villi*. Between the villi are little porous openings which lead into tube-like glands, called the *glands of Lieberkühn*. Each villus is composed of a close network of capillaries, a lacteal, and a few muscle-cells. The surface of the villi consists of a layer of columnar cells which separates the food within the intestine from the capillaries and lacteals. These cells absorb the food, and then the capillaries take up the sugar and proteid and the lacteals abstract the fat.

The muscular layer enables the intestine to contract in a vermicular or worm-like manner which results in the food being slowly passed onwards towards the large intestine.

Lymph-cells are present in the small intestine mostly as little masses, but in the lower part they form larger whitish patches, one-half to an inch long termed *Peyer's patches*. The lymph-cells are considered to assist in the absorption of food, and guard the body from the bacteria which are so numerous in the lower parts of the intestine.

FUNCTIONS OF THE SMALL INTESTINES.—The chief use of the small intestine is to absorb the food, the digestion of which has been completed by the bile and pancreatic juice. To insure the ready and rapid action of this process of absorption the absorbing surface (the mucous membrane) is enormously increased by the folds and projections of the *valvulae conniventes* and *villi*. The cells of the *mucous membrane* not only absorb the digested food—viz. peptone sugar, fatty-acid, and glycerine water and salts—but recon-vert the peptone into albumen, and effect the combination of the fatty-acid and glycerine again into fat. The sugar, albumen, water, and salts enter the blood, and the fat is received by the lacteals.

COMPARISON LARGE.—In his sermon preached in a small church in Strathspey, a Highland clergyman, after inveighing against slothfulness, said in closing. "Do you think Adam and Eve went about the Garden of Eden with their hands in their pockets?"

CAUTION LARGE.—A witness in a recent police-court case, who contradicted the evidence of a policeman, was asked whether he was prepared to describe the constable as a liar. "No," he answered; "I won't exactly say the constable is a liar, but I don't mind saying he's 'andled the truth most carelessly!'"

Mean man: "I'll never lend him money again."  
Other man: "Why not? Hasn't he paid you?"  
Mean man: "Paid me! Why, he paid me two days after he borrowed the money. Didn't give me a chance to say to my friends that I'd be lucky if I ever got it back."

## THE PHRENOLOGY AND PSYCHOLOGY OF LITERATURE.

BY W. GEO. WHEELER, L.P.I.,  
Author of "Phrenological Helps," etc., etc.

No. 20.—"INFELICE."

BY AUGUSTA J. EVANS WILSON.

The exceptionally talented authoress of the powerfully produced story described as "Infelice" enters with the insight of a profound psychological student into the mystic realm of individual thought and feeling, probing the minds of her characters with an indescribable skill, as fearless as she is sensitive to the inward, plaintive anguish arising from the hearts, so to speak, of her chiefest creations. They truly produce the greatest and finest conceptions who enter alone the mighty palace of the soul, mid its burning fires of passion and of pain, unutterable grief and despair, softened by those other fires of tenderest affection, absorbing social desire, and doubly intensified love. We men feel all too little the stupendous forces of a noble woman's soul, realizing rarely the depth of her affections—affections not infrequently far stronger than our own—or the conflicting battles in the mind resulting from outraged social forces, crushed hopes and submerged desires, the outcome of faithless hearts. Minnie Merle-Laurance, the remarkable creature of the story, so human in her passion for revenge, divine in her affection for her child, may not command our highest commendation, our idealistic reverential admiration, since

### HER SUBLIME AMBITION

intermingled with hateful desires, yet must we feel for her an intense compassion, a deep and tender sympathy. This woman, like many another, suffered and agonized within herself, torn by the conflicting passions of a burning love and a smouldering hate, yet standing before the world a marvel of success, beautiful in character and sublime in art.

The story may be briefly summarized. A very young girl in lowly circumstances is married privately to a young college gentleman, whose father holds a position of considerable standing in Society, that standing which, in this curious age, is too often the outcome of wealth rather than brains, abilities, or usability of life. The youth had been infatuated by Minnie Merle's graces and girlish charms. A child is born, a child of marvellous beauty and mental possibility, the outcome of her alliance with Cuthbert Laurance. The marriage is discovered by General Laurance, Cuthbert's father, who declares the union invalid, owing to his son not having reached the years of manhood. He despatches an agent to make monetary terms with the girl-wife, forms a cruelly fictitious story as to her character and connections, and immediately goes abroad with his son. Minnie Laurance, who naturally refuses every bribe, determines

### TO MAKE A GREAT NAME

for her child's sake, bringing at last the Laurances to the bar of justice. It must be hers to make a sufficiency for her child, to prove an unsullied past and secure a desirable future, as well as administer a crushing defeat and possible ruin upon the man, now married to another, who has forsaken her and the father who has robbed her of her husband's love and, in intention, her good name.

Minnie Laurance, as Madame Odille Orme, after years of painful labour and absorbing study, by the forces of an indomitable will and mighty concentration, becomes an

actress of great celebrity. Her chief character is that of the unhappy or deserted wife, in which she reveals all the pangs and anguish of a suffering, outraged soul. In the production of Sir Walter Scott's "Kenilworth," she plays the beautiful Amy Robsart with extraordinary power before her very husband. He does not know her, although fascinated by her beauty and strangely moved by her unique rendering of the character. Minnie Laurance, apart from the powerful passion for revenge, remains unsullied throughout, softened and beautified by her devotion to her child Regina.

Minnie Merle-Laurance is thus described: Her figure elegant and slender; with an "airy arched tracery of the brows, crimped waves of shining hair that lay like

### A TANGLED MASS OF GOLD

net on the low, full round brow." The features classic and of exceeding delicacy, the brown, wide eyes lustrous and keen. A woman of remarkable beauty and talent, cautious and circumspect, who laboriously struggled toward her goal, with "a colossal will and Napoleonic ambition." Her child, Regina, is under the chief guardianship of Mr. Erle Palma, a lawyer of great celebrity, eminent and popular in New York. Palma is, "in the gladiatorial arena of the court-room, regarded as a large-brained, nimble-witted, marble-hearted man, of vast ambition and tireless energy." He kept in view "the Chief-Justiceship, perceiving only the judicial crown, having laid aside tender sensibilities, warmest impulses of affection and generosity as fetters." This powerful personality, "a ruler even in his cradle, and almost a dictator in later years," possesses remarkably brilliant, piercing black eyes, and calm, stern features. He has a "noble and massive head, a prominent forehead," and in that locality "where a slight depression usually marks the temples, his swelled boldly out, rounding the entire outline of the splendidly developed brow." He has "a handsome mouth, sternly moulded lips and a finely modelled chin, indicating unbending tenacity of purpose and imperial pride." Herein we perceive the remarkable harmony between the character of the individual, and the phrenological and physiognomical developments.

### REGINA IS AS BEAUTIFUL

in character as she is in external graces. Her mental attainments are exceedingly favourable. As a child she possessed a "fine, active brain, clear and quick," having a fondness for books and being advanced in study. Her introduction to the reader is sweetly touching. The lovely child in the Chapel, amid the fragrant lilies, which appear almost to bow in adoration before the Madonna and Child, forms an exquisite picture of faith and reason, each struggling for the mastery over the other. The girl, so finely moulded, with the inanimate forms of her departed white rabbit and snowy pigeon in her apron, seeking their restoration at the sacred shrine, a statue of St. Francis and the Blessed Lady, seeking in vain, is indeed a worthy picture for the painter's art, a delightful representation of the authoress's artistic conceptions. Regina has much of the artist in her mental make-up, and is extremely fond of flowers. She is thus described: "A complexion of dazzling whiteness and transparency, luxuriant silky hair of the deepest black, large superbly-shaped eyes of almost violet hue, with delicately-arched brows, and a forehead peculiarly broad and full, with unusual width between the eyes." Regina is wise beyond her years, perfect in conscientiousness, and clear in intellect. "Her figure is exquisitely moulded, and the beautiful head poised on the shoulders with that indescribable proud grace one sometimes sees in perfect marble sculpture."

## JOTTINGS FROM MY NOTE BOOK.

BY OUR CANDID CRITIC.

**Limitless Observations.** The thoughtful phrenologist with high ideals of life and conduct will not limit his observations and advice to the Consulting-Room, but will take a much wider range, and will endeavour to understand the motives that impel men to certain courses in the busy and (it must be confessed) contentious sphere of civil and religious life.

**Passive Resistance.** If this be true, it may not be out of place this month if we take cognizance of what is known as the "Passive Resistance" movement. But what has this to do with Phrenology? says one of my readers. A great deal, sir, if you will think a moment. Two of the most important faculties in the phrenological system are Conscientiousness and Combativeness. Both are bound to be exercised by those engaged in the controversy over the Education Act, 1902, and it may not be unprofitable if we endeavour to ascertain how far these faculties should or should not be exercised in relation to this vexed question.

**What is Education?** In order to clear the ground and avoid prolixity, it will be well to state what we conceive ought to be the phrenologist's attitude towards the question of "Education." Definition is always rather a dangerous business, but we should define "Education" as "the art of instruction in the physical, moral and intellectual characteristics which constitute a human being." In this definition, though confessedly imperfect, we have not included the word religion, not because we dislike the word, but because it bears so many different meanings to many minds. There is morality in all religions, hence the use of the word "moral" in lieu of the word "religious."

**Religion and Sectarianism.** The religion of England is, or is supposed to be, the "Christian Religion—or the religion founded by Jesus Christ and His Apostles." We all know what the teachings of Christ are as revealed in the New Testament, but when the matter is discussed by theologians of the multitudinous sects of which that religion is composed, we are likely to get lost in a maze of intellectual absurdities. In the controversy *re* the Education Act, five or six of these sects are engaged, but, broadly speaking, they may be divided into two classes: the Church of England on the one hand, and the Orthodox Nonconformist on the other. Let us look for a moment at their respective attitude.

**The Church of England Position.** The Archbishops, Bishops and Clergy claim that they were amongst the first to impart instruction or education to the children of the poor in the various parishes in England. Wealthy men connected with their Church built and endowed what is known as National Schools, and these were thrown open to all

children irrespective of sect. In addition to the three R's, the children attending, prior to the Act of 1870 (when the Conscience Clause was introduced), were taught the Church Catechism—a compilation containing certain dogmas to which Nonconformists take exception. Since the establishment of Board Schools, what is called "Elementary Education" has improved to such an extent that the Church Schools have been unable to come up to the standard required by the Board of Education. The teachers and subjects given were relatively inferior in the Church schools, and subscriptions failing to come in, the Church decided to approach the Government with a view to getting the law altered in their favour. This was done a year or two ago, and the recent Education Act was the outcome. Church of England, Roman Catholic, Wesleyan, and other schools are now thrown upon the rates, but the denominations have still a two-thirds majority on the management, and the rate-payer—religiously inclined or otherwise—has to pay the piper whether or not he likes the tune.

**The Nonconformist Position.** The Nonconformist on the other hand claims that this endowment of fourteen thousand Church schools at his expense, without his sanction even, is a violation of the rights of "Conscience" and individual liberty. He holds that he has no right to be compelled by law to pay for teaching of which he does not approve, and over which he has no adequate control. By the terms of the Act, all head teachers in Church of England schools must be members of that Church. This the Nonconformist considers is unjust. He therefore adopts what is now known as the "Passive Resistance" attitude. He declines to pay the rate.

**Human Nature is Varied.** What then does this controversy teach the phrenologist? It teaches him that in all questions affecting the moral, religious, and intellectual improvement of mankind, legislators, communities, and individuals need a correct knowledge of Human Nature. "Conscience" as usually interpreted is hardly a safe guide in these matters. A man's conscience, combativeness, or any other emotion needs guiding by reason and a practical knowledge of things. The Churchman, if he conscientiously believes his dogmas essential to the religious well-being of humanity, should support the same out of his own pocket; the Nonconformist should recognize that a great deal of his creed is similar to that of the Church of England, and there are conscientious sceptics who are equally opposed to his teaching. True, the Nonconformist has not asked the Government to endow his schools, and, thus far, has the best of the situation, but we rather think the better method would be to endeavour to get the law altered in a legitimate manner.

**Educate Conscience.** We thus learn from this controversy that "conscience" itself needs educating, and that a sense of justice, though perfectly legitimate in itself, is apt to err unless guided by the reason. The ultimate outcome will doubtless be—"unsectarian education"—the sooner, the better.

## THE CARE OF THE BODY.

### From Various Sources.

#### HOW TO LIVE TO A HUNDRED.

A most interesting interview with the late Sir Benjamin Ward Richardson appeared in "Tit-Bits" for November 16th, 1895. "It is my fixed opinion," he declared, "that every man, and every woman for that matter, should attain to the age of one hundred." Here was the great physician's special receipt: "The would-be centenarian should never smoke nor drink, especially the latter, and he should eat very little meat. He should keep early hours, and work as little as possible by artificial light. Let him make the sun his fellow workman. Avoid the poverty of wealth, too; I mean, do not make haste to be rich. Avoid worry and consuming ambition. The potential centenarian need not be physically large or strong; his intellect may be great or small; in short, I assert that, given a good, sound constitution derived from healthy parents, there is no reason why anyone who observes the proper rules should not live to be a hundred."

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#### AN INTERESTING EXPERIMENT.

News reaches England from New York that a workman named Stephen Playsted is fasting forty days to prove that the average workman can live that long without food. He is working daily for eight hours, and has finished fifteen days of his fast, working all the time, and using water as his only drink and food.

He is a press builder, accustomed to lifting immense weights.

After a fortnight without tasting food, Playsted says he feels a younger man, that he has lost only 10 lb., and will shew the average man that he can go with little eating. Great social economy, he says, ought to result from the experiment, as people who have no desire to eat are physically improved.

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#### PROLONGING HUMAN LIFE.

The problem of science in prolonging human life presents two factors—(1) to control and end the ravages of disease, and (2) to delay and postpone the wearing out of the human machinery which we call old age. If the germs of disease which prey upon us can be reached and destroyed in the sick room the main causes of death will be removed. This is precisely what the foremost scientific men in Europe and America have partly accomplished at this moment. It has been proved that light is the great agency for destroying disease germs and curing disease, while oxygen is the great agency for re-vitalising the heart and the tissues, postponing old age and prolonging life. With the use of light and oxygen it is believed that it would now be possible to prolong a man's life to at least 120 years. The many recent discoveries concerning the nature of light have been used with great effect on the human body. An allied problem now being solved is that of applying oxygen directly to the tissues by means of an electric current and not through the lungs.

## LIFE FOR A HEALTHY MAN.

The following was recently prescribed by Mr. Eugene Sandow in his magazine as a healthy life for a man who works hard, either mentally or muscularly. A general description of a healthy habit of life under these circumstances would be as follows:—Early rising should be practised summer and winter. I believe this to be conducive both to health and to a good day's work. This should be followed by about twenty minutes' exercise, with or without apparatus. The exercise should conclude with a cold tub and a good rub down. After an interval of rest, during which the morning papers may be read and private correspondence gone through, a short walk should be taken in the open air before breakfast. It should be a most important meal. Plenty of time to be allowed for breakfast, and no rushing for trains or 'buses should be indulged in. I would recommend everyone to walk at least part of the way to business, during which walk most of the problems of the day can be solved, thus leaving the mind free for detail work. The lunch should, in my opinion, be light and nourishing. The ordinary "business" lunch is heavy and unwholesome. In the evening, when the day's labour is over, the day's worries should be completely forgotten. Easy to say! you reply. Yes, and to do, if you stick to a healthy habit of life and regular business habits. Part of the way home, at least, should be walked. Dinner should consist of at most three courses. The greatest mistake of the day lies in the heavy dinner in vogue. After sitting a while a walk should be taken, and so to bed. That I believe to be a rational habit of life for a business man.



"Did you know that I passed your door last evening?" said a young man, tenderly.

"Of course," replied the beautiful girl, with reproach in her glistening eyes. "Do you think I would not know your step?"

"Certainly," said the happy young man, as he directed the conversation away from the subject, and avoided remarking that he had passed the door in a cab.

**APPROBATIVENESS.**—Magistrate: "Prisoner, this is the seventh time you have appeared before me."

Prisoner: "I know it, your honour. Your honour always was a favourite of mine: you are so just."

Magistrate (mollified): "Well, I'll let you off this time; but don't come before me again."

Prisoner: "Thank'ee, sir; I knew you were a just man."

Irate customer: "That chair you sold me a month ago is a perfect swindle."

Auctioneer: "How so, madam?"

Irate customer: "The covering has begun to wear already in places and shews the springs."

Auctioneer (with gentle deprecation): "Ah, but, my dear madam, don't you remember that I particularly mentioned the fact that those fine springs would outlast the chair?"

A boy of eleven years, in Birmingham, was found to be suffering from Pemphigus foliaceus. The lad was allowed to eat "pork pie and pop." This fearsome diet was taken by the lad for nineteen days. At the end of that period, the relatives were startled by the statement of the doctor that the lad had made a perfect recovery.

### MENTAL NOTES.

**A BEAUTIFUL PERSON.**—A beautiful person is the natural form of a beautiful soul. The mind builds its own house. The soul takes precedence of the body, and shapes the body to its own likeness. A vacant mind takes all the meaning out of the fairest face. A sensual disposition deforms the handsomest features. A cold, selfish heart shrivels and distorts the best looks. A grovelling spirit takes all the dignity out of the figure and all the character out of the countenance. A cherished hatred transforms the most beautiful lineaments into an image of ugliness.

**THE UNDERSTANDING.**—We ought, in humanity, no more to despise a man for the misfortunes of the mind, than for those of the body, when they are such as he cannot help; were this considered, we should no more laugh at a man for having his brains cracked, than for having his head broken.

**A CURE FOR MENTAL WORRY.**—Dr. Manseman, a notable physician of the last century, once published a work entitled, "The Physical and Mental Treatment of the Human Body," in which he gave the following cure for mental worry: "Let the sufferer think of the person he or she loves best; dwell upon their charms and graces; cogitate deeply upon the affection they bear the one for the other. If this does not have a soothing effect, then let the patient try a small draught of strongly-brewed tea with a lump of ginger in it. The efficacy of this is wonderful."

**HOW TO DETECT THE INSANE.**—It is very difficult to deceive an expert successfully on the question of sanity. In examining a man for insanity, Dr. Hammond stated: We talk with him in an ordinary sort of manner, ask him questions to test his memory, and give him an opening to disclose any delusion he may have, lead him into little discussions to test his reasoning powers and determine whether he is able to think logically or not, and cross-examine him with a view to trapping him into contradicting himself. We also examine his handwriting, specimens written at the time when he was known to be sane, and specimens written at the time of the examination or just previous to it. We also note his voice and the way in which he uses words. If he be truly insane, he will be given to clipping words.

**THE COLOUR CURE FOR INSANITY.**—In the good time coming the very colours that we see around us in our rooms will tend to soothe and help us. In the hospital for the insane at Alles-Andra, in Italy, special rooms are arranged with red or blue glass in the windows, and also red and blue paint on the walls. A violent patient is suddenly brought into a blue room, and left to the effects of the colour on his nerves. One maniac was cured in an hour, another was at peace in his mind after passing a day in a room of violet. The red room is used for the commonest form of dementia—melancholia—usually accompanied by a refusal to take food. After that resource in the red room a patient affected in this way begins to look cheerful.

Some time after the new chaplain in a lunatic asylum had entered upon his duties one of the inmates came to him, and said,—“I like you better than the other one.” “Why?” “Because you are more like us,” answered the lunatic.

### Brain and Skull.

At the recent meeting of the British Association Professor Symington delivered an address to the anthropologists on variations of the skull and brain—a subject which, as he admitted, was difficult to treat of fully, because, while skulls are numerous and well preserved, brains—in the preserved sense—were remarkably few in number and very defective. The skull, he pointed out, was but a box for the support and protection of the brain; and Professor Symington plainly indicated that the theories of Phrenology which were based on the protuberances of the skull were, in consequence, most empirical. The President also indicated in a few words the limitations of our present knowledge of the functions of the brain. As the results of all our investigations, we know that definite areas of part of the brain were connected with the actions of definite groups of muscles, and that the nervous impulses starting from the organs of smell, sight, hearing, and touch also reached certain defined areas of the brain. But all these did not cover one-third of the convoluted surface of the brain. The remaining two-thirds was still to a large extent a *terra incognita* so far as its precise use and function were concerned. We do not know whether there was a definite localisation in the brain of mental qualities and moral tendencies, and we could not even guess where it was.

### An Abnormal Brain.

At an inquest held at Wilford on September 16th on a male child aged two years, it was stated that the brain weighed 59 ounces, being nine ounces more than the average weight of the brain of an adult male.

### Death of Professor Bain.

The death occurred at his residence at Aberdeen on September 18th of Dr. Alexander Bain, the logician and philosopher, in his eighty-sixth year.

Dr. Bain was for many years Professor of Logic and English Literature at Aberdeen University, and afterwards was elected to the Lord Rectorship, which he held for a term of years, retiring in 1887. Professor Bain in his early life was a weaver by trade. His publications have been numerous.

Dr. Bain's study of Phrenology is well known to readers of his works, and though he differed in points of detail from the conclusions of the phrenologists, yet he paid them high tribute for their advocacy of acknowledged truths, previously unaccepted by the scientific world.

### The Expectation of Life.

A French mathematician gives the following rule for calculating the age to which the average human being may reasonably expect to attain. The rule, however, is not applicable to children under twelve, and it will not work with persons over eighty. Subtract year, present age, from eighty-six, divide the remainder by two, and the result will give you about the same number of years as the tables of mortality used by the life assurance companies. Before reckoning upon living for any time at all, it is well to have a proper examination made by a physician, for physical and mental conditions must of necessity exercise a considerable influence in a question of this kind.

## SELECTIONS FROM OUR AMERICAN EXCHANGES.

### SUN BATHS.

Sun baths are almost as essential as water baths, quite as much so for many invalids and the weak, sallow, spiritless class that are neither well nor ill. Take the clothing off and sit or lie in a room where the sunshine will come on you. Change your position so as to have its effect on all portions of your body. Never mind the tanning nor the browning nor even the reddening, but toughen yourself to its full effect. You will need less clothing after a while, catch cold less easily and have a more vigorous circulation, better spirits and better health.—“*Health Culture*,” *New York, U.S.A.*

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### THE TENDENCY OF EDUCATION.

There is a growing interest in manual training for boys and girls that promises to become more than a passing educational fad. We believe it will result in a more harmonious development of the youth and will be a much greater aid toward complete living than much that has composed the education of the past. It cannot be successfully denied that much time is devoted to studies in our schools which might be used otherwise with better results. We are struggling towards a science of education, but are yet far from it in primary and secondary schools.

There is a danger confronting us which must be overcome. There is too strong a tendency to measure education in money value. How much money is there in it? is the question too often asked. The commercial colleges that are springing up all over the country are, in some instances, sending out young people with a smattering of two or three studies and a false impression that they are educated. It is possible for a student of shorthand or typewriting to develop into a mere machine; while these practical arts might properly form a part of a more complete education, when studied apart from other branches, they are a very imperfect education, and may make a mere machine of the possessor. The object of true education should be the proper development of all the powers of the mind and the organs of the body.—“*The Character Builder*,” *Salt Lake City, Utah.*

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### HINDRANCES TO SUCCESS.

All of our study of human nature more and more nearly emphasizes the fact that the hindrances to human success are chiefly within one. With few exceptions circumstances are insignificant. Many will doubt this at first glance. It is possible to be hindered by accidental injuries. At the same time, when we consider the case of Helen Keller we highly realize the possibilities within one. We would advise all to search self for their hindrances to success. They will find them in some defective judgment or courage, or will or imagination or concentration. It is specifically in some under large or over large faculty. This is invariably true. If one is deficient in the faculty of Acquisitiveness he does not like to save, and therefore is thriftless. His hindrance to success may be specifically in this faculty. Another is defective in the faculty of character-reading, called Human Nature, and fails to use sufficient tact for success. Another is too large in the faculty of Cautiousness and is therefore timid and cowardly and hesitates because of his fears. Another is excessively developed in Approbativeness and either

strives too hard or permits himself to be flattered into all kinds of unwise effort and expenditure. These are indications of the deficiencies of human beings so far as they relate to success. Give two individuals by nature the same degree of intellect and let one be deficient in three faculties—Combativeness, Self-esteem and Human Nature—and the other highly developed in these, and the difference between the success of those two men will be marvellous. One may rise to the highest position in his chosen line, and the other be a veritable fourth-rate subordinate. Yet both have the same degree of intellectual talent. The hindrances to human success then may be found in the mental make-ups of practically all who fail to make positive successes.—“*Human Culture*,” *Chicago, U.S.A.*

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### HOW THE RACE IMPROVES.

The elevation of the mean level of humanity, both intellectually and morally, is rendered possible only by raising the standard and quality of the average birth, and getting the best result from their undeveloped possibilities. This is the highest ultimate purpose of man. The first is biologic, the second economic. It is only by a true and perfect system of education, and the public opinion which such a system will create, that the special mode of selection and generation on which the future of humanity depends—the volunteer selection of the fittest, by following the law of choice, guided by love and science, and observing the law of genius in generation—can be brought into general action. When we are wise enough to reform our social economy and give to our youth a truer, a broader and more philosophical training, we shall find their minds free from any hereditary taint derived from the evil customs and mistaken teachings of the past, and ready to respond at once to that higher ideal of life and of the responsibilities of marriage which will, indirectly, become the greatest factor in human progress.—“*Human Nature*,” *San Francisco, U.S.A.*

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### HOW MEN ARE DEVELOPED.

Intellect, conscience, and love should govern every life. Every worthy motive has its spring source in these three elements of character. Every child should be governed through these three factors in early life that it may be governed by them in mature years. To develop these qualities in the child, they must be constantly appealed to and made the motives of conduct.—“*Suggestion*,” *Chicago, U.S.A.*

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### FROM “HAPPINESS.”

Trifling incidents often destroy our happiness. A lost collar-button may make a man irritable for hours. A woman burns her finger, and generally everything “goes wrong” the remainder of the day. The stream of life ever has pebbles in its course; yet they are but pebbles. Though a day dawns with clouds, it may have a glorious sunset. If not, the morrow will be all the brighter for the gloom of to-day. What appear to us as stumbling-blocks are but stepping-stones in the formation of our characters. It lies within us to make the steps lead down or heavenward. Perfection is easy without temptation. Only noble natures are good and happy amid provocation. And so let us rejoice in the lessons sorrow gives, instead of grieving.—“*Mind*,” *Chicago, U.S.A.*

## PHRENOLOGISTS' DOINGS.

FULHAM.—Phrenology in Fulham is being pushed prominently into public notice. Mr. William Cox, who lives in that district, has received an appointment to contribute "Notes on Character" to the columns of the *Fulham Times*, a weekly progressive, up-to-date paper recently started in that borough. Each week portraits of local celebrities appear and Mr. Cox's work consists in giving a short outline of the person's character from the picture. In some cases he does not content himself with a survey of the features from the print, but goes to the individual himself and takes observations and measurements from the living head. The way in which he obtained this appointment—for which, by the bye, he receives no remuneration—is interesting, and shews how wide awake phrenologists with literary ability may find an opening for their skill and at the same time advocate phrenological principles in a practical manner. The *Fulham Times* is got up in first rate style, and is quite an artistic production. A week or two after the first issue appeared Mr. Cox wrote an appreciative letter to the Editor, in which he said, the feature he liked about the newspaper was the excellent portraits given in it. He then proceeded to point out the prominent characteristics of three of the men whose portraits had appeared—*viz.*, the Mayor (Mr. Peter Lawson, L.C.C.); Mr. Timothy Davies, L.C.C. (the Liberal Parliamentary candidate for the borough); and the Bishop of London, who lives at Fulham Palace. Further contributions of a similar character were sent at irregular intervals, which were accepted, until at last an arrangement was entered into, as mentioned above, for a weekly article from the pen of Mr. Cox, descriptive of the characters from a phrenological point of view. This forms an interesting and instructive feature of the paper.

ENFIELD.—Madame Otto kindly rendered service to Phrenology, and to the local Cottage Hospital at a carnival held on September 2nd, to raise funds for this Institution. A local reporter observes that "Phrenology was well represented by Madame Otto, of Palace Mansions, who kindly handed over to the Hospital funds the fees obtained by her for delineations of character. To stand by and listen to the "disclosures" anent certain public men was no light task; and we might add that some peculiarly interesting reading could be presented were it only permissible to put on record all that the clever lady solemnly declaimed. We only hope that certain of her "subjects" are still jubilant in the possession of so many good qualities which they are said to possess—perhaps this, too, would be "news," indeed, could it be published—but we forbear.

A novelty was introduced by Madame Otto on this occasion. She offered a prize of a painting by herself to the gentleman possessing the most manly character. Mr. Sawyer acted as judge after listening to Madame's delineations of the competitors, who had each to pay a shilling as entrance fee, which went to swell the general fund. Mr. A. C. Quinton was the fortunate winner of the prize.

BIRKDALE.—This new society, of which Mr. T. Timson, its founder, has been elected President, meets at the Hydro, Aughton Street, Birkdale, as will be seen in the announcement under "Forthcoming Meetings." Mr. Timson has been

giving the members a series of addresses at its meetings on the following subjects: "The Anatomy and Physiology of the Brain and Skull"; "Normal, Abnormal and Deficient Brains, and their Manifestations in Health and Disease"; "Well-Balanced Brains and Cerebral Measurements"; "Form, its Location and Function"; "The Perceptives and their Functions"; "Relative Sizes and Powers of the Different Organs of the Brain"; "The Temporal Lobes and Development of Constructiveness." These addresses have been highly appreciated, and much valuable knowledge conveyed to the members.

MORECAMBE.—Mr. J. Taylor has been delivering lectures upon Phrenology during the summer with much success. Great interest has been taken in the subject by those attending, which has been evidenced by the large number who have sought to benefit by the advice and counsel of the lecturer in his capacity as consulting phrenologist. We should like to hear of the formation of a Phrenological Society in Morecambe.

BRIGHTON PHRENOLOGICAL SOCIETY.—At a meeting of the executive held on Thursday, September 17th, it was resolved to re-commence the public lectures on October 7th, at the Y.M.C.A. Hall, Old Steine. The opening lecture will be delivered by the President (Mr. J. Millott Severn). Mr. J. E. Penniford has been elected Secretary of the Society, in place of Mr. P. Harris, who has left the town.

PHRENOLOGY IN SWEDEN.—Mr. Youngquist, the pioneer of Phrenology in Sweden, is still busy consolidating and extending the work in that country. He is nominally taking a holiday at Tierp, but during his vacation has delivered three lectures here, and as a result has started a branch of his Phrenological Federation, to be called "The Leading Star" Branch. He is booked to deliver three more lectures for the branch before returning to Stockholm.

The publication of the sixth section of his work *Frenologiska Fyrtornet* is announced, and the *Frenografen* is in process of being issued, so that, notwithstanding the ostensible holiday, it is virtually a busy time for the editor.

Mr. Youngquist's experiences have recently been of a favourable character. He has had halls for meetings lent him free of charge, including free lighting, and the use of lantern for illustrating his subject. This is good, and makes us wish that the "powers that be" in England could be inoculated with some of the essence which runs in Swedish veins.

The Society in Stockholm is progressing well; and its members will no doubt feel proud of the Tierp offspring, which it is hoped will grow to a fine and lusty body, and be a centre of usefulness.

ALIMENTIVENESS LARGE.—As the house physician was walking through an hospital ward a few days ago one of the patients called to him. "Doctor," he cried, "I wish you'd move me out of this." "Why?" asked the astonished doctor. "Well this 'ere feller next to me keeps drinking all my cod liver oil," was the reply.

## ANSWERS TO CORRESPONDENTS.

CONDUCTED BY JAMES WEBB, F.B.P.S.

J. S. CAVAN.—There is no reason why you should get the fourth edition of Combe's *System of Phrenology* if you have the third. The third edition is excellent, and rare; the fourth and fifth editions are in two volumes. The first edition was called *Essays*, and the second edition bore the title *System*.

Both Donovan's *Handbook of Phrenology* and Brown's *Phrenology* are excellent. They are very differently written from each other and from Combe's *System*. All three are equally original. Dr. Brown's work is especially valuable to those who are well acquainted with the public men of the early part of the last century.

M. Williams's *Vindication of Phrenology* is also remarkably good. Dr. Hollander's *Scientific Phrenology* is written on popular lines, and should have a place in every phrenological library. Vaught's work is written with a freedom of language and illustration that interests people with large Comparison and Wit, but is the least scientific of those you name.

Respecting Scott's *Harmony of Phrenology and Scripture*, I may say it is an attack on Combe's "Constitution of Man" in defence of Dr. Scott's own religious opinions. Modern thought has accepted Combe's doctrines as expounded in the "Constitution," and Scott's *Harmony* is now of little value. You ask me if I "have read" this work and whether I think it "worth reading." Certainly it is worth reading for the sake of seeing how a good man like Dr. Scott could misunderstand his friend Dr. G. Combe. There is much that I agree with in this work, and yet I judge it has done much harm to Phrenology and no good to Religion.

PHILO (*E. London C.C.*).—You wish to know whether a person struck on the top of the head so as to injure Firmness would lose "all will-power." Before I say "No" to this question, I must remind you that the organ of Firmness is double, like all the other organs. There is an organ of Firmness in each hemisphere. One hemisphere might be injured without a corresponding injury to the other. One hemisphere, if large in Firmness, might display its power though the other were destroyed.

I deeply regret that so many phrenologists speak of "will-power." There is no such thing as will-power independent of the several mental faculties. Will is not a faculty itself. Quite recently the *Lessons on Phrenology* in the P.P. have explained this.

Hence, if a person whose Firmness has been destroyed, but whose brain is otherwise healthy, were placed, when hungry, before such food as he liked, he would not fail to will to eat it. With large Benevolence he would will to rob himself, if necessary, to help a person in distress, however large or small his Firmness.

Less will of that kind would be an advantage. It requires a greater effort—self-denial—not to do many things than it does to will to do them.

At the examination for schoolmasters' certificates in July, this conundrum was propounded: "What do we mean by Will? By what means is it possible to strengthen the Will?" It would have been quite as useful and psychological—using this word by its evident meaning—to have asked, "By what means would it be possible to unstrengthen the Will?" I have shewn in recent lessons that while Ibsen and others

think that we should strengthen the Will all we can, John Wesley thought it was made to be broken. Some persons have wills to lie, cheat, steal; others have wills to do good and be helpful to others. The former should be taught to be honest: the latter to be just to themselves. Some of these would cheat only the poor: others only the rich. Hence true Phrenology teaches the harmonious cultivation of the faculties, especially of the moral organs when weak. If this be done, then the Will will be all right. It is lamentable to see how such words as conscience, will, imagination, etc., have been saturated with metaphysical drugs—so much so that the very elect have been anesthetized by them. A certain professor of Phrenology announces that for a fee he will improve the Will of his clients. I have before me a list of books, some of which are useful. But what can I say in favour of "How to Develop and Strengthen the Will," by the easy process of Self-Hypnotism, and "How to Acquire and Strengthen the Will"?

If such books would teach advertisers to speak the truth, lazy people to work, and rich people to remember the unfortunate poor by strengthening Benevolence and Conscientiousness when weak, they would be of service; but are they not, too often, likely to strengthen avarice, arrogance and contempt for others?

2. A person with one organ of Calculation would be able to calculate correctly in proportion to its size, just as a person with one eye can see. The healthy organ might be of more use than another person's two organs. You must not speak of "remaining half" and "one half of an organ" when you mean one or two organs. We have two organs of Number, Size, Form, Individuality, etc.

Your third question made me smile when I read it. I admired your cleverness. I think I will print it in full for the readers of the P.P. :—

"In August P.P., 1902, in answer to my question re Christ, your opinion was that Christ had a very small cerebellum. If this were so, would not His organ of Amativeness have to be marked in accordance with its size, and, if so, could you tell me how He was tempted in all parts like as we are?"

"As we are"! Whom do you mean by "we"? Are we all tempted to the same degree in any one thing?

If you will refer to my reply, you will see that I hesitated to answer your question concerning Christ, because so "hard to answer," and I added, "I am only giving my own opinion." Both portraits and skull are required to answer your question, and we do not possess them. It would be easy to offend any school of thought in a discussion of this kind, and you will allow me to say if you continue your study of Phrenology you will soon be able to satisfy yourself on the point. A person may be tempted to do wrong and yet not do it, however large any one organ may be; and he may do wrong, however small his organ may be. That is quite phrenological. However, we find that large organs often dominate small ones, and in many cases, according to their combinations, must do so. Kant, Erasmus, Michael Angelo, General Gordon and others I could name never married. Their cerebellar development was small. Jeremy Bentham had a remarkably small cerebellum.

4. Some years ago there was for two sessions a Professorship of Phrenology at the Andersonian University, Glasgow, but lack of support and the prejudice of those in authority undermined its usefulness, and it was discontinued. Dr. Weir, physician and clinical lecturer in the Glasgow Infirmary, was appointed lecturer. This, I believe, was the first

admission of Phrenology into a chartered university. It will not be the last. The science of disagreements and contradictions miscalled Psychology has usurped the throne that Phrenology alone can occupy with credit. Truth has often to wait on error. But people who have adopted a belief in error have often a very strong "will" and an equally strong "won't." At present the won'ts are in honour.

5. Yes; before Gall's time many intelligent people believed the brain to be the organ of the mind, and many refused to believe it. The writer was often ridiculed some thirty and forty years ago for asserting this fact. Opponents said it encouraged Materialism. At the present time opponents often reject it because it appears to them to be a bulwark against Materialism.

NEW READER (*Church*).—Were your organs of Colour destroyed, you would never be able to see colours, but as you are only "deficient" in distinguishing colours you may cultivate it very considerably. This may be done by asking a friend to select articles of different colours, and then practising you in selecting or picking them out one from another. This should be done *every day*, if possible. Pieces of different coloured string, ribbons, worsteds, etc., would do well for the purpose. Then go out for walks with someone and talk of the colours of things you meet. Remember that this faculty of telling colours does not depend so much on the eye as many persons think. It depends on the brain. The organ of Colour in the pre-frontal area of the brain grows with the ability to see colours. The ability to see colours increases with the growth of the organ of Colour.

Should you fail to improve the vision of colour after some months' daily practise, write again and say whether you are equally insensible to colour in both eyes, or whether one eye is more sensitive than the other, and whether the partial colour-blindness is red-blindness, green-blindness, blue-blindness, etc.

C. BURTON.—Perhaps the nearest approach to George Combe in the direction you indicate is James P. Browne, M.D. (Edin.), whose "Phrenology, and Its Application to Education, Insanity and Prison Discipline," is the product of a well-stored and cultured mind. Dr. Browne wrote far less than George Combe on Phrenology, but in the points you name he certainly was not inferior to Combe. Dr. Carson's *Fundamental Principles of Phrenology* is also the product of a mind, as regards learning and culture, very similar to the minds of Combe and Browne.

In regard to matter of physiological value, I am inclined to name Mattieu Williams and Dr. Hollander. Williams used the writings of Combe, Gall, etc., with great effect against the antiphrenologists of the modern "scientific" school, shewing that the phrenologists had been misrepresented and misunderstood. Dr. Hollander, in his *Mental Functions of the Brain*, utilizes the statements of brain specialists in regard to lesions, etc., with a care and discrimination that a cultured mind only could adopt. It is expected that this work will do great good.

Your five limitations as to the authors to whom you wish me to refer preclude any further references.

TESTATOR (*London*).—I judge you are playing a joke. Your ambition is nauseous. You remind me of the man who left five shillings to his wife and the same sum to each of his nine children, and £2 000 for the erection of a watertight vault and "a desirable and beautiful monument to" himself; why not emulate the good lady who left a fortune to the Kaiser? You could leave something to the Czar of

Russia or the Sultan of Turkey! Your name would be in all the papers.

INDULGENT PARENT.—The less you indulge the idea that a "coach" could prepare your ten-year-old son (with a five-year-old brain) for the examination "in six or seven years," the better it will be for your future comfort. A 6½ cap covers a small brain. Do not aim at the impossible. He deserves encouragement, help and instruction. Give him these, but do not expect too much.

## A SCRAP OF EVIDENCE.

BY WILLIAM COX.

In one's ordinary daily experience it frequently happens that little things transpire, quite unlooked for, which if duly observed and noted, have a real value from a scientific point of view. This remark applies not to one line of things only, or to any particular branch of research, but everyone who possesses the true love of knowledge in any direction cannot fail to experience the truth of it at some time or other.

A trivial circumstance came under my notice a few days ago which may serve to illustrate the above in connection with the subject of Phrenology, and, further, to demonstrate, or rather to add additional confirmation to what is already fully demonstrated, namely, the truth of the location of certain organs in the brain, the office or work of which is to manifest certain faculties of the mind.

The teaching that certain parts of the brain are centres through which particular faculties of the mind manifest themselves is one of the fundamental propositions of Phrenology. The particular case in point to which I refer as confirming this statement may be briefly related. A boy of nine years who, by the common consent of those who know him, is well endowed with the egotistical faculties of Self-esteem and Love of Approbation, had been shewing off for about three hours before some visitors, going from one thing to another to prove his cleverness and to gain their applause. After the friends had gone he complained of a headache, at which I was not surprised. I said to him, "Will you shew me, by putting your hand on the spot, which part of your head it is that is aching?"

He straightway put his hand on the back part of the top of the head at the place where phrenological investigators by common consent have localized the organs of Self-Esteem and Love of Approbation.

This is a scrap of evidence that is valuable as far as it goes. The excessive exercise of the faculties in question had caused an abundance of blood to flow to these centres, hence their over-heated and painful condition, until by rest in sleep the brain had righted itself again.

Amateur poet (loftily): "Aw! Here is a little thing I wrote in five minutes last evening."

Editor (astonished): "You did? Why, man alive, anyone who can write that in five minutes ought to make a living by his pen."

Poet (much flattered): "Oh, thanks."

Editor: "Yes. You could get eighteenpence a thousand for addressing envelopes."

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FOWLER PHRENOLOGICAL INSTITUTE, 4 and 5, Imperial Buildings, Ludgate Circus, E.C.—Wednesdays, at 7.30. FREE.

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October 7th.—Study of the Faculties.

„ 14th.—Lecture by C. Burton, Esq., F.B.P.S.

„ 21st.—Paper by Mrs. Ross.

„ 28th.—Questions and Answers.

BRIGHTON.—BRIGHTON AND HOVE PHRENOLOGICAL ASSOCIATION, Y.M.C.A. Lecture Room, Old Steine, Brighton.—Alternate Wednesdays until end of April, at 8 p.m. FREE.

October 7th.—“Practical Demonstrations of the Utility of Phrenology,” by the President.

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VOL. VIII. No. 95.

NOVEMBER, 1903.

ONE PENNY.

## THE POPULAR PHRENOLOGIST.

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Correspondents are particularly requested to note that the different departments are separate, and will save delay by writing to each only on its own business.

### EDITORIAL EFFERVESCENCE.

Congress Day! The long looked for day of gathering is close at hand; and once again the phrenological forces will concentrate on Exeter Hall. The outlook is cheering, and all are anticipating a pleasant and profitable time. From North, and South, and East, and West devotees of the Prince of Sciences will greet each other, and exchange words of warm encouragement and goodwill. Yes; Congress Day is a time of refreshing and inspiration, and many jaded and weary ones will find new strength to push along the phrenological car on its mission, goodwill to man.

\* \*

It is to be hoped that every phrenologist in the kingdom, whose regard for the furtherance of the subject is a disinterested one, whether professional, amateur, student, or simply a sympathiser, will be in attendance on November 9th at Exeter Hall. Any who are not known to the B.P.S. Council may receive tickets of admission and programmes of the proceedings, by writing to the Hon. Secretary of the B.P.S., 63, Chancery Lane, W.C. It will be only courteous to enclose a stamp for reply. No one need remain away. The most distant can easily take advantage of the cheap excursions to London which every railway runs on that day for the Lord Mayor's Show. Let none of my readers, then, be absent on this auspicious occasion.

\* \*

There will be the usual programme of reports and resolutions; and, in addition, various instructive papers in the afternoon; the recognised tea, which is a favourite feature of this gathering, as it affords such a splendid opportunity for conversation and good-fellowship—that social intercourse

which lends a charm to life; and then the great evening gathering which year by year grows larger and more enthusiastic, and proves to the world that Phrenology is not the fad of a few, but the accepted truth of multitudes of whom those present are merely typical.

\* \*

The Society has many schemes in hand for propagating Phrenology. Among others is the one for establishing branch societies in the suburbs of London, where the voluntary workers of the Council can, without heavy personal expense, do much good, in carrying on the work of such organisations. Will any of my London readers who are willing to help in forming such societies in their own localities kindly communicate with the Hon. Secretary, B.P.S.? I may suggest that readers living in or near the following places should send in their names as helpers or sympathisers:—Camden Town, Stoke Newington, Peckham, Clapham Junction, Mile End, Brixton, Putney, Shepherd's Bush, Ealing, Hammersmith, Greenwich, and Ilford; but other centres are equally valuable.

\* \*

The question of a protected Register of Phrenologists, giving legal status to the acknowledged practitioner, has been the subject of much thought and discussion by the Council. Committees have sat and legal opinion been obtained, without any definite and satisfactory conclusion. But another effort is now being made to bring the matter to a successful issue. I hope it will soon be my pleasant duty to have to announce this; but, to the active mind, the wheels seem to run very slowly. Let us be patient.

\* \*

The Provincial Council of the B.P.S. have arranged a meeting for the morning of Congress Day. It is to be hoped that some practical suggestions be made and adopted for the furtherance of the work in the provinces. There is ample scope for so much effort. A Society should be established in every town in the kingdom, and the Provincial Council should make this its aim.

\* \*

The Chicago Institute of Phrenology, though suffering a severe loss through the death of the late Principal, has made ample arrangements for the continuance of its operations. The chief manager is Mr. James Mason, a well-known phrenologist, who has practised both in England and Australia, as well as in his native America. He will be assisted by Mr. F. L. Stevens. Both these gentlemen are able and efficient, and should be the means of doing effective work in connection with the Institute. Mrs. Vaught will continue to edit *Human Culture*, the organ of the Institute.

## LESSONS IN PHRENOLOGY.—XCV.

BY JAMES WEBB, F.B.P.S.

## PHRENOLOGY AND EDUCATION.—(Continued.)

In the last lesson some remarks were made respecting the use of Psychology to the teacher. Its professors were our witnesses against it. According to Professor James, "Psychology cannot help us in the least": and that we "make a great, a very great mistake" if we "think that Psychology is something from which" we can "deduce methods of instruction for school use."

I propose to shew how true this is in regard to the so-called cultivation of the imagination.

Quite recently a lady-inspector, considered to have some qualifications for her office, said to a certificated teacher in a Board School: "You teach imagination to your pupils, I hope." She received in reply: "I beg your pardon, but I judge you mean observation—that I teach the pupils to observe." The lady-inspector replied, "No, no; I mean you cultivate the imagination."

"Oh, no," was the reply. "These boys have too much imagination already. Some of them invent the strangest fables. I try to inculcate a love for truthfulness."

What the good lady understood by imagination may have been something very different from what the teacher understood by that term.

At the Calcutta University examination for Honours in Philosophy the following question was asked: "Analyse the constructive process of imagination," and at the Punjab University for the same degree (B.A.), the following question appeared in Paper A: "Distinguish between the constructive and reproductive imagination, and consider whether the imagination is ever purely reproductive. Give an analysis of the operation of the constructive imagination, and shew how far its power is limited."

Before a pupil answers such questions, it is necessary that he should have read a particular book, or sat at the feet of a particular teacher; otherwise he may fail to obtain marks for his replies; for, as Dr. James says, "there are psychologies and psychologies," but the true and living Psychology "before which all the rest must bow," has not made good its claims."

Let us see how some of our professors of Psychology look upon the term imagination, and then "imagine" what could be the "true and living" replies to those questions.

While Dr. Stout speaks of "the free play of the imagination," Dr. Baldwin says that "Will directs imagination." But he also says that "imagination is the workman in constructing ideals." That is to say, "imagination directs the Will: and Will directs imagination." Messrs. Dexter and Garlick, in their *Psychology in the Schoolroom*, tell us that "imagination is the complement of observation, and supplies us with knowledge unobtainable in any other way."

Professor Blows says in his *Elementary Psychology*, that it can be controlled by "Will" and restrained by "knowledge," that it is "dependent on memory and can form ideas of unknown objects": and though knowledge can restrain imagination it "supplies the imaginative faculty with materials to work upon as is essential to its least activity." So that Blows says that imagination cannot act in the least without knowledge, Dexter and Garlick think that imagination supplies us with knowledge unobtainable in any other way.

We have seen that the examiners at certain universities

have spoken of differences between constructive and reproductive imagination. Titchener, in his *Primer of Psychology*, divides imagination into the two kinds, active and passive; Dr. Baldwin divides imagination into emotional, ethical and philosophic; Blows into intellectual, mechanical and æsthetic; Ryland speaks of musical imagination, auditory imagination, constructive imagination. Others divide imagination into two kinds, productive and reproductive.

The outcome of all this proves that these *savants* confuse constructiveness, memory of forms, sounds, etc., that if a student consult more than one author, or if he uses his own brain, instead of feeding it on the brain of another person, he is woefully muddled. To sit at an examination without knowing the authority that the examiner favours is to seek a failure—though I must say that up to the present almost anything has been accepted by some examiners, who, as has been confessed to me, have had no satisfactory knowledge of the subjects themselves. But we have not invaded the domain of the psychologist—the psychologist of the modern brand—we have merely touched the fringe of his vast wilderness.

Let us step a little further, Dr. Harris, in his *Psychologic Foundations of Education*, while calling imagination a faculty, says it may be deadened like will, it may be supplanted, dulled, and deadened. It "may be dulled by a too active memory and degenerate into a mirror of the past." That is to say, a good memory may cause imagination to degenerate into memory.

Other writers have considered it as memory without degeneration. Titchener says: "There is no new 'power' or 'faculty' of putting images together. The images themselves are the images used in memory: there is no intrinsic difference between the memory-idea and the imagination-idea. You cannot imagine a colour over and above the colours that you know."

Dr. Stout confuses imagination with Hope and Acquisitiveness. Speaking of the savage, he says that "when he is comfortable and idle it gives him great pleasure to represent things not as they are, have been, or will be, but as he would like them to be."

F. Ryland, in his *Story of Thought and Feeling*, confuses imagination with various memories. After describing "visual imagination" and its deficiency in "scientific men"—that is to say, they have weak memories of shapes, colours, etc.—he proceeds:—

"We must not think that imagination is necessarily visual. There is, for instance, such a thing as auditory imagination, the re-hearing by the mental ear of tones and sounds. The musician can recall a tune distinctly and completely, in the tones of any voice or instrument he chooses. The unmusical recall it imperfectly and indistinctly, if at all. Let some one play or sing a new melody to three or four persons, and let them each try to sing it or hum it after an interval of a few minutes, and again in a few hours, of course not in hearing of each other. The different degrees of accuracy with which it will be remembered will be surprising, and it may be found that persons with considerable musical taste and executive skill may be markedly deficient in musical imagination."

Dr. Baldwin ought to know, but appears not to know, that what he calls imagination is *memory* and not imagination. And similarly he ought to know that "the different degrees of accuracy with which it will be remembered" is due to musical memory, and not to "musical imagination," and depends upon the brain development of the organs of Tune, Time, etc.

## THE TRAINING OF CHILDREN.—XVII.

By ESTHER HIGGS, F.F.P.I.

### “LOOKING ON THE BRIGHT SIDE.”

It has been truly said that “to every advantage there is a disadvantage, and to every disadvantage there is an advantage”; but how few there are who see the advantages compared with the many who dwell upon their disadvantages. Somehow our eyes are not rightly focussed with regard to these things, and we magnify the drawbacks and minimise the benefits in our outlook upon life, so that, to us, the sunshine is clouded over and the shadows prevail. Some natures appear to attract misfortune; it is like an expected guest. They look forward to its coming, and when it arrives it is their “usual luck,” “just what they had expected,” etc.

But it does not lessen an evil to talk much about it, and to brood over our troubles will in no case diminish them; it is rather adding fuel to fire, to the destruction of our peace of mind and the happiness of others.

The philosopher will calmly and dispassionately view all outward circumstances, allowing neither joy to elevate nor sorrow to depress him. But, for the most part, we have not reached to that

#### IDEAL STATE OF EQUANIMITY.

We are moved by our emotions and swayed by our feelings, are now on the mountain-top and again in the valley. Moreover these moods of ours are contagious, and spread from one to another, bringing shadow or sunshine, as the case may be.

Taking the world as a whole, we find enough of sadness, of sin, misery and gloom to make us welcome a sunny face and a bright smile, and to inspire us in our ministry of helpfulness to add yet another mission—*viz.*, that of bringing to others gladness and good cheer.

Habits of mind as well as of body are formed quite early in life; thus even the infant in his mother's arms is learning impatience or content, and in the first few years of life the little child may be helped to develop that joyous attitude of mind, which, like a flower constantly turning to the light, ever looks on the bright side and welcomes the sunshine.

Happy indeed are the minds thus constituted naturally! But where the nature is moulded otherwise, fear and depression may be turned into hope and joy according to the effort put forth to effect this invaluable transmutation.

Too many little children have received as

#### PART OF THEIR INHERITANCE

an over-anxious disposition. These should be taken in hand, and taught hopefulness and trust. Instead, the worried looks of the mother, the depressed tones of voice and other little indications of want of hope all have their influence in intensifying the inherited despondency of her child.

With a little thought and consideration, such parents would make an extra effort to be cheerful for their children's sake.

“Train up a child in the way you should have gone yourself,” said Mr. Spurgeon, and there is much good sense in this later edition of the ancient proverb, especially where there is a strong resemblance between mother and child. Parents who see their own faults reflected in their children

must deal very patiently with them, yet avoid the mistake too often made of overlooking those defects of character which are plainly seen to have been inherited. Instead of this, earnest persevering efforts should be put forth to correct the evil in themselves and to help the child to overcome his inherited weakness of character.

If the said heritage includes want of hope, then parents and children, recognizing the facts of the case, may unite together in the cultivation of this fair and fragrant flower whose presence so enriches

#### THE GARDEN OF THE MIND.

Get the children to be on the look-out for the bright side of every circumstance that transpires, and it will be astonishing to observe the ingenuity displayed by them in this matter; their sharp little intellects watching for brightness will often find a cause for rejoicing in seeming evils which would have been a source of dissatisfaction or an excuse for grumbling had not this saving task been given to them.

Even the much abused season of wet weather, or the rain which we call “unseasonable,” has its redeeming feature, its bright side; and of the greater trials of life, the dark clouds which seem at first to obscure all brightness, even these will be found to have each its silver lining, and the eye of faith and hope will pierce the gloom and see into the region where the sun still shines. And if we would have the children grow up to this moral height we must teach them whilst still young to seek for brightness in their everyday trials and disappointments. It needs pluck and courage to overcome depressing influences, but pluck and courage of this sort may be cultivated, for its roots are in our nature.

It will be helpful to the children if we shew them that it is in *ourselves* not in our *circumstances* that

#### THE TRUE SOURCE OF JOY

is to be found. External influences are ever ready to play upon us and to colour or cloud that stream, but it rests with us as to whether we will allow our joy to be dependent upon such fluctuating and changeful conditions as our environment may supply, or whether we have resolution enough to develop that inner attitude of mind which steadfastly turns to the light and manufactures its own sunshine.

Some may regard all this as beyond the comprehension of the child, but it is not so, for although children are often sorely puzzled (as indeed are their elders) in trying to reconcile some theological dogma with their sense of right and wrong, yet all great fundamental truths have this one thing in common—*viz.*, the characteristic of simplicity; so that any basic idea clearly understood and put into simple language is readily grasped by the young mind.

Thus the familiar illustration of the stored-up sunshine in our coal sending out warmth and brightness on a dull, cold day proves an apt simile or vehicle in which to convey the useful lesson that sunshine of another kind may be stored up in readiness for use in dark and dreary days.

Teach the children to be manufacturers of sunshine, and you will have introduced into the home circle, the school, the business-house, and the sphere of influence generally which shall be theirs, an element of joy and brightness which is as beneficent and life-giving in the moral realm as material sunshine is in the physical world.

Every reader of the P.P. should visit Exeter Hall on the night of the great meeting, November 9th.

## PHRENOLOGICAL CHARACTER SKETCH.—LXIX.

BY J. MILLOTT SEVERN, F.B.P.S.

W. J. PARRY, ESQ., J.P., F.C.A.

During a recent visit to North Wales, while staying at Bethesda, that delightfully-situated, but distressed locality, the working folk of which have suffered so much during the long strike in connection with the Penrhyn Quarries, I was shewn through the workings of the Pantreiniog, Co-operative Quarries, purchased some time ago by the United Trades' Council to assist the Unionist workmen in that district. Whilst there I had the pleasure of personally interviewing Mr. W. J. Parry, whose recent action in the law-case instituted by Lord Penrhyn will be remembered by most of our readers.

Had I searched Wales through I could scarcely have met with a more typical Welsh gentleman of the higher intellectual calibre, or one more widely known and esteemed for the good he has done and is still doing. Though assuming little, probably no man in the whole Principality has done more for the worker; and being a gentleman of exceptionally high culture he has been chosen times out of number to represent the workmen's cause in nearly all the most important arbitration deputations and committees which have been appointed in this district during upwards of forty years.



Mr. Parry's phrenological developments accord entirely with what is known of him. Though endowed with remarkable intellectual tact, there is nothing subtle or cunning in his nature; his mind may be read like an open book. Possessing a powerful intellect, and in this respect standing head and shoulders above the majority of his fellows, he is neither more nor less than he appears to be.

He has a happy combination of qualities which enable him to display himself to excellent advantage. His personality is magnetic, his sincerity convincing, and his character and motives irreproachable; thus he commands the friendship, esteem and confidence of his fellows.

His high moral brain is in itself a great moral force, which not alone governs and takes the lead in his own mental organization, but is, consciously or unconsciously, influencing and impressing everyone who comes into contact with him. The rose can never know how far its odour extends, nor can such a man measure his influence for good. Mr. Parry is one of nature's noblemen; and the exemplary conduct of one such man in a community, exciting, as it must naturally do, emulatory appreciation, is effectually conducive to the making of that community what it is; and, furthermore, the influence tells for all time.

Mr. Parry possesses a fairly large head; the circumference is  $22\frac{3}{4}$  inches. It is long in the frontal lobes, and indicative of a keen penetrative intellectuality. His head is very high, shewing exceptionally strong moral qualities—Conscientiousness, Benevolence, Veneration and Spirituality. He is sensitive, ambitious, aspiring, exceedingly conscientious and very persevering.

His perceptive are large, also the reasoning and intuitive faculties—Causality, Comparison and Human Nature, giving him marked perceptive judgment, a strong practical bent, and alertness as to detail knowledge. Combined with very large Ideality, Sublimity, Constructiveness and Calculation, they give artistic and constructive tastes, poetic instinct, a high sense of refinement, love of the beautiful in nature, strong reflective and reasoning powers, a cause-seeking mind, critical and calculative judgment, penetrative discernment of character and a keen but unselfish interest in humanity.

There is a fair width in the regions of Executiveness which, combined with an active mind and durability of physical constitution, gives him remarkable energy, force of character and executiveness of purpose. He is active, restless, go-a-head; has splendid organizing powers and is able to adapt himself, with equal ability, to many and widely varying pursuits. He is generally hopeful and enthusiastic, courageous, determined, and not easily daunted; is moderately cautious and prudent, though not at all secretive, but outspoken, and perfectly frank and above-board; has great honesty of purpose, and having large Language is free and fluent in giving expression to his thoughts, ideas and opinions. He is very friendly and social, warm-hearted, affectionate and sympathetic.

His large Locality, and very alert, observant and inquiring mind, love of facts, critical acumen and investigative ability will give him an intense love of travelling, if opportunities afford, for the purpose of acquiring practical knowledge, based upon experience.

He possesses splendid business abilities; marked literary, poetic and artistic tastes; is a man of keen perceptive and intuitive discernment, practical judgment and persistency of purpose; is a born leader, and splendidly adapted to pioneer any cause which has for its objects philanthropy, progress, and intellectual, moral and social advancement.

Mr. Parry was the first General Secretary of the North Wales Quarrymen's Union; its President for nine years; and its sole umpire for twenty-two years. He is managing director of the Pantreiniog Co-operative Quarries; besides which he holds many important offices, as Alderman of the Carnarvon County Council, Chairman of the District

Council, Bethesda, and Justice of the Peace. He is a thorough-going and consistent Congregationalist, having been a deacon in the church since 1866. He is a potent factor in nearly all the philanthropic movements of the Principality; his advice and counsel are frequently sought, and his soundness of judgment recognized. He has won considerable recognition as a poet; has written some scores of hymns; is the author of the "Telyn Sankey" Welsh hymn book, and is a voluminous and facile writer in biographic and general literature, both in the English and Welsh languages. Several of his poems have been set to music by R. S. Hughes, Esq., R.A.M. He is the founder of the Bangor University Library, to which he has already presented over five hundred and fifty volumes, some exceptionally valuable ones. He is a fluent speaker and an unflinching and indefatigable worker in every cause to which he attaches himself.

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### JOTTINGS FROM MY NOTE BOOK.

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BY OUR CANDID CRITIC.

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Soon after these notes reach the eye of readers of the P.P., the Annual Congress of the British Phrenological Society, Incorporated, will, all being well, take place as usual, at the Exeter Hall, Strand. This annual event is always looked forward to with eager anticipation by the provincial phrenologist, proving as it does an interesting break in the daily round.

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As is well known to those who may be described as "regulars," the proceedings take the form of a Conference in the afternoon and a Public Meeting in the evening. This year, the afternoon Programme is different in some respects to its predecessors. There is—The Secretary's statement; Reports of Phrenological Societies, and special Resolutions; but there is, in addition, some interesting papers to be given on subjects of general interest to the lover of Phrenology and Psychology generally.

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Amongst these we notice "The Prevention of Crime," by Mr. C. P. Stanley, of the Leyton Society. While it is not my intention to touch upon this subject in any way, I may perhaps be allowed to say that there is no one more competent to deal with a subject of this kind than the thoughtful and practically intelligent phrenologist. He knows exactly the why and wherefore, the motive springs which regulate the mental mechanism. Another promising subject of special interest to phrenologists is that of Mr. C. Burton, of Birmingham, who introduces the query—"Is There a Faculty and Organ of Conjugalit?" We believe this faculty or organ was discovered by the late L. N. Fowler, and Mr. Burton's inquiry should be of general interest to phrenologists and students. A third subject, apparently of a lighter yet none the less interesting character, is suggested by Miss Higgs' paper on "Character and Caricature." This gifted young lady is now a tolerably regular visitor to our Annual Congress, and always commands the admiration of the "sterner" sex by her intelligent presentation of

phrenological truth, to say nothing of the practical illustrations she has also ably given. These three subjects alone cover a wide field, and it is to be hoped that members and friends will be there in good time, so that full attention may be given to each. It frequently happens that the Conference has to commence late, which is unfortunate, especially for the later subjects. Let us reform in this particular, and get there EARLY.

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I see by the Agenda that Dr. Hollander is moving a resolution, the purport of which is to increase the subscription of the Society's "Fellows" to a guinea per annum. This certainly does not seem a very large subscription for the Fellows of a scientific society to contribute, and the proposal should certainly have our careful consideration.

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Another item on the Agenda is "The Popular Phrenologist Extension Fund," and, as I have no pecuniary interest in the P.P., I should like to say a few words in reference thereto. In these days, we all know the value of the press. Nearly every political party, religious body, literary and scientific society of importance has its own particular organ setting forth its policy and upholding its principles. Without it, it is not too much to say that many of them would soon become extinct. It is, therefore, of great importance that we, believers in and lovers of Phrenology, should be thoroughly represented in this direction. From the standpoint of our existence as a society, therefore, any proposal for extending or maintaining that organ should receive the greatest consideration. But further: such a paper as the P.P. is of great literary and social value. It brings us into contact with the leaders of the phrenological movement, it gives us an insight into their inmost thought, it indicates the progress our cause is making. Any little sacrifice, therefore, we may be called upon to make is surely to our advantage. If there is no monetary there is mental gain; and a stimulating, bright, and intelligent paper like the P.P. should receive the hearty support of every person interested in the propagation of phrenological truth. For some years past, the literary maintenance of our principles has largely been maintained by one or two individuals, which ought not to be. It is good of them to deny themselves for the sake of the cause, but it is not business. "Freely ye have received, freely give." Self-sacrifice is a noble quality, but it is sometimes apt to lead to self-indulgence on the part of the recipient. If one hundred persons would guarantee to take one or two dozen copies per month, it would considerably increase the circulation of the P.P., and be of real help to its promoters. Surely we can do this.

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Applications for appointment as Local Honorary Representatives are being received by the Hon. Secretary B.P.S. Ladies and gentlemen desiring to work for Phrenology should apply for the appointment for their locality.

Don't forget the tea at Exeter Hall at 5.30 on Congress Day. The charge is small; the provision good; the good fellowship splendid.

Those who are not already members of the B.P.S. should give in their names and become members, at the Congress meeting to be held at Exeter Hall.

## THE PHRENOLOGY AND PSYCHOLOGY OF LITERATURE.

BY W. GEO. WHEELER, L.P.I.,  
*Author of "Phrenological Helps," etc., etc.*

### NO. 21.—STACKPOOL E. O'DELL'S "MERCIFUL OR MERCILESS."

The eminent author of "Merciful or Merciless" has presented to the world not alone a charming conception of youthful life and character; but, also, a grand philosophical study of the human mind, normal and abnormal, a psychological treatise, in which he has entered the inner chamber of the soul, unfolding much that is complex in the mind of the great humanity. He has, as in "Old St. Margarets," stormed the theological fortress of an old-time delusion, demonstrating the feebleness of its position, and the rottenness of its walls. He has attacked the doctrine of everlasting punishment, attacked it, not in the spirit of an exclusive or cramped religionist, but in regard to its pernicious influence in the moulding and manifestation of the mind. The gifted author is a scientist and a psychologist. He has made the philosophy of Drs. Gall and Spurzheim the study of his life. Having grasped the conceptions of the great masters, he has systematized and applied his knowledge for the benefit of thousands. Therefore, his terrific indictment against a merciless theological dogma is based upon an unique understanding of

#### THE MIND OF HUMANITY.

That such an idea as everlasting torments should be imparted to childhood and youth, to the struggling toilers of our land, to sensitive and highly-strung natures in many departments of life, through sermons, addresses, and tracts in this twentieth century is an insult and degradation to our manhood. It is a mighty falsehood to bolster up false creeds. It is a system of religious education which undermines the faculty of Hope, and develops abnormally the faculty of Fear or Caution. Indeed, the idea of an endless hell is a denial of the beautiful verity that God is good.

"Merciful or Merciless," apart from its primary object, is graceful in style, smooth and clear, realistic in conception; it is enriched with touch as of fine colouring, pictures of beauty in God's masterpiece—Childhood and Manhood; in God's world—Nature and Mind.

The story, centred largely in the Isle of Wight, opens upon its chiefest characters, a boy and a girl. The boy, George Graystone, with a fine tone of mind and quality of organism, combined with a manifestation of the faculties at once beautifully and delightfully blended, is the only son of a baronet. He stays in the village of Daffydale for the benefit of his health, at the residence of one Mrs. Harper. Florence, daughter of the latter, becomes George's friend and companion. She is very noble and queenly—the pride of the village,

#### A CHILD WITH A BEAUTIFUL SOUL

and a lofty character. Her intelligence is exceptional, a reasoning and logical mind in harmony with the "well formed brow," a vigorous and healthy personality, in which the spiritual and the mental predominate. Florence has prominent, chiselled features, a face refined and thoughtful, with clear honest blue eyes. The type of body suggests a great soul, the type of mind a nature ethically pure and

philosophically sincere. The boy and the girl have each something of the artist in their make up. The representations of their skill and ingenuity, in the lovely garden they call Eden, are entrancing. Her sense of the artistic is exquisitely beautiful, perceivable in the graces and charms of her noble girlhood.

George Graystone has the warm temperament of the poet, and splendid eyes. They are wonderful eyes, "dark Italian looking, with hidden depths and subterranean fires." His mind, especially in later years, shewed itself magnificently harmonious, free from all selfish taint, void of those corrupting passions to which many around him were addicted.

#### FLORENCE AND GEORGE,

paddling in their canoes, in conversation with one another, become lost in a dense fog. The fear of the superstitious villagers on account of a supposed supernatural warning is graphically described, as well as the devoted love of the boy and girl each for the other. How exceedingly touching the theological discourse of these gifted children, alone in their little canoes upon a heavy sea, in dense darkness! How grave the responsibility of those who direct the young mind! To develop an abnormal fear in the child, religiously or otherwise, is little short of a crime. The "lies which warp us from the living truth" are rarely more apparent than in connection with a certain system of so-called religion. The truest religion, however, develops harmoniously all the combined forces of the soul. In the greatest and noblest minds the character of God is most reflected. The agonizing cries of this brave girl are not less pathetic than the final

#### SPLENDID SILENCE OF THE BOY.

The scene changes. Florence is saved from the sea, and restored to her home. George is picked up by a passing vessel in a critical condition, eventually finding himself in New Zealand. The effect of that terrible night has told upon the manifestation of his mind, and the past becomes for a time obliterated. He cannot even recall his own name. His knowledge however is gradually regained and increased, the unfolding of his memory proving a great psychological study, from the first germinating thought of his previous career, through a long evolutionary process. The glorious soul within him, barred in its action by a curious combination of circumstances, could not be silenced. The mind is stronger than the body. Mighty forces remaining dormant for years not infrequently reassert themselves.

The picturesque incidents and graphic scenes in the gold-fields of New Zealand are deserving of fullest consideration. They are intensely interesting. Our space, however, will not permit.

Psychologically, several characters may be mentioned. The Rev. Mr. Weston is a big, brusque man, whose "mental and spiritual faculties were under the dominion of the animal and physical nature." He intermingled his

#### RELIGION AND ITS TEACHING

with "quips, jokes, and smart sayings." It was his to gain converts through an appeal to the lowest, not the highest, faculties of man's nature. His animal-self had no sympathy with the refined and ethically beautiful. There is no religion so destructive of human happiness as the malevolent and melancholic.

The noble-minded rector, Mr. Brooks, is very far different. How broad is the conception of his exalted soul, with its magnificent thoughts of God, and love of the great humanity! We instinctively honour and admire him. He has health both of mind and body, with a warm, hopeful disposition,

scattering brightness and sunshine wherever duty or pleasure call him. His religion is healthy. His spiritual convictions beautify and expand the mind. "Merciful or Merciless" is interesting alike to the story-reader, theologian, and philosopher; it is at once a pretty, artistic novel and a great sermon. It is a masterly production on the human mind.

## ANATOMY AND PHYSIOLOGY OF MAN.

BY DR. WITHINSHAW, PRESIDENT, B.P.S.,  
Late Demonstrator of Anatomy, Royal College of Surgeons,  
Edinburgh.

### THE DIGESTIVE SYSTEM.

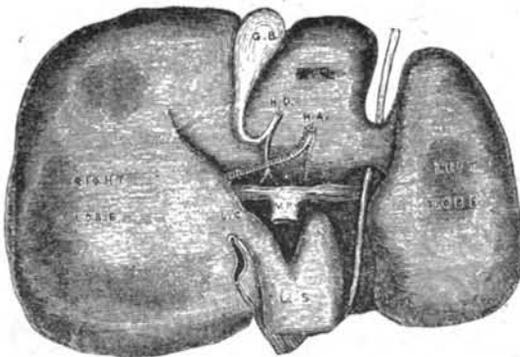
#### THE LARGE INTESTINE.

The length of the large intestine is about five feet. The commencement of the large intestine is near the right groin, where it is continuous with the termination of the small intestine, the opening between the two being guarded by a valve. The large bowel runs up the right side of the abdomen, crosses over the stomach a little below the lower end of the breast-bone (sternum), and then passes down the left side of the abdomen: its lowest portion is called the rectum, which terminates on the surface of the body by an opening called the anus. It is wider than the small intestine, and is gathered into puckers by three thin, longitudinal muscular bands. In the mucous membrane are numerous tubular glands, but, unlike the small intestine, there are no *valvulae conniventes*, villi, or Peyer's patches.

The FUNCTION OF THE LARGE INTESTINE is to absorb whatever food may have been left by the small bowel, and especially water. Finally only the waste matters or *faeces* remain, which are expelled from the terminal portion of the lower bowel.

#### THE LIVER.

The liver is an organ of considerable size, and weighs about 3½ lb. It is located in the upper part of the abdomen, mainly on the right side, where it fills up the dome-shaped space beneath the diaphragm, but also extends towards the



DESCRIPTION OF DIAGRAM.—The liver turned up so as to expose its under surface. G. B. Gall-bladder. H. D. Common Bile-duct. H. A. Hepatic Artery. V. P. Portal Vein.

left side where it partly overlaps the stomach. A *fissure* or cleft divides the liver into two masses or *lobes*, right and left, the former of which is much the larger. The right lobe, on its inferior surface, is subdivided by fissures into three smaller lobes. Into all of these fissures pass (1) the *portal vein*, (2) the bile-duct, and (3) the *hepatic artery*, a branch of the aorta. These three vessels penetrate the substance of the organ and send branches to every part. The *hepatic vein*, a large vessel, emerges from the back of the liver, at its upper part, and carries the blood from the liver into the inferior vena cava. When a slice is cut off the liver the branches of the hepatic vein appear as gaping tunnels. The BLOOD-SUPPLY OF THE LIVER is very profuse, amounting to almost one-fourth of that of the entire body. During inspiration the descent of the diaphragm presses downwards the liver, and squeezes blood out of the organ into the inferior vena cava. The effect of this is to quicken the circulation and prevent sluggish action of the liver; hence the beneficial effect on the liver of taking exercise with its increase of respiration. The SUBSTANCE OF THE LIVER consists of cells arranged in little masses termed *lobules*, which are bound together by connective tissue. The cells secrete bile, which trickles out of the lobules into little passages between the liver-cells and collects in the bile-ducts. Through the main bile-duct the bile is conducted into a little bag attached to the liver, called the *gall-bladder*. On the entrance of food into the small intestine, the bile is expelled from the gall-bladder into another branch of the bile-duct which goes to the intestine. The blood is conveyed to each lobule of the liver by branches of the *portal vein* and hepatic artery, and thus the cells are surrounded by a network of capillaries. The blood is returned from the lobules by a branch of the *hepatic vein*.

THE FUNCTIONS OF THE LIVER.—The special functions of the liver are as follows:—(1) to secrete bile; (2) to store up glycogen; (3) to form fat; and (4) to manufacture urea. BILE is golden-yellow or yellowish-green in colour; the pigment is derived from the waste hæmoglobin of the worn-out red corpuscles of the blood.

COMPOSITION OF BILE.—The bile contains (1) peculiar organic salts, called *bile-salts*; (2) mineral salts; (3) a slimy proteid resembling the mucus in saliva; and (4) one or two other complex substances. The bile-salts help to dissolve the fatty acids produced in the small intestine by the action of pancreatic juice in the digestion of fat. There is little known about the exact uses of the bile. The sugar absorbed from the intestine, which reaches the liver through the portal vein, is converted by the liver-cells into *glycogen* or animal starch. During periods of hunger and hard work the liver gives up the glycogen to the blood, turning it again into sugar. In this way the liver keeps up a steady supply of sugar to the muscles. If the glycogen is not used up by work it is changed into fat, and this is why lazy people who eat freely grow fat.

Only as much sugar as can be used up by the muscles is allowed to enter the circulation. If the sugar is not stored up by the liver as glycogen it is excreted by the kidneys, and thus the sugar becomes wasted. This is what occurs in the disease called diabetes.

The liver also deals with the proteid matter absorbed from the intestine, any excess of this being probably broken up by it into glycogen or fat and urea. The nitrogenous waste materials of the tissues, such as ammonia, are dealt with by the liver, being turned into urea. The urea passes into the blood-stream to be excreted by the kidneys.

### Phrenology and Life-Vocations.

Dr. E. G. Ferguson says:—Take four skulls, one of an eminent divine, one of an atheist, one of a politician, and one of a murderer. Each and all are as distinct one from the other as daylight is from darkness. The skull of the eminent divine is so formed that the most casual observer can at a glance see it differs from all others in its conformations. The faculty or bump of reverence is as patent to the sight as a mountain is on a clear day. The anterior or frontal portion is so far developed as to admit of no doubt. The atheist has no frontal development, but slopes back from the eyebrows to the back part of the head, which is largely developed, wherein all the baser or animal faculties lie. The politician has an evenly rounded head, indicating a man whose chief desire is to use his fellow man, and, when of no further use to advance his interests, to throw him off as a child a toy. The murderer is wide between the ears, with little frontal development, the animal faculties being largely developed in the back and middle part of the skull, and dominating all others. These are the rough outlines of Phrenology, and, if they hold good, why should not those of less prominence underlying others be patent to the touch of a skilled phrenologist? The face in physiognomy indicates the traits of character either by its coarse outlines or refined looks. If a clean-cut mouth, nostrils, and a well-defined chin are indicative—and they are always so—of an intelligent, sensitive, refined temperament, why should not the conformation of the head convey to one's mind a similar impression? All large heads have expansive, liberal thoughts, far-fetching and generous, while little heads, although bright on some subjects, are inclined, as a rule, to be narrow-minded. You cannot make a pointer out of a bulldog, nor a racehorse out of a donkey. Each and all occupy their respective places. Then why try to qualify a brain for some position in life incapable of being taken? Some brains are suited for one thing, some for another. Where there is no artistic taste, how make a painter? where there is no faculty, could you drill a hole with a two-inch auger into that head and make an orator? They are graduated from the eminent divine to the politician, atheist, and murderer.—*Family Doctor.*

### Wit Large.

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."

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

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

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

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

### Magnetic Influence.

Professor Murani, a distinguished Italian scientist, says that certain persons possess a strange influence which produces very curious results. A few days ago, while he was at work on some electrical experiment, one of his friends suddenly entered the room, and at the same moment the needle of his galvanometer moved to and fro very rapidly. He was sure that his friend had in one of his pockets either a magnet or some other electrical instrument, and in order to convince him that he was mistaken his friend removed all his clothes. To the professor's surprise the galvanometer continued to act just as though a powerful magnet was near it, and the closer his friend approached the more marked its action became. Moreover, the front of the body acted on it in the same manner as the positive pole of a magnet, and the back as a negative pole.

### A Thick Skull.

The *British Medical Journal* quotes the case of a negro farmer who was shot with a pistol just above the left eyebrow, the bullet glancing round the skull and embedding itself behind the ear. The blow did not render the recipient even "sick at his stomach." On the contrary, he remarked: "If it had not been for the blood flowing in my eyes, I would have fixed him." The bullet was flattened to such an extent as to resemble a farthing, and the bone was not shattered in the least.

### Consumption Cure.

An important discovery has been made by a German savant which, if it does not exterminate tuberculosis altogether, is expected by its advocates to go further to reduce the ravages of this dread disease than any other curative agency known. This new discovery is not a serum, but a far simpler remedy. The inventor is a chemist, Herr Robert Schneider, of Berlin. While travelling in Australia he observed that in those parts of the country where the eucalyptus plant grew luxuriantly, consumption was practically unknown. He also noticed that when consumptives came to such places they soon shewed signs of relief. Herr Schneider communicated his observations to German lung specialists, who on the strength of his information decided upon an entirely new treatment of tuberculosis. Under the supervision of Professor Sommerfeld, a physician of great reputation, the new method was tried at several hospitals for about six months, at the end of which time the most gratifying results were recorded. Of one hundred cases of tuberculosis, including all stages of the disease, sixty were pronounced entirely cured. The process is as follows: Oil of eucalyptus is mixed with sulphur and charcoal, and this mixture is then evaporated over specially-constructed alcohol lamps. The vapours inhaled by the patients killed the tuberculosis bacilli. In some cases the patients were kept day and night in the atmosphere thus impregnated until they shewed signs of relief.

### Self-Imposed Taxes.

At the present moment, when many persons are complaining about the heaviness of taxation, the following remarks on this subject by Benjamin Franklin are not inappropriate: "Friends, the taxes are indeed very heavy, and if those laid on by the Government were the only ones we had to pay, we might more easily discharge them; but we have many others, and much more grievous to some of us. We are taxed twice as much by our idleness, three times as much by our pride, and four times as much by our folly; and from these taxes commissioners cannot ease or deliver us by allowing an abatement. However, let us hearken to good advice, and something may be done for us: 'God helps those who help themselves.'"

### The Chief Wealth.

In the course of a lecture recently delivered by Mr. Stackpool E. O'Dell, the lecturer said that the chief wealth of an individual or a nation consisted in a number of mental faculties possessed by each individual. It was by the aid of these faculties that they valued all things; without them all value of either quality or quantity ceased to exist as far as the individual was concerned. There was no value in colour to the man who was colour blind. There was no value in music to him whose musical faculty was deficient. There was no value in morality to the man whose faculty of Conscientiousness was dormant, and no spirit recognition where the faculty of Spirituality was in a state of coma, or sympathy where the faculty of Benevolence was inactive. There were a number of other faculties or mental characteristics common to man which made up his life, and formed his character. All the mental faculties he possessed were the result of inheritance. The infant had the same in number as the philosopher, just as both possessed the same number of physical organs; the difference was in quality, quantity and culture. The number of faculties possessed by each man which constituted his mind was limited to a little more than two score, but the combinations were indefinite, limitless; at least, no man had seen the limit. "The Encyclopædia Britannica" contained forty million words; they were all produced from combinations of twenty-six letters, while the words and the meaning attached were the result of a few score of mental faculties; furthermore, all that the book referred to in science, literature, art, mechanism, and all things thought, designed, or executed by man, were the outcome of these mental faculties manifested through brain organism or constructed by motor nerves. All pain or pleasure came as sensations through brain faculties. When these mental faculties were considered, their illimitable possibilities, one felt amazed at the inadequate results. They stood to-day in silent wonder as they read in the *Times* newspaper that this country's condition was such that in the metropolis of London alone there were one hundred and eight thousand men, women and children in such a terrible condition of poverty that they had to obtain poor-law relief. How could this be reconciled with the sanity of a nation when there was "The Encyclopædia Britannica" to point to the wealth of Britain in history, philosophy, literature, art, and all material wealth? There must be an insane

side to the nation's character. King Lear had two daughters. He gave them all that was his to give. When they got it they barred their doors. They left their father homeless in the pitiless storm on a shelterless heath. There were Generils and Regans who possessed the power to shelter, yet did not exercise it in the state. If these were placed on the shelterless heath scantily dressed, a target for the cutting wind, probably they would come to a state of sanity and see as Lear did. He was never more sane than when he gave expression to the following words. No king, even to-day, could utter words wiser or more inadequate in regard to the condition of his subject:—

Poor naked wretches, wheresoe'er you are,  
That bide the pelting of this pitiless storm,  
How shall your houseless heads, and unfed sides,  
Your loop'd and window'd raggedness, defend you  
From seasons such as this? I have ta'en  
Too little care of this; Take physic, pomp;  
That thou may'st shake the superfluous, to them,  
And shew the heavens more just.

The condition of poverty this country suffered from would not exist if the human mind with its inestimable value and infinite possibilities were understood.

### About Ben Adhem and the Angel.

Abou Ben Adhem (may his tribe increase)  
Awoke one night from a deep dream of peace,  
And saw within the moonlight in his room,  
Making it rich, and like a lily in bloom,  
An angel writing in a book of gold:—  
Exceeding peace had made Ben Adhem bold,  
And to the presence in the room he said,  
"What writest thou?"—the vision raised his head,  
And with the look made of all sweet accord,  
Answer'd, "The names of those who love the Lord."  
"And is mine one?" said Abou. "Nay, not so,"  
Replied the angel. Abou spoke more low,  
But cheerily still, and said, "I pray thee, then,  
Write me as one that loves his fellow-men."  
The angel wrote and vanish'd. The next night  
It came again with a great wakening light,  
And shew'd the names whom love of God had blessed,  
And lo! Ben Adhem's name led all the rest.

### The Wish of a Good Man.

I would rather, when I am laid in the grave, that some one in his manhood should stand over me and say, "There lies one who was a real friend to me; and privately warned me of the dangers of the young; no one knew it, but he aided me in time of need; I owe what I am to him." Or I would rather have some widow, with choking utterance, telling her children, "There is your friend and mine; he visited me in my affliction, and found you, my son, an employer, and you, my daughter, a happy home in a virtuous family." I would rather that such persons should stand at my grave, than to have erected over it the most beautiful sculptured monument of Parian or Italian marble. The heart's broken utterance of reflections of past kindness, and the tears of grateful memory shed upon the grave, are more valuable in my estimation than the most costly cenotaph ever reared.—*Dr. Sharpe.*

## REPORTS OF MEETINGS.

### BRITISH PHRENOLOGICAL SOCIETY, INCORPORATED.

The first lecture meeting of the Session took place at Chancery Lane on Tuesday, October 13th, when the President occupied the chair.

THE SECRETARY read the minutes of the previous meeting, which were duly confirmed.

As the Lecturer had to leave early to catch a train to the North, the President called upon him to at once deliver his lecture upon

#### "SYNOSTOSIS AND BRAIN GROWTH."

MR. E. BASIL WEDMORE, F.B.P.S., in the course of his address, said:—In the 1896 edition of *Quain's Anatomy* the following passage occurs:—"The condition which has been observed to coexist most frequently with irregular forms of skull is premature synostosis or obliteration of certain sutures. The cranial bones increase in size principally at their margins; and when a suture is prematurely obliterated the growth of the skull in the direction at right-angles to the line of suture may be supposed to be checked, and increased growth in other directions may take place to supply the defect. Thus, the condition known as *scaphocephaly* is found associated with absence of the sagittal suture, where, the transverse growth being prevented, a great increase takes place in the vertical, and especially the longitudinal directions, giving the vault of the skull a boat-like form. Similarly *acrocephaly* is related to obliteration of the coronal suture, the compensatory growth taking place mainly upwards. Oblique deformity, or *plagiocephaly*, also is met with in connection with premature fusion of one-half of the coronal or lambdoidal suture." On referring to the authorities cited, I find also *klinocephaly* accompanying ossification of the temporal portions of the coronal suture with constriction of the skull in this region, giving the skull a saddle shape.

The terms "coexist" and "associated with" hardly suggest the idea of cause and effect, and the statement that "the growth . . . may be supposed to be checked, and increased growth . . . may take place," is a guarded statement.

It has been suggested, however, from time to time, that in these cases the irregularity is a distortion, and that it is due to the premature synostosis, and that as the cause of this distortion is unrecognisable in the living head, the phrenologist is liable to be misled in these cases.

I propose first to consider what we are to understand by "premature synostosis," and then to examine the evidence relating to the peculiar forms said to be produced by, or at least to coexist with, premature synostosis.

Huxley refers us to Thurnam (joint author with J. B. Davis of the *Crania Britannica*) for "the conditions under which alone the doctrine of synostosis is applicable to the explanation of cranial peculiarities." I have therefore consulted this authority, also Dr. J. Barnard Davis, and in some parts Professors Lucae, Welcker and Virchow. For my figures and other data I have drawn almost exclusively from Davis's *Thesaurus Craniorum*, a descriptive catalogue of about fourteen hundred skulls, this source being especially suited to my purpose, as this author appears to have been the most determined and active supporter of the doctrine in question.

Thurnam says that "in order that synostosis of the cranial bones should be the cause of an abnormal form of skull; it

must commence at a very early period of life, if not, indeed, during the foetal condition," and Davis "attributes that closure of the sutures which results in the deformation of the calvarium to a period previous to birth."

Thurnam and Welcker are of opinion that nothing can be learnt about the effect of synostosis except by observations of *the young alone*.

Davis and Lucae, however, give examples of *all ages* in which they unhesitatingly point to distortion evidently due to synostosis, and Davis adds that "the key to the determination of whether the synostosis is of long standing or not is the degree of deformation." "If we have considerable deformation . . . it could only take place like an arrest of development, at an extremely early time of life. After this period . . . the unpliant cranial bones no longer admit of that modelling which would be necessary for . . . the production of those forms which they have acquired."

We understand from the above that primitive synostosis is synostosis occurring before birth, or at an extremely early age, and before the skull has attained even approximately its final form.

I propose to allow an even larger margin than the above authorities call for, and will assume for the moment that premature synostosis is synostosis occurring in early youth. Should the above doctrine be true, we should find practically the same proportion of skulls shewing distortion due to premature closure at any period we may select after the skull has attained approximately to its final form.

Out of three hundred and seventy-eight European skulls of thirty years or more, one in fifteen are said to be distorted due to synostosis of the sagittal and adjacent sutures. Out of seven hundred and ninety-six non-European skulls of thirty or over, one in thirty-nine are said to shew the same effect.

In the same collection there are fifty European skulls and one hundred and sixty-seven skulls from other parts which belonged to people who died under thirty years of age, but not in early youth, and amongst this number we should expect, in proportion, to find eight distorted. There should also be others again amongst the thirty-four skulls of those who died under ten years of age; let us say nine skulls in all. Whilst a few amongst these are synostotic, yet not one of the whole series is described as distorted due to this cause.

Now the chances against this occurring, assuming that the above proportions hold, are 7000 : 1 (*vide* Theory of Probabilities). This investigation, then, has produced no direct evidence of synostosis producing distortion notwithstanding the probability of 7000 : 1 that some evidence would have been found had it existed.

Many other arguments might be adduced against this doctrine, such, for instance, as that advanced by Professor Owen, who was unwilling to admit this theory because, as he said, "the brain governs the capacity of the cranium." I propose, however, to draw attention to one argument of this character, before continuing the examination of the available evidence. I would draw attention then to the growth of the frontal bone. The two halves of this bone are, as a rule, so completely joined before birth that the suture is entirely effaced, yet this does not prevent those well-known, and by no means small, changes of form and size which this bone goes through during the normal course of its development.

Let us now examine in greater detail the evidence on which the theory in question is founded.

Skull No. sixty-nine in the collection above mentioned is

described as a typical example of scaphocephalism from primitive synostosis, the sagittal suture being obliterated and keel-shaped. The skull is described as elevated in the coronal region, very long and tall, terminating behind in a globose occiput, broad, square, upright and high in the frontal region, the maximum width occurring in the temporal region. The cranial index is 0.68, the average value being 0.77, so this skull is very dolichocephalic.

It is suggested that we have here a case of cause and effect, yet we are innocently informed that out of twenty-seven skulls having this anatomical peculiarity only four were scaphocephalic, shewing that "scaphocephaly is far from being the usual result of the early ossification of the sagittal suture," and I need hardly add that there are many scaphocephalic skulls in which there is no synostosis.

Davis and Thurnam agree that ossification of the suture surrounding the alisphenoids and the lateral portion of the coronal leads to dolichocephalism even without closure of the sagittal. They also support Virchow attributing klinocephalism to premature ossification of the temporal portions of the coronal.

I find in the collection above referred to three or four klinocephalic skulls having their peculiarity attributed to the above cause, yet an equal number have this same peculiarity described as due (!) to premature ossification of the sagittal and adjacent parts.

Ossification either of the sagittal suture, or of the sutures in the temporal region, or of both, is said to produce dolichocephalism, yet I find that the average cephalic index of skulls shewing this peculiarity corresponds exactly with the general average, so the evidence does not support this view.

We are told that it is "beyond all controversy that extensive ossification of the coronal and sagittal sutures whilst the lambdoidal continues free, produces elongation of the calvarium," and yet I find in Davis's collection many skulls having this peculiarity only, and yet of exceptional width (cephalic index exceeding 0.85). Referring to the freedom from ossification of the lambdoidal accompanying ossification of the coronal and sagittal sutures in these cases, we are told that this is evidence of the anomalous nature of the ossification, yet I shall shew shortly that this feature is the rule in certain races of mankind, and it is only anomalous amongst Europeans. I have found two cases of this sort amongst four hundred and forty European skulls, and neither are dolichocephalic, one having an index of 0.80 and the other 0.85.

Another example is particularly interesting and serves to exhibit the mental attitude of the observers. Skull No. 1016, convict from New Holland, long, low, cylindrical. Sagittal and mid part of lambdoidal ossified, "hence probably the peculiarities. The appearance is as if the synostosis had the effect of drawing the brain backwards to the superior occipital region." Could anything be more absurd? Compare the phrenological explanation of this same skull form.

So far as I have been able to discover there are but two considerations which have given rise to the view that the peculiarities of form observed are due to the observed peculiarities of structure. There are, firstly, the apparent superficial sufficiency of the suggested explanation in many cases, and, secondly, the observed coincidence of the corresponding formal and structural peculiarities. I have demonstrated that the coincidence is not invariable in nature, and that it is, indeed, sometimes embarrassingly heterogeneous, and I have shewn at least one direct searching test under

which the explanation breaks down. In case this may lead some to assume, however, that the coincidences are due to chance only, I shall now give particular evidence of the insufficiency of this explanation, after which we may proceed to a consideration of the possible cause of the observed phenomena.

In Davis's collection there are one hundred and forty-nine skulls (being eleven per cent.) shewing more or less synostosis, and of these fifty-three (or more than one-third) are of the corresponding abnormal forms. Were there but one abnormal form this proportion would be probable only if one person in three had a head possessing this particular feature. Whereas there are several peculiar forms, and each occurs only in a small percentage of cases, it is evident that the number of coincidences is improbably large if due to chance only.

Amongst European skulls this point is even more marked, as twelve per cent. are synostotic and half this number distorted.

I would say here that these and other figures in this paper will not apply as averages to living heads as they are based on observations of the skulls of individuals who through one cause or another had completed their span of life.

I have already pointed out that the average cephalic index of skulls in which the sagittal suture is synostotic is not less than the general average, which fact is evidence that this synostosis does not tend to produce dolichocephalism, yet I find that *all the most dolichocephalic skulls have this peculiarity*, and this is strong evidence of special coincidence. All European skulls in the collection having the cephalic index from the smallest (0.58) up to and including 0.68 are synostotic. How then do we account for this coincidence?

I shall now produce evidence that the ossification of the skull depends primarily upon changes in the brain, the more important member. The theory I put forward, without any pretensions to originality, is that *so long as the brain is changing in any part, in either size or form, just so long will the adjacent part of the skull change in size or form, and so soon as these changes reach a nearly stable condition just so soon do the cranial parts become increasingly ossified.*

I regard, then, klinocephaly, acrocephaly, plagiocephaly, and also microcephaly as due primarily to corresponding defects in brain growth which have been followed in the normal course of events by increased ossification of the corresponding skull parts. Scaphocephaly requires more complex treatment. In races, such, for instance, as the New Hebrideans, in which scaphocephalism is common and typical, we find a relatively small proportion of scaphocephalic synostotic crania, whilst amongst races in which synostotic sagittal sutures are common we find a relatively small proportion scaphocephalic. This is not inconsistent with our theory, and for more positive evidence I will ask you to wait until we have considered the whole subject from a broader standpoint.

I do not propose to deal comprehensively with the subject, but rather to produce evidence which is, I believe, largely new matter.

On tabulating the one hundred and forty-eight synostotic skulls in Davis's collection according to the degree of synostosis they exhibit, I find that they fall naturally into two classes, there being but two exceptions. The larger class, which I will call Class A, contains seventy-seven per cent. of the whole, and consists of skulls synostotic in the sagittal suture, the adjacent sutures being also often involved. The smaller, or Class B, contains thirty per cent. of the whole,

and consists of skulls synostotic in the temporal region, the coronal or sphenoidal sutures being affected, or both. As will be seen by comparing the above figures, seven per cent. fall into both classes.

The two exceptions to the above classification both shew ossification in the neighbourhood of the mastoid processes and might be considered modifications of Class B, possibly.

Practically all the skulls, then, readily admit of this division. All but seven per cent. fall exclusively into one or the other class. Amongst the seven per cent. common to both, most are separately and distinctly ossified in both regions.

The average age of European skulls of Class A is fifty-two, and of Class B is sixty-six, shewing a tendency for the synostosis covered by Class B to occur later in life. The following table illustrates the development in European skulls of the synostosis covered by Class A:—

| NO. OF SKULLS. | AVERAGE AGE. | SUTURES AFFECTED.         |
|----------------|--------------|---------------------------|
| 9              | 77           | Sg. L. C. Sq. and minor.  |
| 12             | 50           | Sg. L. C. and some minor. |
| 8              | 47           | Sg. L.                    |
| (2)            | (25 and 107) | Sg. C.                    |
| 11             | 36           | Sg. only.                 |

It will be seen that the degree of synostosis increases with age and that in the normal course the synostosis spreads from the sagittal suture backwards, then forwards, and finally downwards, so that the synostosis centres about the region of the lower sentiments.

The following table of Mongolian and Negroid skulls illustrates a similar spreading, but in a different region:—

| MONGOLIAN. |               | NEGROIDS. |           |
|------------|---------------|-----------|-----------|
| Skulls.    | Sutures.      | Skulls.   | Sutures.  |
| 5          | Sg. C. L. Sq. | 23        | Sg. C. L. |
| 4          | Sg. C. L.     | 14        | Sg. C.    |
| 2          | Sg. C.        | 5         | Sg. L.    |
| 0          | Sg.           | 19        | Sg.       |

The synostosis in these skulls centres about the region of the higher sentiments, and in the case of the Negroid the region of the animal propensities is never reached. The skulls of the egotistical and dignified Mongolians are distinguished by the fact that the sagittal does not ossify in advance of the neighbouring sutures, and this peculiarity is common also to the skulls of the American Indians, as might have been expected.

I regard the synostosis covered by Class B as connected with those general changes of the part of the skull embracing the frontal region which occur in old age and accompany the decay of the intellect. Amongst synostotic skulls twenty-one per cent. of European belong to Class B, and thirty per cent. in other races taken together, the Kanakas, recently cannibals, being distinguished by the figure reaching fifty-five per cent. in their case.

As we descend the scale of civilisation, we find a decrease in the number of skulls possessing a visible frontal suture. European skulls shew it in nine per cent. of cases, Asiatic in five per cent., and Negroid in one per cent. Furthermore European skulls having this peculiarity are on an average one-eighth of an inch wider in the frontal region than those without it. When the frontal suture is visible there is never any marked degree of ossification of other sutures.

Amongst skulls of European criminals I find sixty-three per cent. synostotic as compared with ten per cent. amongst normal folk of the same age.

In conclusion I would like to draw attention again to the theory considered in the earlier part of this paper.

Now that we have traced the normal course of synostosis

we may see even more clearly how utterly misleading are the vain guesses based on the one-sided consideration of selected peculiar cases, and how utterly impossible it is to fit in the conclusions arrived at with the general scheme revealed by our broader view.

At the close of the lecture a brief discussion followed, in which the President illustrated the growth of bone other than at the sutures by comparing it with the growth of the neural canal to accommodate the enlarging spinal cord notwithstanding the growing together of the bones of the spinal column.

Mr. WEBB referred to the concrescent growth of brain and skull; and the possibility of skull growth, notwithstanding the entire closure of all the sutures, by the deposition of new particles and the removal of others through the blood.

On the motion of Mr. Cox a cordial and unanimous vote of thanks was given to the Lecturer.

The heads of two gentlemen were examined to illustrate the practical application of Phrenology; and the meeting terminated.

**LEYTON PHRENOLOGICAL SOCIETY.**—The first meeting of this Society's Winter Session took place on September 25th, when, in the unavoidable absence of the Rev. C. Edmunds, Mr. Webb lectured on "Reading Character at Sight" The President, Rev. H. Moulson, occupied the chair; and among those present were Rev. Lomax, M.A., Messrs Fawcett, B.A., Waller, C.C., Yeo, Stanley, Chapman, Beadle, etc.

Mr. Webb, in the course of an able lecture, dealt with the various phases of character delineation by Phrenology, and won a well-merited vote of thanks from an appreciative audience. He commenced by asking, Does the parent know his own child? Does the teacher know his various pupils? Does a friend know his friends? Does the man of business know his customer, the customer his tradesman, the patient his medical adviser, the clergyman his parishioner, the voter the candidate for his suffrage? Speaking frankly, men neither knew themselves nor one another. A knowledge of Phrenology could alone alter this state of things. He proposed to point out by referring to well-known men how this art could be studied: to shew how brain shape, as indicated by head shape, illustrated character and talent. The portraits of many celebrities were shewn on the screen by means of a lantern and among others dealt with by the lecturer were Alexander VI., Sir Isaac Pitman, Mazzini, J. Chamberlain, Duke of Devonshire, Bewick the Engraver, Brassey the engineer, Canova the sculptor, Sir William Harcourt, Natalie ex-Queen of Servia and Milan ex-King, late Lord Salisbury, Tom Moore, Dr. Stone, Ralph Waldo Emerson, Leighton, P.R.A., Milton, Pope, Browning, Rev. Robertson, and many others. He dealt with the developments of Self-Esteem, Firmness, Comparison, Acquisitiveness and other organs, giving the accompanying known characteristics of their possessors and shewing the ease with which such traits could be recognised by a careful scrutiny of the head. Mr Webb also dealt with the famous crowbar case with which most phrenologists are familiar.

The lecture has been reported verbatim in the local press, and will thus reach a wider circle than would have been possible to accommodate in the hall.

On the following meeting night the chair was taken by the President, Rev. H. Moulson, and there was a good attendance to hear Dr. Hollander lecture on

"WHAT IS PHRENOLOGY?"

Dr. Hollander, in approaching the subject from the point

of view of a mental specialist, described Phrenology as a science based on physiology; but medical science moved very slowly, and as yet it had not been generally recognised. It had, however, never been disproved, though it must be admitted that it had not been entirely proved. The medical authorities had preferred to direct their attention to vivisection and microscopical research by experimenting upon animals, and many of them refused to look at human heads at all. He had appealed to his colleagues of the medical profession to examine their methods of Phrenology, which was founded upon the physiology of the brain, but the progress of the science among the medical profession was very slow. It had been asserted for a whole century that it was no use looking at heads, because the head could not be a true index of the size of the brain beneath, and it was still asserted by some; but eminent scientists had now placed it beyond dispute that the brain could be perfectly judged from the human head. The popular fallacy of looking for bumps was not a scientific method of Phrenology at all. It had been urged as a great objection that brain and skull did not agree, and in order to establish this theory the skulls of lunatics and old paupers had been examined. But this was not a fair method, since the skull of a chronic lunatic or an old and possibly feeble pauper could not be considered as normal. It was not right to look at any portion of the human body as though it were so much matter; every particle of the body was a living substance. The skull was a living substance, and adapted itself to the growth and development of the brain. The lecturer then proceeded to distinguish scientifically between the human brain and the brain of the higher and lower animal creation, the most marked difference being in the frontal lobes, which were so deficient in animals and prominent in human beings, and shewing how the characteristics of human intellect could be divined by phrenological method. He said that a study of Phrenology was extremely useful to the physician in cases of insanity, but there was a difficulty in getting this fact recognised on account of so many medical men having committed themselves against it, and could not withdraw for fear of damaging reputation: but the study of Phrenology as a science was now advancing by leaps and bounds, and it was undoubtedly the science of the future.

On the motion of the Rev. C. Edmunds, who declared that the only objection to Phrenology emanated from people who would not take the trouble to seriously study it, a hearty vote of thanks was unanimously accorded to Dr. Hollander for his lecture.

**BRIGHTON AND HOVE PHRENOLOGICAL ASSOCIATION.**—On Wednesday, October 21st, at the annual meeting in the Hall of the Y.M.C.A., the President (J. M. Severn, Esq.) lectured on "The Utility of Phrenology." The lecturer said that Phrenology was useful to the teacher in giving a knowledge of the mental adaptability of scholars for special studies; to business people in the selection of employes and understanding of customers; and to physicians, surgeons, and nurses in dealing with patients. To artists and sculptors it was invaluable in the portrayal of natural developments. Novelists were instanced whose works manifested a knowledge of Phrenology; while others in their efforts to portray character exhibited considerable inconsistency in their delineations. The lecturer explained its utility to judges and magistrates in the performance of their administrative duties, also its value to preachers, statesmen, councillors, and others in public and private life.

**BRISTOL.**—Miss Ley, of 81, White Ladies' Road,

Clifton, purposes opening a club, or circle, for the study of Phrenology; any one desirous of joining should apply to Miss Ley for full particulars. It is to be hoped that many Bristolians will avail themselves of this opportunity for an introduction to the subject.

**RICHMOND, SURREY.**—Mr. William Cox delivered a lecture on "Character Building" at the Duke Street Baptist Chapel on Saturday, October 3rd, the Rev. Horace Warde, M.A., presiding. There was a large attendance, and the lecture proved to be an attractive one. Mr. Cox, in the course of his remarks, said that he had occasion to look over a number of replies to an advertisement; and one of the applicants stated that he "had two characters." One character was enough for any person, if it were a good one, but a double character would be a disadvantage. We did not appreciate two-faced people. Character denoted the qualities and distinguishing features peculiar to any person or thing by which such person or thing could be distinguished from everybody or everything else. Iron and clay differed from each other in character, though both belonged to the mineral kingdom; the iron was hard and elastic, the clay soft and plastic. On being subjected to heat the iron became soft, the clay hard. Human nature was more complex than that of minerals, yet was capable of being moulded or influenced. Heredity laid the foundation-stone of character in the transmission of traits from parents to children. Education was the next factor in the process. Each child should be trained in accordance with his temperamental and mental condition, so as to call out their best powers. Health, too, was a most valuable asset in this connection; health was undermined by self-indulgence, which should be changed for self-control. Concentration was necessary to a well-developed character, to enable the mind to be fixed on the matter in hand so as to complete it. It was completed work that was of value; concentration could be cultivated by having an aim in life, and working to accomplish it with determination and earnestness. Phrenology taught what were the natural uses of the mind's powers. An excessive development of any organ had a tendency to still further growth until its influence was a dominating one in the character; and people became consumed with a passion for wealth or music or drink, often ending in insanity. The growth and use of such organs should be checked, while the weaker ones should be exercised. The lecturer referred to the baneful influence of strong drink upon large and active organs, and concluded a valuable address with a description of the uses of Phrenology.

### **British Phrenological Society, Incorporated.**

### **The Annual PHRENOLOGICAL CONGRESS**

Will be held at **EXETER (LOWER) HALL, STRAND, LONDON, ON MONDAY, NOVEMBER 9th, 1903.**

In the afternoon Reports will be presented and Resolutions submitted. The chair to be taken at 3 o'clock.

**A Public Tea** will be provided at 5.30.

A Great **PUBLIC DEMONSTRATION** will be held under the Presidency of Dr. C. W. WITHINSHAW, Pres. B.P.S., at 7 p.m. **Popular Speeches** and **Public Delineations.** All interested are earnestly invited.

## ANSWERS TO CORRESPONDENTS.

CONDUCTED BY JAMES WEBB, F.B.P.S.

ROWLAND AVRES (18, *Stutfield Street, E.*).—The *Daily Express* of September 28th, in its article "Science as a Crime Detector," is not correct in its statement that the skull does not vary after attaining full age. Every thought affects the skull as it does the brain. If a person continues his studies, the anterior portion of the skull continues to grow—it is no doubt not observable to the writer of the article. It grows less in that part and greater in the posterior region if the person gives way to his passions and fails to improve his intellect. Phrenology as a crime detector is far more available than bone measurement.

A. B. D. (*Camberwell*).—If the author you have been studying on the brain had known his subject, he would not have asserted that the perceptive organs "crowded behind the eyes are formed by the protrusion of the outer wall of the skull, while the inner table keeping close to the brain leaves a 'sinus' or chasm, between it and the outer." Only such a thing could occur in a state of disease. The inner and outer walls of the skull are complementary, and in health one wall does not leave the other wall. They thicken in some cases more than in others, but in a healthy condition this thickening can be estimated by an expert examiner. Moreover, it is not correct to say the organs of perception are behind the eyes. They are above it. And they are no more "crowded" than any other organs of the body are crowded. Each organ has its natural situation; and it is not for any medical man, however clever, to say which organs should be the larger and which the smaller, or how close together they should be. Our duty is to study Nature and learn, not to criticise and teach it.

ENQUIRER.—Professor Lloyd Morgan's plan, elevation, and cross-section of the wave of consciousness is purely an invention of a clever mind, without any regard to what is really the nature of consciousness. He thinks, invents, concludes, and his readers no doubt look upon him as an apostle of mind. The word "professor" charms the simple-minded into believing more than he himself believes, much less knows. The "marginal or sub-conscious ideas" you refer to are the weaker motives put into activity by the less developed organs striving to gain the crest of the wave, but overwhelmed by the activities of the more powerful organs.

## Notices of Publications.

WORK OCCUPATIONS AND PROFESSIONS, published by *Mr. C. Burton, County Chambers, Birmingham*, price 6d.—This publication is of the nature of a chart for marking the professions for which a consultant is adapted. A brief summary of the development required for some twenty pursuits is given, with other information as to apprenticeships, wages, and other details affecting various employments. Readers will readily overlook the peculiar idiosyncrasy of the author in dragging such subjects as Palmistry and Astrology into an otherwise admirable pamphlet. It is his "King Charles's head," and helps us to recognise the source of origin. This is the sixth pamphlet of a series of twenty-five designed by *Mr. Burton*.

## Luck and Labour.

Richard Cobden once wrote some proverbs about Luck and Labour which are well worthy of preservation. Luck is waiting for something to turn up. Labour, with keen eyes and strong will, will turn up something. Luck lies in bed and wishes the postman would come and bring him the news of a legacy. Labour turns out at six o'clock, and with busy pen or ringing hammer, lays the foundation for competence. Luck relies on chances; Labour on character. Luck slips down to indigence; Labour strides up to independence.

## Phrenology in Sweden.

The close of Mr. Youngquist's first year of work in Sweden was celebrated by a large meeting in the Royal Academy of Science, Stockholm. There was a lecture, with stereopticon views illustrating Phrenology, enlivened by a musical programme. At the close a beautiful tableau was presented, "The Crowning of Phrenologianna," with Columbia and Svea represented bidding the Goddess of Phrenology welcome to Sweden. The tableau was illuminated with various coloured lights, while an original explanatory poem was recited. The effect was very striking, and elicited the heartiest applause. The Society closed its year in a good financial condition. Mr. Youngquist is now travelling through Sweden to try and establish branches of the Stockholm Society (known as the "Swedish Phrenological Federation"). Our good wishes go out to this pioneer, that he may meet with the success which pluck merits.

## B.P.S. Circulating Library.

There is a constant request for certain books which are either not in the Library or are out so frequently that there is a demand for further and additional copies. It is possible that many of my readers may have spare copies, or duplicates, of phrenological works they could well afford to give to the Library. The Council would gladly welcome such contributions. The following are a few of those most needed at the present time. Others would be gladly received. Will my readers kindly look over their books and see what they can best spare. Books solicited:—

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| First English Report of Gall's Theory | ... ... C. Villers       |
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| The People's Phrenological Journal    |                          |
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LONDON.—BRITISH PHRENOLOGICAL SOCIETY, 63, Chancery Lane, W.C.—Second Tuesday in month, at 7.45 p.m. FREE.

November 9th.—PHRENOLOGICAL CONGRESS at EXETER HALL.

December 8th.—"Some Phrenological Problems," by G. E. O'Dell, Esq., F.B.P.S.

FOWLER PHRENOLOGICAL INSTITUTE, 4 and 5, Imperia Buildings, Ludgate Circus, E.C.—Wednesdays, at 7.30 FREE.

November 4th.—Lecture by R. Dimsdale Stocker, Esq.

BECKENHAM.—BECKENHAM PHRENOLOGICAL SOCIETY, Avenue Road Hall. Thursdays, at 8 p.m. ADMISSION FREE.

BIRMINGHAM.—BIRMINGHAM PHRENOLOGICAL SOCIETY, Ebenezer Schools, Steelhouse Lane. Every Tuesday, at 8 p.m.

MIDLAND PHRENOLOGICAL SOCIETY, Baskerville Hall, No. 6, Crescent.—Tuesdays, at 8 p.m.

BRIGHTON.—BRIGHTON AND HOVE PHRENOLOGICAL ASSOCIATION, Y.M.C.A. Lecture Room, Old Steine, Brighton.—Alternate Wednesdays until end of April, at 8 p.m. FREE.

November 4th.—"Mental Philosophy," by Mr. J. E. Penniford.

November 18th.—"External Signs of Internal States," by R. D. Stocker, Esq.

BRISTOL.—BRISTOL AND WEST OF ENGLAND PHRENOLOGICAL SOCIETY, Lecture Hall, Y.M.C.A., St. James Square. FREE to Public Lectures. Members' Meetings alternate Wednesdays.

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November 13th.—"The Scope of Phrenology," by Dr. Butler-Hogan.

November 27th.—"The Phrenological Aspect of Crime," by G. E. O'Dell, Esq.

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VOL. VIII. No. 97.

DECEMBER, 1903.

ONE PENNY.

## THE POPULAR PHRENOLOGIST.

DECEMBER, 1903.

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All Advertisements must reach the Hon. Manager as above, on or before the 12th of the month before it is required to appear; and if proofs are required, two days earlier.

All matter for the Literary Columns must be sent to the EDITOR, "POPULAR PHRENOLOGIST," c/o British Phrenological Society, 63, Chancery Lane, London, W.C.

Correspondents are particularly requested to note that the different departments are separate, and will save delay by writing to each only on its own business.

### EDITORIAL EFFERVESCENCE.

The Congress held on November 9th was not quite so largely attended as two or three of the preceding ones, but nevertheless gave ample evidence of the hold which the subject has upon the popular mind. The interest was maintained from the opening to the close of the meetings, and all friends of the subject must have been inspired to go forward and work with more than ordinary zeal for the truth they hold so dear to them.

\* \*

A full report of the proceedings appears in this issue, and it is therefore unnecessary for me to comment upon them here. One item, however, may be mentioned, and that is in relation to our Journal. An effort was made by Mr. Severn to bring its claims to the attention of those present, and it was gratifying to find that generally its worth was recognized, though the means proposed to aid it were not of a character to result in a practical manner. A suggestion made by Mr. Proctor would have been all right—(that the Fellows of the Society should jointly bear the burden of publication)—had the Fellows been men of substance financially. Alas, the great majority of them have to be measured by their brains and not their pockets. The spirit is willing, but the bank balance is weak.

Of course there are those who criticized the poor editor, because he dared now and again to express his opinion upon subjects outside Phrenology, of which he is credited with knowing little or nothing; but he does not usually express any views for which he has not good grounds, and which at the right time, and in the right place, he is not prepared to defend. Why, however, will these good friends provoke him by asking his opinion on matters which his limited intelligence looks upon as absurd, and in the main harmful to Phrenology? The act of flaunting a red rag in the face of a bull is proverbially unwise.

\* \*

This Journal was established for the purpose of advocating and popularising Phrenology; and for eight years it has faithfully performed that task without fear or favour. It has surmounted many difficulties, and withstood many offers which might have been financially beneficial, but would have lowered the standard originally raised. It still remains a purely phrenological organ, and as long as the present editor has to conduct it, it will not swerve one hair's breadth from the purpose originally intended.

\* \*

At the same time, no one is more alive to the necessity for improvement. Much has been done since the first number to give it a better appearance and to improve the nature of its articles, and any help by way of suggestion or otherwise to that end will be gratefully received. Of course it will be recognised that all suggestions cannot be adopted, especially when they are likely to involve additional expense; but, as far as possible, where they are practical, and do not conflict with the avowed object of the paper, they will receive every consideration.

\* \*

I have devoted all my space this month to matter of personal interest. I rarely do this, and shall therefore expect to be the more readily forgiven by my readers for this lapse. I will conclude by asking each and all to kindly take a more than ordinary interest in the work of this Journal, and endeavour to secure for it a larger circulation and a wider acceptance. If each reader will but buy two or three extra copies per month to give to their friends, or even introduce it to their notice, and speak a good word for it, the principal troubles of its promoters will vanish as a dream.

\* \*

Annual subscribers are urged to renew their orders for 1904 early, to prevent any cessation in the supply.

## LESSONS IN PHRENOLOGY.—XCVI.

BY JAMES WEBB, F.B.P.S.

## PHRENOLOGY AND EDUCATION.—(Continued.)

From the quotations that were given in the last lesson it was clearly seen that different writers on Psychology mistake the term Imagination for Memory, Hope, Acquisitiveness, etc. Some think it is a "faculty" of the mind; some that it "directs," or "is directed," by "the will"; that it supplies us with knowledge "unobtainable in any other way": that it "can degenerate into memory, etc."—just as the writers may "imagine" at the time.

A very good example of this statement is given by Dr. James in his *Principles of Psychology* where what he calls Imagination is really only a function of the faculty of Form. He says in a foot-note on page 61, Vol. II.: "I am myself a poor visualizer, and find that I can seldom call to mind even a single letter of the alphabet in purely retinal terms. I must trace the letter by running my mental eye over its contour in order that the image of it shall have any distinctness at all. On questioning a large number of other people, mostly students, I find that perhaps half of them say they have no such difficulty in seeing letters mentally. Many affirm that they can see an entire word at once, especially a short one like 'dog,' with no such feeling of creating the letters successively by tracing them with the eye."

Now this "creating the letters" or the "image" of the letters, or the failure to do this, depends chiefly on the organs of Form and Individuality, aided by Constructiveness. "W. J.," as he signs the note at the foot of the page, must have Form and Individuality but moderately developed, just as Michael Angelo, Canova, etc., had those organs extremely large. Their organs could remember "images" and forms generally in a degree quite different from W. James's ability in that direction. But it was not Imagination that did this, nor any "creating" power. It was the power of memory possessed by Form, etc.

On page 65, this celebrated psychologist shews that "touch images" are "imaginary sensations" created by accidents, as in the case of "goose-flesh," which instead of being "imaginary" is the direct result of the activity of Caution, Comparison, etc., as the case may be.

He further describes his poor memory for movements, which shews that his Eventuality is not very active. (I should like to see him or his portrait to confirm my view of his brain developments.) For instance, he relates that when he sees a squad of soldiers marching, his vision seems confined to "a view of stationary legs first in one phase of movement and then in another, and these views are extremely imperfect and voluntary." He proceeds: "Occasionally, especially when I try to stimulate my imagination, as by repeating Victor Hugo's lines about the regiment,

Leur pas est si correct, sans tardir ou courir,  
Qu'on croit voir des cissex, se fermer est s'ouvrir.

I seem to get an instantaneous glimpse of an actual movement, but it is in the last degree dim and uncertain. . . . Absolutely no leg movements of my own are there; in fact, to call such up arrests my imagination of the soldiers."

What he calls imagination is the activity of Comparison, Form, Eventuality, Constructiveness, etc. Victor Hugo had all these organs very large, and he saw the soldiers, through the memories of these organs, marching in even steps, their

legs appearing to open and shut like a pair of scissors. Dr. James has "no images of taste and smell," he says. And he might have added that no one else has. We may remember by the intellect that a taste or smell was agreeable or disagreeable, but to remember its peculiarity we must have emanations from the odorous object itself to remember its smell and affections of the palate to reproduce its taste. He cannot imagine them because he cannot remember them. He speaks of imagination as memory.

One wonders whether the great psychologists do not rely on each other too much, and instead of looking at nature look at each other's views—and follow them. For instance, in page 137, Dr. James, without intending it, shews that "Mr. Galton and others" discovered "great variations among individuals in the type of their imagination. Every one is now familiar with the fact that human beings vary enormously in the brilliancy, completeness, definiteness and extent of their visual images. These are singularly perfect in a large number of individuals, and in a few are so rudimentary as hardly to exist." Is not that a truth the phrenologists have been teaching this hundred years, and have been called humbugs for their pains? And the reader should note the sentences following the above, especially the words "recent discoveries" and "nowadays."

Dr. James continues: "The same is true of the auditory and motor images, and probably of those of every kind; and the recent discovery of distinct brain areas for the various orders of sensations would seem to provide a physical basis for such variations and discrepancies." "The facts, as I have said, are nowadays so popularly known that I need only remind you of their existence."

And it is the power to recall sensations that these areas possess that is commonly known as memory, each area having its own memory. And our psychologists often call this imagination! On page 44 of Vol. II. of *Principles of Psychology* Dr. James confirms this statement as follows:—

"The blind man may dream of sights, the deaf of sounds, for years after they have lost their vision or hearing; but the man born deaf can never be made to imagine what sound is like, nor can the man born blind ever have a mental vision. In Locke's words, already quoted, 'The mind can frame unto itself no one simple idea! The originals of them all must have been given from without.' Fantasy or Imagination are the names given to the faculty of reproducing copies of the originals once felt."

All this imagination is simply memory.

And when the novelist builds up his tale he simply constructs it from materials to hand—just as John Stuart Mill constructed his Logic, etc.

When Dr. Baldwin says in his *Elementary Psychology and Education* that Imagination helps in arranging the materials, he also mistakes Imagination for Constructiveness, Order, etc.

This examination of the views of psychologists is of the utmost importance to the student of Phrenology, for it shews him that, instead of the psychologist looking at nature and questioning it by observing that conduct and capacity agree with brain growth and development, he simply looks at his own conceptions of these things—whether they be true or false—and then accepting them as true builds a superstructure of his own upon them, and others of less capacity than he has following in his wake or building a new structure of their own, which like all others will give way to some "new thought" when a sufficiently plausible system of mental "science" has been propounded.

## THE TRAINING OF CHILDREN.—No. XVIII.

BY ESTHER HIGGS, F. F. P. I.

Ye are better than all the ballads  
That ever were sung or said,  
For ye are living poems,  
And all the rest are dead.

“Living poems”! What a beautiful name for the little ones, and how true is this description of them. “What!” you say, “the rough, noisy, disobedient, troublesome children with whom I hate to deal?—pretty poems these!” Ah then, you have not gone deeply enough into their natures to find out the poetry that lies hidden there; get into touch with them, and you will find that the noisy, tiresome boy may have a warm, affectionate nature: that disobedience may be avoided by tactful measures, and what is beautiful in the character drawn out and not repressed.

So that my plea this month on the children's behalf is this: Keep the poetry of childhood fresh, unsullied, glad and free. Take care of these living poems, you grown-up people; and do not let yourselves become so engrossed in the cares and worries of material things that you have no time for

## THE POETRY OF LIFE;

for, if you do so, this is what will happen: you will gradually lose all appreciation for it, and your sordid mind coming in daily contact with the mind of the child will brush away the charm of its freshness, as a rough hand brushes off the beauty of a butterfly's wing. By all means, be practical; but let us put first things first. There are fathers so intent upon making good progress in the race for wealth that they rarely even see their children; and some mothers there are whose conscientious devotion to duty (?) is such that they will not allow themselves the luxury of a game with their little ones. Yet if these parents stopped to think over the matter, would they not conclude that after all a good deal of their toil was not so much to obtain comforts, as for providing those numerous imagined necessities which are but for outward show, and not worth the sacrifice involved, when by adopting simpler methods they would have leisure to study the minds of their “living poems” and to help on the children to better and higher poetry still?

Children should be surrounded by beauty in pictures, music, flowers and the like. This is being insisted upon increasingly in these days; but what is of far greater importance in their environment is that

## MORAL BEAUTY AND HARMONY

should envelop them. Then, indeed, will the poetry of their lives be maintained.

On the contrary, how often it is roughly swept away by the thoughtless. I have heard of a Society lady who used to take off her shoe to hit her child, and in explanatory tones would observe to any guest who might be present, “With me, it's the word and the blow, and the blow comes first.” What a revelation is here given of incompetency! The life of many a little child is rendered dreary by such means, especially where the nature is a sensitive one. Children are misunderstood, and often what is regarded as naughtiness by their impatient elders, if sifted to the bottom, would be found to proceed from quite a different cause.

We need to find out the motives of action if possible, but must be careful not to *ascribe* motives nor to *imagine* motives,

for often we are altogether wrong if [we judge too hastily of the reason of any particular action.

The child to be understood must be carefully studied, and the one who does this patiently, sympathetically and intelligently is often able to maintain the poetry when otherwise life would have become but dull, hard prose. I heard

## A TOUCHING LITTLE INCIDENT

not long ago from a lady friend of mine. She was ill in bed with a bad headache one morning, when, with a tap at the door, in came her little boy bringing up her breakfast, which, with affectionate care, he had himself prepared. The breakfast included an egg, referring to which he said, in tones of anxiety, “I *hope* it is tender, I have boiled it for a quarter of an hour, I thought that would be enough.”

The hard-boiled egg may not have been altogether suitable nutriment for an invalid; but of this I am certain: the thoughtful love which prompted the action cheered the mother, and did her more good than the most efficient cookery without it. It has been well said “If you cannot realize your ideal, you must idealize your real”; and as a rule, children naturally do this; for what are all their little games of imagination but an idealizing of the real? A long piece of cord and a chair are easily transformed into a horse and trap; an armchair makes an excellent Lord Mayor's carriage, and the whole procession may be made to pass before

## THE DELIGHTED EYES OF THE CHILD,

even within the four walls of a nursery miles away from the scene of the real show. But we need not stop at empty pageants; heroes in lowly places are capital subjects for games of the imagination; flower-girls supporting aged parents, blind people patiently making baskets, the ragged urchin who jumps into the river to save a drowning comrade, a life-boat or fire-escape episode—all these will be found useful as means whereby the best in human nature is elevated into its proper position in the child's mind. For if the children are early trained to admire and appreciate unselfishness, moral courage and true nobility, then will the poetry of life to them assume a grander cadence and be a source of inspiration to high endeavour if not great achievement.

On the principle of idealizing the real, always check at once any tendency to grumbling. Hear patiently any real complaint, and apply a needful remedy, but discourage the fault-finding attitude of mind.

Tell the story of the miserable old woman who lived in “Grumble Corner,” and how much happier she became when she moved into “Thanksgiving Street.”

Thus, in many little ways which loving ingenuity will devise, we may so train the children that for them the bare facts of life will ever be glorified by the poetry which surrounds them.

**Mr. A. Hubert** is at present campaigning in the country, previous to his foreign tour, upon which he will shortly embark. This enthusiastic phrenologist is now at Folkestone, where he has created a splendid impression. The local press is loud in his praise, and his literary contributions to their columns cannot fail to be of lasting interest. Mr. Hubert has been lecturing on behalf of the Victoria Hospital under the special patronage of the Mayors of Folkestone and Hythe, Sir Edward Sassoon, Bart., M.P., and several Aldermen, Councillors, and other leading residents. Enthusiasm is contagious, and we trust the spark at Folkestone will develop yet into a phrenological blaze.

## PHRENOLOGICAL CHARACTER SKETCH.—LXX.

BY J. MILLOTT SEVERN, F.B.P.S.

SIR EDWARD CLARKE, K.C.

"One had to be content with doing what one felt to be one's duty to-day, letting time bring forth what it might—disappointment or honour."—*Sir Edward Clarke, M.P., Feb. 12th 1900.*

"For conscience sake." How many are there, whose ambition from their youth had been to fill so coveted and honoured a position, would resign their seat in Parliament for conscience sake? Few indeed, one may venture to say; yet, so it was with the subject of our sketch.

Indicative of the early bent of his mind and the object he kept in view, the following, quoted from M.A.P. of June 18th, 1898, is particularly interesting:—"I was not attracted



to the profession of advocacy," says he, "merely by its being the pleasantest and most highly paid of all the professions. The attraction to me was that the Bar offered the only path by which a lad, who had neither money nor influence to back him, could hope to obtain any position of influence in political affairs." Political distinction had ever been the dreams of his boyhood. The first books he bought with his own money dealt with the lives of statesmen. Leaving school at the age of thirteen, he for several years assisted in his father's business, of goldsmith and jeweller, at 15, King William Street, London. This must have been exceedingly irksome to a lad whose mind was so totally unadapted to such a business. Fortunately, the time between waiting on occasional customers, and the cleaning and arranging of stock, afforded him some leisure for reading and study; and his morning visits to the City manufacturers gave him oppor-

tunity of studying character and of perusing the contents of second-hand book stores.

Sir Edward is essentially a self-made man: the shape of his head indicates this; his is the outcome of a remarkable intellectuality, combined with indomitable courage and perseverance.

Entering as a competitor for the Science and Arts examinations held at the Crosby Hall evening classes, in 1856 he obtained the prize in English Literature. He was at the head of the first division in honours, and was made the first Associate of Arts of the University of Oxford in 1858. Soon afterwards his name was fifth in the list of successful candidates for a post of writer in the India Office at which 400 competed. During the following two years, having by carefulness and industry, saved £450, he placed himself under a good tutor, and thus made his way to the Bar, being admitted a member of Lincoln's Inn as a Tancred student, June 4th, 1861. He soon secured a great practice, a seat in the House of Commons, and the high position of Solicitor-General in Lord Salisbury's Government, which he afterwards resigned, and since refused the great position of Master of the Rolls. For twenty years, up to the time when he retired in 1900 because his views on the South African War did not coincide with those of his Plymouth constituents, Sir Edward was a familiar figure at Westminster.

Sir Edward Clarke possesses, in some respects, quite a unique development of the mental faculties. The circumferential measurement of his head is fully 23 inches. It is very long—8 inches from the occipital prominence at the back, to Individuality in front—rather narrow, excepting in the region of the executive organs, which measures in width 6 inches; and it is exceptionally high, especially in front, shewing an almost inordinate development of Benevolence and enormous Human Nature. The social and domestic organs are strongly represented, giving him an intense love of home, a patriotic interest in his country, strong conjugal affection, friendship, attachment and great love of children or of animals. Having large perceptive, Locality, Ideality, and a very observant, investigative, fact-gathering and inquiring mind, he would much like travelling for the purpose of acquiring practical knowledge and experience, and to gratify his love for beautiful scenery; yet he possesses a strong attachment for home and place. Though exceedingly shrewd and cautious in forming new associations, yet his attachments become permanent, and he would be a most reliable friend.

Approbateness is well developed; but it takes the form of a quiet manifestation of ambition, and tends to give progressiveness of disposition rather than an undue love of praise. His Conscientiousness is large, his reasoning broad; thus he does things because to him it seems reasonable and right rather than to attract notice or obtain public applause. Self-Esteem is one of his smallest organs. He possesses manly independence and self-reliance, but his apparent self-confidence is the outcome more of cultivated self-possession than Self-Esteem. There is no presumption in his nature. He manifests no extravagant or immoderate theories, is never carried away by what seems to be; he possesses great depth of thought and sound philosophic judgment, based generally upon known facts and practical experience.

His moral organs are large giving him a strong sense of justice and regard for things of moral and intellectual worth. Benevolence is exceptionally large; it stands out more prominently than perhaps any other organ, and endows him

with a powerful degree of sympathy and a thoroughly kindly, generous and considerate nature. His large executive organs, combined with well-developed Concentrativeness, give him considerable energy, force of character, courage, powers of endurance, mental application, perseverance, steady determination and executiveness of purpose. His large perceptives give him an interest in detail knowledge, love of order and system, and a decidedly practical bent of mind.

He has a splendid command of words, choice diction, freeness of verbal expression and marked literary tastes. He possesses a very sensitive mind and refined feelings. Eventuality, as well as Language, being very large, with the intellectual organs generally well developed and active, give him an exceptionally good memory.

Powerful as is his intellect generally, the especial strength of his mind lies in his exceptionally large reflective and reasoning faculties, which endow him with remarkable intuitive perception, shrewdness, alertness, tact, character reading capacity, great reflective, planning and reasoning powers; a cause-seeking, far-seeing mind; aptness in perceiving comparison, in illustrating arguments and getting at causes, originality of thought, and depth and comprehensiveness of understanding.

His abilities pre-eminently adapt him for governmental administrative work, legal advocacy, counsellorship and literary pursuits; and his far-seeing intelligence, human sympathy, love of usefulness, sense of right, and desire for general good are the impelling motives which are ever prompting his onward course.

### JOTTINGS FROM MY NOTE BOOK.

BY OUR CANDID CRITIC.

Another Lord Mayor's Day has come and gone, and the votaries of the science of Phrenology have once more held their Annual Assembly at Exeter Hall, London, and the question that involuntarily presents itself is—"Are we making any progress?"

Anniversaries and conferences are all very well in their way, and no doubt do a certain amount of good in the direction of stimulus, but we are sometimes afraid it ends in a sort of intellectual feast—a kind of theatrical phrenological display.

In saying this, I am not reflecting on any of those friends who have taken an active interest in promoting this and similar gatherings. They are helpful and necessary, and, on the whole, exceedingly well done; but we must not stop there. If I may be pardoned for using a Scripture quotation, "the harvest truly is great, but the labourers are few."

It seems to me that we are not half in earnest as we ought to be. The cautious and conservative spirit is right and proper in its place, but it never yet effected any great reform. We seem content to carry on a guerilla warfare, when, if we fully recognized the importance of our mission, we should make straight for the gates of the city, and take it by force rather than by stratagem.

Here is a subject, the knowledge of which would confer incalculable benefit on mankind, yet we are content with an annual or bi-annual demonstration of its principles in a small

hall in the great metropolis or some provincial town. I do not say we should take a larger hall, and thus get into debt. That would be anything but real reform; but we should, at anyrate, not merely act on the defensive and apologise for our existence. Phrenology may not be a perfect science—who of us claims that it is?—but it has in it the elements of true mental science and we should be quite justified in claiming for it all that it deserves. Would we had some great reformer amongst us "who would laugh at impossibilities, and cry, It shall be done." We want a phrenological Gladstone or Garfield, who on platform and in private life will press home with force and energy our truths relating to the manifestation of the human mind.

It is doubtful if we shall ever make much headway while we are content to confine ourselves to appeals to the intellect and popular examinations. These are right as far as they go; but do they go far enough? We think not. Phrenology, if it is ever to gain the adherence of the masses of the people, can only do so by the wave of a healthy enthusiasm. This may be regarded as dangerous doctrine by my scientific friends, but it seems to me to be necessary.

Mr. Herbert Spencer, in one of his articles in his last book, *Facts and Comments*, refers to feeling as the chief component of mind. Men are undoubtedly generally more influenced by their feelings than by their intellect; then, why should we hesitate to apply this to phrenological teaching and phrenological methods? We need to educate the moral emotions of all with whom we come in contact, and to make Phrenology a fundamental part of our religion.

There were features of the meetings that were very valuable. The papers read at the Congress in the afternoon were useful and on the right lines, and it was a pity we had not time to discuss them at greater length. Mr. Burton's paper on "Conjugalities" gave food for thought, and though most of the professional phrenologists who spoke seemed convinced of the existence of a separate monogamic instinct having a specific area in the brain, nobody quite answered the arguments of the reader of the paper. Mr. Stanley's paper on "The Prevention of Crime" was excellent, and this is one of the subjects that the intelligent phrenologist should certainly make a study of. It is practical and of great importance to the state; and we hold with the writer, that in this as in other cases "prevention is better than cure."

We want a phrenologist with the intellect of G. Combe and the passion and pathos of a J. B. Gough. Whether such a combination is possible is a matter of opinion, but it would revolutionise scientific thought in relation to mentality.

Think what such a man would be able to do with such subjects as "Self-Culture"; "Domestic Relations and Duties"; "Duties of Parents to their Children" and "Children to their Parents"; "Duties of Society"; "Pauperism and Crime"; "Treatment of Criminals"; "Insanity, Its Cause and Cure"; "Parliamentary and Municipal Government"; "Education," etc., etc. At present, our public men, judges and magistrates, preachers and teachers are working practically in the dark, and Phrenology is the great light that is able, when thoroughly understood and applied, to illumine their way.

## THE PHRENOLOGY AND PSYCHOLOGY OF LITERATURE.

BY W. GEO. WHEELER, L.P.I.,  
*Author of "Phrenological Helps," etc., etc.*

No 22.—G. J. WHYTE MELVILLE'S "HOLMBY HOUSE."

*Holmby House* is a skillfully drawn historical novel of considerable power and interest. It contains many fine and even brilliant passages, is elevating and ethical in style, and as a piece of literary art production deserves a decidedly favourable attention. Its leading characters are the real personalities of history at the period of Charles Stuart, and include the King himself, drawn in no unkindly spirit; the greatest soldier of the time; Oliver Cromwell, and the gifted and accomplished Lord Falkland.

The story opens with an early introduction to Mistress Mary Cave, a beautiful and exceptionally mentally endowed lady of the Court of Queen Henrietta. Her mind is of great power and compass, a ruler among her sex and a political and social intriguer among the other sex; we find her standing alone, acting on her own resources, independent of the world. Mary Cave has a quick, active brain, a ready perception, and excellent powers of observation. A charming and fascinating woman of mind, dangerous as an enemy, and scarcely understandable as a friend, yet possessing a great and noble soul, causing her to rise on stepping stones, not indeed of her dead self, but of her best self, to higher things.

### BEAUTIFUL MARY CAVE

loved power, and knew well how to exercise it. There was, however, one lofty mind, yet greater and more noble than her own, toward whom her soul instinctively seemed to turn, one who could never be hers, and whom she could only know from afar. That one, Viscount Falkland, was her ideal. Lord Falkland, one of the most accomplished noblemen of the period, was a man of great thought, sublime ideas and grand ambition. He is not externally remarkable, being short in stature, spare and slight. His greatness is not in his body, but in his brain: or rather mind-manifestation through the brain. He has "a keen, dark, intellectual face and a studious brow." The lips are firm set and resolute, the eyes deep set. His features are not specially attractive, but in thought a divine light flashes from within him, the face grows in beauty as he expresses himself, the deep touches of weariness and melancholy pass and fade before the light of a God-like intellect. The mind of this good, wise man is of an exceptional order, one of the great lonely souls who struggle through a world that rarely understands, a strong stern nature with an indomitable will. It would seem as if "wave after wave of thought rolled in upon his brain, pregnant with reflection, calculation and resource." He was

### A GREAT MAN AMONG GREAT MEN.

It was his to give up all for the king he honoured—his home and little ones, his delight in study, his amusements and companions, even as he had "offered his whole fortune for the liquidation of his father's embarrassments." This was the personality treasured in the inner chamber of the soul by the proud, sweet Mary Cave—her dream of goodness: her hero worshipped from afar.

Herein were two wonderful characters, intellectual personalities, ready to give if necessary their life, their all, in the cause of the King. What then of the King, Charles I.,

in whose service some of the noblest blood in England was shed? He possessed, according to the author's description, a well knit and graceful figure, a vigorous physique secured by early exercise and sport, a physique "capable of sustaining, as subsequent events proved, not alone the extremes of bodily fatigue and hardship, but, what is infinitely more hard to bear, the gnawing and destructive anxieties of daily failure and disappointment." "In his face a physiognomist would have discovered the signs of those mixed qualities which rendered him

### THE MOST ILL-FATED OF MONARCHS,

as he was the most amiable of men. There was ideality without comprehensiveness in the high narrow forehead," and although "the full, well-cut eye was clear, and open, and beautiful, its expression was dreamy and abstracted, the gaze of a sage, a philosopher, or a devotee, not the quick, eager glance of a man of action and resource." His physiognomy was indeed suggestive of a curious combination, strength and weakness, a good man rather than a great ruler, deficient in firmness and positive personality.

Oliver Cromwell is very different. He lacked the graces and refinements of the monarch, yet possessed a giant will, arising from a strong combination of the faculties, a harmony of forces so tremendous in their action, so concentrative in their usability, as to enable him to carry all before him. The author says he was "a square, powerful man of middle stature, loosely and awkwardly made, but in the liberal mould that promises great physical strength." He possessed "a vigorous frame, and a depth of chest which readily accounts for the powerful tones of the authoritative voice. His face was the face of a great man." The sanguine temperament predominated. The eyes were small, but deep set, and

### FULL OF FIRE AND DETERMINATION,

the perceptions of the keenest; moreover, "the strong broad jaw belonged to the decided and immovable will of the man of action, capable of carrying out the thoughts matured beneath those prominent temples."

We cannot now enter into the story, which, however, forms an excellent study. The scene in which Mary Cave braves every danger to intercede with Cromwell for the life of Bosville is powerfully and touchingly described.

This proud-spirited, strong-minded woman, skilled in all the art and craft of political intrigue, humiliates herself to the dust for his sake. There is no danger too great, no risk too costly. For this brave soldier she counts not her life dear to her. All the logic of her powerful mind has failed; with contempt Cromwell has treated her offers; then she seizes his hand, and presses it to her lips, imploring him on her knees, with tears and sobs, to

### SPARE THE PRISONER'S LIFE:

prostrate before him this bold, lovely creature casts herself, a broken-hearted woman.

Thus it is she offers, crushed and humiliated for the first time, her life for Bosville, to die for him or with him. What wonder if, at last, the soul of the Man of Iron is stirred to its depths, touched with pride and compassion! How great is a noble woman's self-sacrifice, in friendship or in love!

Many characters might be mentioned: Lord Vaux, the man of study and contemplation, with his "fine benevolent head," as of "a philosopher and sage"; Prince Rupert, with his "broad, clear, restless eye, and his wide, massive brow"; Caryl, the preacher, with his "intellectual cast of head and face, and high pale forehead"; last of all, the powerfully-minded George Effingham, with his "well set-on head and projecting brows," with his "acute penetrating intellect."

## ANATOMY AND PHYSIOLOGY OF MAN.

BY DR. WITHINSHAW, PRESIDENT, B.P.S.,  
Late Demonstrator of Anatomy, Royal College of  
Surgeons, Edinburgh.

## THE DIGESTIVE SYSTEM.

## THE SPLEEN.

The LOCATION of the spleen is on the outer or left side of the stomach. It is about five inches long, and in shape it is thin and flat. It consists of a pulpy mass, supported by connective tissue.

The PULP, dark-red in colour and juicy in consistence, contains blood and lymph cells. When a slice is cut off the spleen, whitish spots are to be seen scattered throughout its substance. These spots consist of dense masses of lymph-cells. The spleen is supplied with arterial blood by a branch of the aorta, and the return-blood is conveyed by a vein into the portal vein.

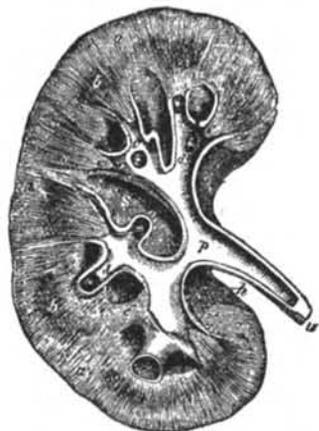
The FUNCTION of the spleen, like that of the marrow and lymph-gland, appears to be the manufacture and destruction of the corpuscles of the blood; its existence, however, is not a matter of vital importance, for a man can live quite well without a spleen. The connective tissue-capsule of the spleen contains muscle-fibres, which enable the spleen to contract and expand, and so pump the blood it contains into the portal vein.

Other glands, somewhat similar in function to the spleen, are the thyroid and supra-renal glands.

The THYROID GLAND is situated in the neck in front of the wind-pipe. When this gland is too small in a child it interferes with his growth and development and leads to idiocy.

The SUPRA-RENAL GLANDS lie one on the top of each kidney. They are very small, and yet if these glands are destroyed it is quickly followed by death. All these glands, as well as the pancreas, have an important action on the blood, helping to keep it pure and of proper composition.

## THE KIDNEYS.



DESCRIPTION OF DIAGRAM.—Longitudinal section through the pelvis and substance of the kidneys.—*a*, the cortical substance; *b, b*, broad part of the pyramids of Malpighi; *c, c*, the division of the pelvis named calyces, laid open; *c, c*, one of those unopened; *d*, summit of the pyramids or papillæ projecting into calyces; *e, e*, section of the narrow part of two pyramids near the calyces; *f*, pelvis or enlarged divisions of the ureter within the kidney.

ANATOMY OF THE KIDNEYS.—The kidneys lie, one on each side of the spinal column and opposite each other, at the back of the abdomen, and behind the intestines. They are about four inches long and two inches broad, dark-red in colour, and in shape they resemble a kidney-bean. A sheep's kidney is so like that of man as to be a reliable substitute in studying the human organ. There is a large artery passes to the kidney from the aorta, and the blood returns by a large vein which enters the inferior vena cava. In addition to the artery and vein, there passes out of each kidney a whitish tube—the *ureter*. The two ureters run down the back of the abdomen and open into the bladder, which serves as a reservoir for the urine, and holds it until it is voided. The bladder lies at the very bottom of the abdomen in the pelvis. It is a muscular bag lined with mucous membrane.

MEDULLA AND CORTEX OF THE KIDNEY.—If a kidney be cut across, from side to side, there will be seen projecting into the funnel-shaped commencement of the ureter about twelve blunt points of kidney substance. These are the *pyramids* of the kidney. Their broad parts stretch about half through the kidney and form the *medulla* of the kidney. That part of the kidney lying outside of the medulla is termed the *cortex* of the kidney. The cortex is dark brown and somewhat granular in texture, while the medulla is paler in colour and streaked. Branches of the blood-vessels may be seen here and there running between the pyramids.

MICROSCOPIC ANATOMY.—If a portion of the substance of the kidney be unravelled and placed under the microscope, it appears to be made up of numberless long coiling tubes. These are the *tubules of the kidney*. They are knit together by a little connective tissue, and surrounded by a network of capillaries. Each tubule commences in the cortex as an expanded cup-shaped end, termed the *capsule*. A bunch of capillaries lies in the capsule, so that there is only one layer of very thin flat cells separating the blood in the capillaries from the inside of the capsule. After coiling about in the cortex, each tubule runs down a pyramid to open into the ureter. The coiled part of the tubule, lying in the cortex, is lined by a layer of secreting cells.

FUNCTION OF THE KIDNEYS.—The function of the kidneys is to secrete urine. This is carried out by the circulatory system within the kidney and the secreting cells lining the tubules. The blood is carried to the capillaries in the capsules by small arteries, and it is returned from them by little veins, which, after collecting the blood from the bunches of capillaries in the capsules, break up themselves into networks of capillaries round the coils of the tubules. So that the blood in the kidney passes through a double set of capillaries, one being in the capsules, and the other round the coils of tubules. In the first set of capillaries, in the capsules, the blood runs quickly and with some force, while it only trickles slowly through the second set. By means of this arrangement water and mineral salts pass through into the capsules, while the urea is excreted by the cells which line the coiled portions of the tubules.

**Notice.**—The January meeting of the B.P.S. will take the form of a social evening. It will be held on the 13th at 63, Chancery Lane. There will be papers, speeches, delineations and refreshments, and the price of the tickets will be ninepence each. These may be obtained at the office of the Society.

### TENTH ANNUAL PHRENOLOGICAL CONGRESS.

On Monday, November 9th, at Exeter Hall, Strand, the British Phrenological Society, Incorporated, held its tenth Annual Congress under favourable conditions. Amongst those present were Drs. Withinshaw (President) and Hollander (Ex-President); Messrs. G. Cox, F. R. Warren, Jas. Webb, G. E. O'Dell, Geo. Wheeler, R. Hall, W. Cox, J. F. Hubert, A. J. Smith, H. Dommen, C. King, D. T. Elliott, J. King, J. B. Eland, E. Gardner, E. H. Buck, etc. (London); Proctor (Liverpool); T. Timson, Copley, etc. (Leicester); C. Burton (Birmingham); G. H. Dutton (Skegness); E. Durham (Hastings); W. Musgrove (Blackpool); J. A. Wilson (Manchester); J. Millott Severn (Brighton); J. W. Taylor (Morecambe); Short (Bristol); Roe-Orgill (Berkhampstead); Stanley (Leyton); E. B. Wedmore and Rev. F. W. Wilkinson (Ipswich), etc.; Mesdames Hollinrake, Hammersley, Cox, Severn, Dutton, Chase, etc.; Misses E. Higgs; M. C. Ewen; L. Nightingale, etc.; and a host of other friends and workers too numerous to mention individually.

DR. WITHINSHAW (President) opened the afternoon meeting somewhat after the appointed time by giving a cordial welcome to all the friends of Phrenology who had come from far and near to that meeting. He hoped their experience since the last Congress had been as encouraging as his. The longer he lived the more he was impressed with the facts that Phrenology was exercising an important influence, and that it was now gaining a status as a science which it had previously lacked. Phrenologists had only to go forward on the lines of Gall and Spurzheim and not think so much of making "good hits," and the benefits that would follow would be immense. He was delighted to see that their Society was working more on the lines of other learned associations in discussing technical matters.

MR. F. R. WARREN (Honorary Secretary) joined with the President in heartily welcoming friends from all parts. They were all met on the common ground of love for Phrenology. The London members worked very hard to propagate Phrenology, although they made no great show. They were hampered by the lack of the necessary funds. London was a very difficult place to rouse to enthusiasm; but if the Society had ample means it could do much more than was now possible in that direction. However, the subject was being pushed in a quiet, steady way by various means, amongst which were the classes for instruction which were held at Chancery Lane, where, on far better and more scientific lines than had been hitherto attempted, Phrenology was being taught. The Anatomy of Brain and Skull, and their phrenological relation to each other, and also brain topography, and the tracing its convolutions on the surface of the skull, were parts of its teaching; and phrenologists were being instructed who would be able, not only to read the head, but to tackle the opposition of critics and give a reason for their adherence to Phrenology.

The Council had spent some considerable time in endeavouring to secure a protected Register of qualified phrenologists. This would be, when obtained, a welcome addition to many of those present, so that unqualified practitioners may be prevented from imposing on the public.

THE PRESIDENT next asked for reports of progress from provincial societies and members.

MR. C. BURTON (Birmingham) said that the Midland Phrenological Society held regular weekly meetings, and the

members manifested a great deal of interest and enthusiasm. The membership had increased largely during the past year, and the funds were in a healthy condition. There was life in the Society, and many of their discussions were very animated.

MR. T. TIMSON (Leicester) reported that the Provincial Congress had been very successful. The local press had reported its proceedings fully; and these reports had been re-printed in pamphlet form, and some ten thousand copies had been circulated through the voluntary subscriptions of their local members. The Leicester Society held their Annual Conference on September 29th, and he was happy to say it was most successful. They had extended their work into the districts around, and the neighbouring counties. He had been instrumental in instituting a new society known as the "Birkdale and Southport Phrenological Society," which has now been in existence just twelve months. He hoped to help establish a society shortly in Northampton.

MR. J. MILLOTT SEVERN (Brighton) reported that the last session of the Brighton and Hove Association was the most successful they had had. They had now entered upon their seventh session. It had been found necessary to hold their meetings weekly instead of fortnightly, the demand for phrenological lectures being so great. Their proceedings had been well reported by the press, and their membership had increased.

Their lectures had dealt with the anatomical as well as the practical side of Phrenology. They had been favoured with addresses by Dr. Withinshaw, Messrs. Webb, G. Cox, Stacey, and other prominent phrenologists, during the past year. Their meeting-room was frequently over-crowded. Phrenology was held in high esteem in Brighton in consequence of their Association's work; and the present session bade fair to be even more successful than the past.

REV. F. W. WILKINSON (Ipswich) said there was a demand for information on Phrenology in the Eastern Counties. The subject had become quite popular in Ipswich, and it was impossible to meet the demand for lectures. He hoped, as a result of the present winter's work, they would be able to form a society in that city.

MR. PROCTOR (Liverpool) said that the city in which he lived was looking up phrenologically, the demand upon him for professional service being greater than ever.

MR. FENTON (Braintree) stated that he had given thirteen lectures on the subject recently in his own neighbourhood—some at Bands of Hope, using the boys and girls as object-lessons. The subject was much appreciated.

Representatives of other societies not being present at this juncture, the President decided to take the next item on the agenda; and

MR. BURTON (Birmingham) was called upon to read a paper upon

"IS THERE A FACULTY AND ORGAN OF CONJUGALITY?"

from which the following is extracted:—

"At the congresses of scientific societies it is the custom for members to bring forward and discuss problems connected with their particular work; and I have looked for this to be done by the British Phrenological Society. If this initiatory effort prove to be interesting, it may suggest an additional attraction to our already important annual gathering.

"I have lately laboured through a great mass of phrenological credentials; and having to write upon the subject of Love, the organ on the phrenological map named Conjugality had to be looked up.

"For more than thirty years the Fowlers have taught that there is a mating faculty having its organ in the occipital brain situated above Amativeness and on either side of Parental Love. After careful study, however, I have to declare, so far as I can make out, that no such organ or faculty exists. I find not a scrap of evidence for it.

"In O. S. Fowler's *Human Science*, 1873, page 687, where the 'Definition, Location, History and Rationale' of the faculty is *professed* to be given, strange to say not a word upon the history appears, and the rationale simply deals with the question of the wisdom and naturalness of monogamy over polygamy. They make no mention of this faculty in any of their books when they deal with the evidence for Phrenology from comparative anatomy, pathology, etc. Drs. Gall, Spurzheim and Combe knew nothing of it; and I cannot point to a single fact, in my own experience of thirty years, of evidence for it. The definitions of this faculty are given as including 'marriage, pairing instinct, first love, one love, constancy, monogamy, union for life, duality, exclusiveness in love, fidelity, desire to have a mate, desire to receive attentions and be caressed, desire to marry and have a companion in whom confidence can be placed,' and, as a final, the amazing description that Conjugality is like a planet around which all the other faculties seem to stand as moons or satellites in comparison.

"How all these qualities can be the function of one organ situated among those in the base of the brain I cannot conceive. The qualities referred to include moral and intellectual questions. What is the use of the moral faculties if we can have faithfulness to obligations without them? L. N. Fowler says: 'There is no love where there is no affinity'; but he contradicts himself by teaching that there would be no marriage without Conjugality, and, at the same time, that with Conjugality large and Amativeness small an individual would want to marry, and yet have a desire to avoid the opposite sex. In their *Self-Instructor*, page 80, the Fowlers say that 'the person would be true and faithful in wedlock if married in spirit.' If these words mean anything, they mean that truth and fidelity in wedlock depend upon being married in spirit, and not upon a single organ; and again, that, however large that organ may be, there will be no faithfulness if not married in spirit. This teaching destroys the claim for the so-called faculty of Conjugality.

"We see many signs of life-long attachment—the dog to his master; the cat to the house; the aristocrat to his family; two males to one another, or two females to one another—none of which would be said to be due to Conjugality; but attachment between the sexes is of the same nature, and does not need a separate faculty to hold them together, any more than non-sexed affinities."

MR. SEVERN said that he had a high regard for Mr. Burton, and appreciated many of his views, which were far in advance of those of many phrenological practitioners; hence, he felt reluctant to oppose his theory as to the non-existence of a faculty and an organ of Conjugality. Having examined some 70,000 heads, in many of which this organ was a prominent feature, he had had confirmatory evidence of its existence. The location of the organ was immediately above the cerebellum, between Combativeness and Parental Love and below Friendship. Dr. Vimont was the discoverer of this faculty, and his vast knowledge and known research in connection with brain physiology, was of such a nature as to render any statement of his worthy of every consideration. In addition to this, almost every phrenological practitioner

recognised the existence of the organ. It was a fact that women generally manifested stronger conjugal love than men, and the particular brain region affected was found to be more largely developed. He was not, however, going to depreciate the quality of this faculty in his own sex, as many men were capable of much constancy and their "Conjugality" shewed this. This faculty gave constancy of affection and desire to unite in marriage. Where this organ was small and Amativeness large, it disposed men to seek gratification of the mating instinct without any intention of marrying. Mr. Burton had intimated that the moral qualities gave constancy. There were, however, many moral-minded men who were inconstant in affection. In many animals Conjugality could readily be discerned. Take the pigeon and the dove; it was not their moral qualities which gave them the desire to mate and keep constant to their companions. There was to him abundant evidence of the existence of the organ of Conjugality.

MR. PROCTOR was convinced of the existence of this organ. Its function and location could be proved by phrenomesmerism. As a practical phrenologist, he had no doubt of its accuracy.

MR. DURHAM could not understand how any one practising Phrenology could fail to believe in Conjugality. There were many couples with small Amativeness who were drawn together by this organ—as Mr. and Mrs. Gladstone, etc.

MR. SHORT said that some of the arguments used against Conjugality might be also used against every other faculty. He had noticed that this faculty was exercised most in early life, in the first marriage. Other marriages seemed to be prompted by other motives, as expediency, etc.

MR. BURTON, in reply, said if he had set them thinking he had done some good, and urged them to investigate each faculty singly.

MISS HIGGS was next called upon to read a paper upon

#### "CHARACTER AND CARICATURE,"

in the course of which the writer said that the phrenologist was like a portrait-painter; the chief merit of a portrait being accuracy, so also should be that of portraits of character, otherwise the portrait becomes a caricature. The essential difference between character and caricature lay in the difference between a description of the distinctive qualities of the subject, and a distorted or exaggerated view of these same qualities, rendering them a source of ridicule.

While all representative men were liable to be caricatured, average men and women did not like to have their weaknesses made the subject of ridicule. Character-reading was not helped much in this way, and Phrenology had suffered through peculiar traits of character being held up to ridicule in a public meeting. It was doubtless a temptation to phrenologists who had large Language and a strong sense of humour when giving a public delineation, to colour up some of the peculiarities for the sake of effect; but the aim should be to depict character, not to provide entertainment, and caricaturing was out of place.

There were many ways in which we caricatured unconsciously, and chiefly by having a biassed mind. Phrenologists should be possessed of judicial and well-balanced minds, as well as insight into character under all conditions, to weigh up and duly apportion each of the elements which contribute to the formation of character. They needed to be careful to get exactly the right tone of colour to secure a correct picture. The faults of a character should never be glossed over in an effort to please clients, though, on the other hand, we should guard against bringing a long list

of shortcomings against one liable to be unduly depressed thereby. Tact and discretion were needed to avoid too bright or too dark colouring in the picture.

Phrenologists were partial to a greater or less degree in that the reading of character took its colour from the prevailing tone of their own minds. Thus, the mind that was vague and indefinite would interpret character in a vague and indefinite manner; the lack of consecutive thought would shew itself in the scappy, disconnected remarks; and the tendency to exaggeration in the delineator who used extravagant expressions; etc. They may, therefore, unconsciously produce caricatures instead of portraits. All phrenologists were necessarily more familiar with the action of certain faculties, either singly or in combination, through their operation on their own minds; and they would have also fuller experience of some special spheres of life than others: the result being that their advice in these directions would be more sympathetic and useful than in other matters. Phrenologists should strive, therefore, to be all-round characters both in themselves and in their experiences.

There were lightning artists who with a few strokes of the pencil gave some kind of representation of the features; and in Phrenology there were also lightning artists who strove to hit off the character in a few fluent phrases; but keen perception and a ready tongue were not the chief requirements of the phrenologist: painstaking thought and quiet reflection were equally necessary.

Phrenologists had a double responsibility: first—towards the science itself, that by accuracy in character-delineating they may convince the sceptical that Phrenology was true and valuable; and secondly—towards their clients, that the advice given should be of the very best.

In character-reading there were always two forces at work: there was the actual delineation, which should be as scientific and accurate as possible, and behind this was the power of the personality, invisible but very real, and this would probably have the greatest influence after all. How important was it, therefore, that the delineators should themselves be true *men* and *women*, not caricatures of such, with warped, one-sided, distorted minds; but with calm judgment, sympathetic insight, and scientific accuracy: ever striving to attain in themselves noble characters, that they may then, in all humility, presume to give advice as to the character of others.

MR. STANLEY then read his paper on  
"THE PREVENTION OF CRIME."

The subject of the paper was dealt with from the point of view of an educationist. The writer said that he wished to invite thought on a view of the subject which appeared to him to have been neglected. Crime had to be considered not merely as exhibited by the offender, but in its widest sense and in its beginnings. Education was the great factor in this subject, and any material mitigation of the conditions which are at the bottom of this moral evil must be preceded by a better education of the people. Remove ignorance and you cut at the root of the tree. The most potent means for the prevention of crime were included under education. Its chief and highest aim was the production of good-will. The results already achieved were inestimable, but when it was definitely and intelligently directed to its highest end, we may expect still greater results. To-day this was not so; we were carried away by the short-sighted policy of present material advantage, and chaos reigned.

When thinking men looked to education as an indispensable aid to material prosperity, they justly insisted that it

should be directed to the end in view. But though all agreed in theory that education was quite as essential for making a nation virtuous and happy, the application of the same principle was here perversely neglected.

We needed efficient ethical instruction in all our schools as a part of every day's lessons. More prominence should be given to the necessity of adapting the whole machinery and discipline of our schools to moral training in its widest and highest sense. But how could we do this efficiently without a knowledge of the faculties of the mind?

Science lighted the way in every other department of civilization; but in this the most important of all the way was blocked by prejudice. Though we were in a fair way to a knowledge of the mental faculties, yet in mental science all was confusion. If those in power would but admit the facts, the light we already possess would enable us to lessen considerably the number of our lunatics and criminals. How much more efficient would education become, when conducted in accordance with a sound view of the nature of mind, which would enable the teacher to train and direct the emotional nature, and bring the desires and feelings within the sphere of control. There was a necessity for the healthy exercise of the moral and religious faculties. Mere instruction was insufficient; means must be found for bringing into natural activity those basic elements which were at the root of all good living. Much of the so-called religious education of to-day was merely an exercise of verbal memory, and it was possible to make ethical instruction simply an intellectual exercise. This would not do. These moral powers were part of our nature, and, like the intellect or animal powers, had their instrument in the brain. To secure their adequate exercise through life, it was necessary they should be rendered active whilst the brain was growing in youth.

What, then, were the best means they could devise for exercising each child according to its needs in Sympathy, Faith, Reverence, Cheerfulness and Duty? He had recently heard a clergyman exclaim, "This is the age of obedient parents!"; and none would deny that there were signs of a decline of reverence in young people. Why was this? Because they had not been trained to reverence. This mental faculty had not been exercised during the years of brain growth. That was the reason.

There were schools established for children who were intellectually deficient; but what of the morally deficient? Many who, with proper training, might have been preserved, drifted into a life of crime. Were all those classed as born criminals, absolutely hopeless? After they were branded as criminals, many agencies were trying to "save" them. Why not "preserve" them and prevent them from falling? Every scientific phrenologist knew that the cause of their weakness was an insufficient development of certain brain areas, so that their moral and religious powers were almost non-existent.

A scholar cost the State £2 13s. a year; a pauper £15; a criminal £80. But what did the untaught criminals cost the State? Who could express in terms of human suffering what man's depravity costs man? We were in possession of facts concerning the constitution of the human mind which must sooner or later be generally accepted, and which threw considerable light on the questions which were exercising many of our best minds at the present time; and we should be wanting in our duty if we did not insist on them in season and out of season.

Mr. John Allen, of St. Anne's-on-Sea, not being present, the resolution standing in his name was not discussed, though

a conversation took place on a letter sent by Mr. Allen referring to the subject of the resolution. No decision was arrived at, and the matter dropped.

The time having expired for the afternoon meeting, and tea being announced, the members of the Congress at once adjourned to the Parlour, where the tea was served. A goodly company were present, and enjoyed themselves in partaking of the viands provided, while indulging in agreeable conversation.

After the tea, but during the time the friends were seated at the tables, an item not reached on the afternoon's agenda was opened by Mr. J. Millott Severn—"THE POPULAR PHRENOLOGIST EXTENSION FUND." This was spoken to by Mr. Burton, Mr. Proctor, and Mr. Stanley. It was ultimately resolved to refer the matter to a meeting of the Fellows of the Society, to be held at once. The Fellows met; and, after considering the question of helping this journal financially, to increase its usefulness, it was resolved to make an appeal to the whole of the Fellows to share in the responsibility of issuing the journal which now was borne by two members only (Messrs. Blackford and Severn). No definite or practical scheme for carrying out this laudable resolve was suggested.

As the time advanced, friends were arriving in goodly numbers until the Hall was comfortably filled; and it was easy to see that the vast majority of those present were familiar with the Society and its methods. They were phrenologists come to give countenance to the work, and to get inspiration for their own labours.

#### GREAT EVENING MEETING.

DR. WITHINSHAW, in opening the proceedings, said it was difficult to realise that another year had gone by since they last met in that Hall. It was natural for them at such a time to take a retrospective view of the situation to see if, during the year, anything had happened to undermine their basic principles or bring discredit on their doctrines. There had been no serious attempt in this direction, though a matter which occurred in the Law Courts some months since had attained unwonted publicity. He referred to the dispute between phrenologists in which an attempt was made, during the proceedings to belittle and ridicule Phrenology, and to question its scientific basis. He (Dr. Withinshaw) believed that those present would not wish him, as their President, to permit such an attack upon Phrenology to pass undefended.

During the trial the learned Judge seemed bent on getting all the fun he could out of the case, that should have received his calm and reasonable consideration. After a series of absurd questions put to the witnesses, a jurymen, evidently out of patience with such nonsense, asked his Lordship this question, "Is Phrenology a recognised science, my Lord?" to which the judge replied, "If you ask me if it is recognised by the Royal Society as a science, I should say, so far as I know—certainly not." Thus, then, for a subject to be scientific according to this dictum, it must be recognised as such by the Royal Society. Now, the subject of Phrenology had never been deliberated upon by the Royal Society, and it had consequently passed no opinion on the subject. Judge Darling therefore had no ground for intimating whether Phrenology was, or was not, recognised by the Royal Society.

Though there was no decision of that Society, as a body, on the question, it was possible to give the opinions of a number of past and present Fellows of the Royal Society, but he would give them two only—men of the highest

eminence in their respective spheres. The first was one of the greatest living naturalists, Alfred Russel Wallace, of whom the Bishop of Ripon recently said, "The veteran man of science who has to share with Darwin the laurels of a great discovery," and who was a vice-president of their own Society. In his *The Wonderful Century*, he says: "Phrenology is a purely inductive science founded step by step on the observation and comparison of facts, confirmed and checked in every conceivable way and subjected to the most rigid tests." . . . "Life-long prejudices always die hard, but it is surely now time that this wholly unjustifiable accusation of Phrenology being unscientific should be abandoned."

The other F.R.S. was one of the most eminent men in the profession of medicine—Sir Samuel Wilks, Ex-President, Royal College of Physicians, who, dealing with the dependence of mental manifestation upon the brain, said: "Phrenologists did not hesitate for a moment to state the principles on which their science was founded, and one of their leaders, Dr. Engledue, was the first who used the term 'Cerebration' to designate the operation of the brain."

There were, however, other more reliable tests than this for ascertaining the scientific standing of Phrenology: the chief one being to examine the principles of Phrenology, and note how they bear the searching light of up-to-date discovery. The first principle of Phrenology was the organ of the mind. This had now become a recognised fact, and Sir Norman Lockyer, President of the British Association, in that "Parliament of Science," referred to brains and mental powers as if they were synonymous terms.

Another principle of Phrenology was, that different brain-regions manifested different mental powers, and the localisations of Phrenologists in this connection were now, in part at least, acknowledged by some of the most eminent brain specialists of the day.

The last principle he would refer to was that the skull was in such close correspondence with the brain, that from an examination of it the proportionate development of the brain could be determined. For years one of the stock objections to Phrenology was that the brain did not fill the skull cavity, and an examination of the skull was, therefore, useless as a guide to brain size and form. From his experience in the dissecting-room, the laboratory, and *post mortem* room, he had not the slightest hesitation in estimating the development of the brain from the cranium. The greatest anatomists now admitted this old objection was absolutely groundless.

Phrenology, therefore, tested by an examination of its principles in the light of modern science, proved to be based on a rock of facts.

If Phrenology were a true science, of what use was it?

It had many uses; he would have time to point to a few only.

- (1) It enabled us to understand ourselves, and to gain the greatest of victories—the victory over self.
- (2) It helped the teacher to suit his discipline and instruction to the dispositions and capacities of his pupils.
- (3) It would enable the criminal authorities to distinguish between the criminal who was the victim of his organization from the poor fellow who, in moments of special and often distressing circumstances, yielded to temptation.
- (4) In all departments and spheres of life it would help to put "the right man in the right place." It might even assist in the formation of a cabinet, and go a long way to insuring that its chief should be a man of powerful mind, with settled convictions and good governing powers, in fact,

a leader of men. It would not select an academic type of man to control the Board of Trade, nor a brusque or choleric man for the delicate work of diplomacy. If in the past the principles of Phrenology had been thus applied, what precious treasure and how many valuable lives might have been saved.

Phrenology had been assailed in every way save one. It had been ridiculed, it had been spurned, even arguments of a sort had been brought against it; but it had never been disproved by the evidence of facts. (Applause.)

MR. F. R. WARREN (Secretary) said he looked with great pleasure at that magnificent meeting, and thought that those present were drawn to hear and to learn of Phrenology. That Society was founded in 1886 by a small body of men who were interested in the subjects. In those days Phrenology was scorned, and such a meeting as the present was an impossibility. The Society was incorporated in 1899; and this had proved of considerable advantage to them in their operations. The great strides taken by Phrenology in recent years were largely due to the work of the Society. Phrenology entered into every phase of their lives from birth till death, and was therefore of intensest interest to all. He trusted that there would be some recruits to the Society as the result of the present meeting.

MR. DUTTON, in the course of a capital address, said that at the present time there were only two subjects before the country. Those were Fiscal Reform and Education: What was the attitude of the man in the street towards these subjects? Politicians usually looked to one side only of every political subject. They read only such literature as agreed with their views, and ignored what could be urged against them. Their judgment then became necessarily warped. He would just deal with one only of these subjects—Education, from the point of view of the phrenologist.

What did we mean by education? Not mere book-learning, but physical, intellectual and moral training. The aim of educationists should be to develop a sound mind in a sound body in each of their pupils, to prepare them for the positions in life they will be called on to fill. As the twig was bent so would the tree be inclined. Phrenologists did not profess to explain the nature and substance of mind, but they could and did explain the medium through which the mind was manifested. All metaphysicians were agreed that this manifestation was through the nervous system; and it was this which the phrenologist made his especial study.

Phrenology was the best system of mental philosophy, and it was theirs to apply it. It stated that there must be ample provision for the care of the body, and he was glad to see that authorities having control of education now recognised this more than formerly. Children should be classified in accordance with their mental development, and not according to size, or age, or ability in one direction only. The reward system was unsatisfactory. If prizes must be given, they should not be bestowed on those who were naturally endowed with a good verbal memory. Others did not start on equal terms with them; and what they were able to repeat parrot-like, was not a true measure of the progress made. Too many subjects were being taught and all were equally expected to learn. Children should only be taught such subjects as were suited to their natural capacities. A few subjects well mastered were better than a lot not assimilated. It should be the aim of teachers to teach children to help themselves, and to think for themselves, and not to follow leaders.

Men were often guided by their feelings. Take fear

(Caution); they worried unnecessarily, had imaginary fears, national fears, religious fears. It was necessary that this should be recognised, and education of the feelings be considered. It was a wicked thing to terrify children. Phrenology was the beacon-light to safe methods, the compass which would guide the traveller over the mist-covered hill to the desired destination.

MR. DURHAM gave a public delineation of character, in his usual lucid style, which was appreciated by both subject and audience.

MR. J. A. WILSON, in the course of an enthusiastic but humorous address, said that he became interested in the subject of Phrenology in the early seventies, when he used to attempt the examination of the heads of his friends, and was rewarded with the opinion that his statements were all wrong. He however, continued his interest in the subject, and eventually won the confidence of many, and had been solicited to deliver addresses on the subject, and to render service as an examiner at bazaars, etc., though his efforts had not always been successes. He was only an amateur, but did what he could to propagate a knowledge of the science. His confidence was so great in Phrenology, that he knew it could not err; and whenever any one suggested that he might be wrong in his conclusions, he always said: "Put it down to me, the error is mine, and not the science's." The conductor of a school came to him, and said, "I want to form a choir from the boys; come and pick out those with the singing capacity." In this and other ways, he was able to help the cause, and he hoped to continue doing so.

MR. GEO. COX, by means of some diagrams, illustrated some important points in the anatomical basis of phrenological localisation. One diagram had an ingenious arrangement for shifting the positions of the ear, the parietal eminence, and the fissure of Sylvius, thus demonstrating the varying sizes of the temporal lobe in different heads relatively to the other portions of the brain. Dealing with the appearance of the human head as ordinarily seen, he drew attention to the fact that it was possible to trace on the outside of the head the boundaries of the brain lobes beneath. Discoverers had indicated certain marks on the skull, beneath which certain brain-centres should be found. The absence of so-called bumps was no bar to a perfect knowledge of the development of the phrenological organs in the brain. The size and shape of the head was of primary importance.

Referring to the temporal lobe as illustrated by his diagram, he described it in its various degrees of power. When it was too small relatively to other parts of the head, its possessor lacked energy, push, aggressiveness; if it was over-developed, it indicated a selfish, offensive, dehumanised character. Scotland Yard and all its ramifications owed its existence to the over-developed condition of this lobe in certain members of the human race. Several portraits were shewn of persons possessing a more or less development of it, including those of Chapman (the murderer); Edalji (convicted of cattle-maiming); Jeffries (the pugilist); Revs. Mark Guy Pearse, Dr. Horton, etc., and the method of its manifestations in each case explained.

REV. F. W. WILKINSON said that the subject had been presented to them that evening from many points of view. He proposed to deal with it from a minister's stand-point. Practice was always better than theory; yet theory was necessary. While much was said as to the uses of Phrenology to everybody, his interest was to know how it could be practically applied so as to help the minister in the performance of the various duties which, in the course of his

experience, devolved upon him. The faithful minister had to visit his people, and one of the difficulties in this matter was to find a subject on which to converse, and in which the person visited took an interest. To the phrenological minister, the task was an easy one. By a glance at the head of the person the kind of topic and the nature of his interest in it were apparent; and an agreeable and profitable visit was the result.

The minister, too, was frequently the confidant of his church members; and his advice was sought frequently when troubles and difficulties came. Here the phrenological development of each consultant suggested his method of dealing with them. Some of these were bordering on religious mania, and he had to advise them to take walks, to run, or sing, to leave the Bible alone for a time, and try to help somebody. Some had conscientious scruples, but conscience needed training. The Hindoo woman, to appease her conscience, threw her child into the Ganges; but were an English woman to do this, the law, represented by the man in blue, would step in. The conscience must be guided according to the sufferer's needs. In church organisation, too, the minister can make much use of Phrenology in the appointment of his assistants. For the post of church treasurer, he could thus select a business man, shrewd and practical. For secretary a painstaking worker, who was capable of adapting himself to the varying conditions of his office. For superintendent of Sunday-school, a man fond of children, yet able to maintain discipline. In these and other ways Phrenology could be useful to the minister, and should, therefore, form a part of his study when preparing himself for his life's work.

MR. JAS. WEBB referred to the object of the Society as being to teach the public the great truth of Phrenology. The President had said that brain was the organ of the mind. That was not believed even in his (the speaker's) youth, but was now generally accepted. Books on mental disease spoke of the mind diseased. The mind never was diseased. It was the brain whose organs were diseased, so that they could not manifest normal powers. If they wanted to improve a man's mind, they must improve his brain in its anterior and superior parts, and the mind would take care of itself. A knowledge of the brain was necessary to every phrenologist. He did not think so forty years ago. Then, he did not care what was in the skull; but he now was convinced that the phrenologist should know the brain, as well as, if not better than, medical men.

Some persons questioned the truth of Phrenology, because the organs were not of uniform size; some were large, and some small. Well, we did not put them there, any more than we made the grass grow; hence we must accept what we found, and not complain because we were not consulted as to how the organs should be arranged. The corresponding localities in the two hemispheres had the same functions.

MR. J. MILLOTT SEVERN next gave a public delineation of the character of a person selected from the audience. Much interest was excited, and the accuracy of the statement confirmed.

DR. J. HOLLANDER addressed himself particularly to those who were strangers to the subject. They had heard a number of addresses from which they would have obtained some enlightenment. People who were ignorant of the subject often thought it was one upon which their physician was competent to give a verdict. They preferred taking that course to inquiring for themselves. A cautious physician would reply that he knew nothing of the subject, or that it

did not come within his sphere; while many would express opinions detrimental to Phrenology. He would endeavour to give them his own opinion as a physician upon the subject. They had to distinguish between the theory and practice, of the science. As far as the theory was concerned, he could safely say that its principles were now universally accepted. When the statements were first made by phrenologists, they were not believed in, but the demonstration of their truth was due to phrenologists. Before 1870, physicians would not accept the doctrine that the brain had in it a multiplicity of centres, each with a different function. They believed that the brain acted as a whole in each mental manifestation. Had not medical men been prejudiced against Phrenology, they might have received this from Dr. Gall as long ago as 1796; and by the examination of brains in cases of disease or injury, have been convinced a hundred years ago of the truth of this phrenological principle. Another doctrine was that the greater the brain area, the greater the manifestation of the mental power which had its location in that area. This might be illustrated by reference to the sense of smell in some animals as compared with that in man. The brain areas concerned with this sense were remarkable for their contrast; that of the animals being large and prominent, whereas the corresponding brain region in man was small.

A great stumbling-block to the acceptance of Phrenology had been the determining the size and shape of the brain from the external size and shape of the head. This possibility had been denied, but the men who said it was impossible would not pass a modern examination. Of course normal brains and normal skulls were taken to prove this point, and not the abnormal skulls which found their way as curios into the museums. It was not considered dignified in the profession, however, though certain centres were granted, to apply this knowledge to the reading of heads. There was one striking fact in the difference between human and animal natures. In animals the instincts, especially that of self-preservation, predominated; in human beings reason held sway. Then, on phrenological reasoning, there should be differences in brain shape, and so there were. They, too, had their instincts as had the animals; but the reason they possessed in addition must correspond with the additional brain development to that shewn in the animal. This was palpable in the large frontal lobe of the brain in man. The smallest frontal lobe in any man was larger than the largest possessed by animals. One proof of the fact of the frontal brain being the organ of the intellect lay in the fact that when this portion of the brain became diseased the intellect became deranged; highly moral or learned men became violent in passion and lost their moral sense. Intellect, associated with moral sense, kept the passions in check. The emotions, sympathies, and passions were more easily roused in persons of little culture. It was a mistake to assume that a large head was necessarily an intellectual one. The force of intellect depended entirely upon the size of the frontal brain relatively to the other parts of the same organ.

MISS HIGGS, in the course of demonstrating her method of reading character, said her remarks were intended for those who were not phrenologists. The mind was immaterial; and for knowledge of it they must go to its instrument the brain, or the brain's representative, the skull. In examining a head, the point was to recognise its size as a whole; then the quality of its structure; fine hair, fine

skin and a bright eye indicated fine quality, and the brain partook of the nature of the rest of the body. It was necessary to note the different parts of the head and their development for their special work. Miss Higgs commented upon the character submitted to her, and won much approval for her clear and correct exposition.

MR. G. E. O'DELL hoped that people would accept the truth they had known concerning Phrenology. Its doctrines were not only probable, but essentially scientific. It was useful to everybody in all departments of life. The teachings of modern Psychology would not be useful to all; but with Phrenology as a science of character it would be different. There was now greater need than ever for such a science. Criminologists and others were all crying out for knowledge of character, as the nature of the character determined the criminal. Phrenology was the only reliable guide at present available.

THE PRESIDENT said, as the time had now expired, he must curtail the programme, and close the meeting.—Thus ended a most successful Congress; and if not one of the most largely attended, it had been excelled by none in the spirit of good fellowship prevailing among its members, or in the excellence of its teaching to the general public.

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## ANSWERS TO CORRESPONDENTS.

CONDUCTED BY JAMES WEBB, F.B.P.S.

W. Y. (*Stockholm*).—1. The "brain fluid in the ventricles, under ordinary conditions and in a healthy state, is generally just sufficient to lubricate the walls, in order to prevent their adhesion to each other. This serous fluid, as it is called, is seldom found in any considerable quantity, but varies in different persons. In hydrocephalus it is found in large quantities, especially in the lateral ventricles.

2. The pole, or most anterior portion of the middle lobe of the brain, is the organ of Smell. It was discovered by three separate phrenologists independently of each other—Combe (Edinburgh); Crook (London); Hoppe (Copenhagen). Of late years the "modern" scientists have re-discovered it exactly where it was "discovered" 70 years ago. Dr. Ferrier calls it the "gustatory centre." If you compare the diagrams published when he was in his cradle with those he has published lately, you may wonder where he first obtained his "discovery."

In regard to the organ of Smell, the olfactory bulbs are immediately above the ethmoid bone, through which numerous nerves of smell pass to it from the nose. If you look at them in the human brain you will see they appear remarkably small as compared with those in the inferior animals. In the dog, for instance, these organs are very large. They are also very large in lions, foxes, bears and hyænas.

3. To answer this question I should require several pages of the P.P. dealing with the physiologists from Flourens to the present time.

No reliable evidence has been obtained as yet to prove that the cerebellum has any other function than that attributed to it by Dr. Gall.

I could give you very contradictory statements of those

who attribute to it equilibration, co-ordination of movements, etc.

4. This question is not phrenological, because it deals with diseased conditions of the brain.

Many things might happen if a portion of the brain were removed by trephining. Death, for instance, through injury to the bloodvessel; extravasation might have a fatal ending; but if the operation were "successful," the space formerly occupied by the brain substance would certainly be filled by serum, brain, etc.

Probably the ventricles would become more enlarged. If good health followed, nature would do its best to restore the normal conditions. The brain and skull would both be at work—the latter depositing bony or calcareous substance on the interior of the skull.

---

Various Society and other Reports are unavoidably held over this month.

\* \*

Miss M. L. C. Ewen, who is an earnest phrenologist and a Council member of the British Phrenological Society, Incorporated, has recently opened a consulting-room at 56, Mortimer Street, Cavendish Square, London, W., where she will be pleased to receive clients. Parents especially, desiring advice as to the training of their children, should seek the service of Miss Ewen in this connection, which they would find of much value to them.

\* \*

"Did you know that I passed your door last evening?" said a young man, tenderly.

"Of course," replied the beautiful girl, with reproach in her glistening eyes. "Do you think I would not know your step?"

"Certainly," said the happy young man, as he directed the conversation away from the subject, and avoided remarking that he had passed the door in a cab.

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# THE POPULAR PHRENOLOGIST

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VOL. IX. No. 97.

JANUARY, 1904.

ONE PENNY.

## THE POPULAR PHRENOLOGIST.

JANUARY, 1904.

### NOTICES.

Wholesale Publishers: L. N. FOWLER & Co., Imperial Arcade, Ludgate Circus, London, E.C.

The scale of charges for advertisements may be obtained of the Honorary Manager of Advertisement Department, Mr. J. MILLOTT SEVERN, 68, WEST STREET, BRIGHTON, to whom all accounts for Advertisements must be paid.

All Advertisements must reach the Hon. Manager as above, on or before the 12th of the month before it is required to appear; and if proofs are required, two days earlier.

All matter for the Literary Columns must be sent to the EDITOR, "POPULAR PHRENOLOGIST," c/o British Phrenological Society, 63, Chancery Lane, London, W.C.

Correspondents are particularly requested to note that the different departments are separate, and will save delay by writing to each only on its own business.

### EDITORIAL EFFERVESCENCE.

#### A HAPPY NEW YEAR TO ALL MY READERS.

\* \*

With this number we begin the ninth volume of the POPULAR PHRENOLOGIST. We enter upon the task not light-heartedly, but hopefully. We propose to forget anything which in the past may have seemed to savour of disappointment and discouragement, and bend ourselves to the task of making the P.P. still more valuable, yet more popular, than it has been. Our friends can do much to help by securing for us a larger circle of readers. That they will do this we sincerely hope, and we trustfully rely on their good offices.

\* \*

During the coming year we are still to be favoured with a continuation of the many series of articles which have been long recognised as standard features of the journal. Mr. Webb will continue his invaluable "Lessons in Phrenology," in which he has recently given such remarkable evidence of his ability in the realm of phrenological psychology. There is nothing in the literature of the subject so full and explanatory of our philosophical position. Dr. Withinshaw's anatomical series for students, so helpful and so lucid, will still appear; as also the excellent series on "The Training of Children" by Miss Higgs—a rich mine of wealth for parents.

\* \*

Mr. Severn, too, like Mr. Webb, a contributor from our first number without a break will be represented by sketches or articles; and here we would say that, although Mr. Severn has kindly acted as interviewer for the P.P. for some years, we are always willing, and even anxious, to have sketches of celebrities from other recognised phrenologists

for our pages—the only condition being that such sketches shall be the result of personal examinations of the subjects. Mr. Wheeler's "Psychology of Literature"—a much appreciated feature—and the very mild criticisms of our "Candid Critic" will continue to grace our pages.

\* \*

Of course it is generally known that all services rendered to the P.P. are purely honorary. Not one penny is paid to any worker or contributor; hence, our readers will see that great thanks are due to all the friends referred to, and the many others who oblige with occasional articles, reports, etc., which appear from time to time. On behalf of all, who find pleasure and profit in the pages of our paper, we tender them herewith the most cordial thanks and best wishes for a long and happy life in which to continue their generous service to Phrenology.

\* \*

The first meeting of the B.P.S. for the new-year will be one of a social character; and it is hoped that friends will take this opportunity of fraternising and interchanging opinions. A closer personal knowledge of each other will assist in giving cohesion among our workers; it relieves friction, and excites mutual sympathy and forbearance. The social element should be cultivated, and the action of the Council in making provision for this gathering is to be commended. This social meeting will take place at the Queen's Hotel, Leicester Square. Full particulars of this and other meetings will be found on other pages of this issue.

\* \*

The Council of the B.P.S. desires it to be known that they are arranging a series of classes for instruction in Phrenology. All who desire to avail themselves of the privilege of joining these classes—which will include brain dissection and anatomical demonstrations—should make early application to the Honorary Secretary. A class is to be formed for ladies only under the able tuition of Miss E. Higgs, whose services are generously offered for this purpose. The object of the teaching is to qualify the students for the full certificate examination of the Society.

\* \*

In pursuance of the policy of the Council to extend its work in the suburbs of London, a phrenological meeting has been arranged under its direction to be held at the Lecture Hall of the Congregational Church, Kentish Town Road, N.W. Dr. Hollander, Miss Higgs, and Mr. Geo. Cox will be the speakers, and there will be practical demonstrations of the value of Phrenology given during the evening. The meeting will take place on Friday evening, January 29th. Friends living in North London who can help to make the meeting known can have some hand-bills for distribution among their friends on application to the Honorary Secretary, B.P.S., 63, Chancery Lane.

## LESSONS IN PHRENOLOGY.—XCVII.

BY JAMES WEBB, F.B.P.S.

## PHRENOLOGY AND EDUCATION.—(Continued.)

From what has been said in the two last lessons, it will be known that the writer is anxious that right notions of Imagination should obtain among the intelligent students of human nature.

It has been shewn that no writer outside the phrenological world has been clear in his ideas of what Imagination really is. Dr. Drummond, author of *The Child*, says it is "the power of calling up before the 'mind's eye' sensations previously experienced in the absence of the original stimulus." This is often called reproductive imagination. I call it memory. "When parts of the originals are combined in a single picture, the imagination is called 'productive' or 'creative.' I call such mental operations constructions; for they result, chiefly, from the activity of the organ of Constructiveness. He says also:—"We can have no imagination of sensations we have never experienced, but all our senses can have their own special sensations. Not only can we imagine things we have seen, but we can call up a mental image, more or less distinct, of all kinds of sensible experiences." If for *imagination* and *imagine* in this quotation we insert *memory* and *remember*, we shall find the statement to be more nearly correct. In the case of taste and smell, the imagination—that is, the *memory*—is unable to produce any mental pictures, not even such as are "more or less distinct."

He shews also that "some persons are able to call up very vivid mental pictures of things they have seen, while others have this power only in a very slight degree. They may 'remember' things seen, but cannot 'picture' them in their mind's eye." The mistake here made by Dr. Drummond is in inferring that remembering a thing seen and picturing it are different mental operations. As was pointed out in the last lesson, Michael Angelo could "picture" anything he had seen, whilst Professor James could not "visualize" at all. Remembering, visualizing and picturing are the same thing—the work of the memory of Form, etc. And Dr. Drummond admits so much as "probable." Here are his words: "It seems probable that, when we call up our imagination past events, we are really exercising the same nerve structures as were concerned in receiving and interpreting the original sensations."

Dr. James states a "hypothesis" as an explanation of this, though neither he nor any one else could prove it, that in the case of memory (I beg pardon of the psychologists, I ought to have said "in the case of the imagination") the intracortical currents "producing the imagination" are weaker "than currents from the sense-organs."

But we all know that many people can call to mind pictures of things they have seen far better than others can even when looking on them.

A teacher, for instance, describing the parts of a flower without having it before him, can picture it far better than the child can, even though the child may have the flower in his hand. And this is the case because the teacher's memory, not his imagination, is better than the child's—his memory of colour, shape, size, number, position, etc., of the parts of the flower. And one teacher may have a better or a worse memory of colour, etc., than another for the same reason.

A child's power of "visualizing" is proportionate with the development of the perceptive organs, which lie immediately above and between the orbital ridges.

Dr. Drummond is therefore unscientific when he says that "the childish imagination is characterized by vividness." Some children see and remember far better than others. What he meant to say no doubt was that children's beliefs are more easily formed; for he continues: "This no doubt is due to the strong impressions of which the child is daily the subject. . . . But before he is able to reproduce past impressions, he must have had time to form them clearly, and remember better than others." Or possibly he meant that some children's beliefs are more easily formed; for he continues: "This no doubt is due to the strong impressions of which the child is daily the subject. . . . But before he is able to reproduce past impressions, he must have had time to form them clearly, and the passage of reproductive into productive imagination can only take place after he has had sufficient experience to create a mental world for himself."

So that, after all this imagination is not so very vivid as Dr. Drummond at first stated. Moreover, if productive imagination can result from the passage into it of reproductive imagination, what does reproductive imagination result from? Dr. Baldwin says from Will. I say from the memories of Form, etc.

But Dr. Baldwin says that imagination constructs ideals. I say that what he calls ideals are results of Constructiveness and Ideality.

The height of ignorance on this subject was reached by Dr. Harris when he wrote of the *diseases* of the imagination in his *Treatise on Man*,—that madness which "manifests itself when erroneous combinations of ideas are formed in the mind."

One could give a large number of cases of the wrong use of the word imagination from current literature. Every daily paper contains examples. I will quote two only.

In the speech that Mr. Asquith made on the 8th October, 1903, at Cinderford, he said: "I am here this evening in pursuance of a promise of, I think, some two years' standing, and as to which I may say that at the time it was made not even the most far-sighted observer, by the stretch of the most elastic imagination, could have forestated the conditions under which it would have to be actually fulfilled." Evidently Mr. Asquith was thinking that a person with great information of such facts as then were known, however large his reflective faculties might have been, could not have *inferred* the conditions he referred to.

In a leader on the Humbert case in the *Daily News* of August 24th last, the editor, speaking of the upbringing of Miss Humbert by her mother, free from contamination, says it was "not the least remarkable feature in a story which will live as long as dramatists and novelists desire materials for their imagination."

The editor must know that such materials would be used in composing or *constructing* a play, and not in imagining it. One or two psychologists, though writing incorrectly of Imagination in one chapter, are able to express themselves more correctly in others.

Professor Titchener writes: "There is no new 'power' or 'faculty' of putting images together. The images themselves are the images used in memory: there is no intrinsic difference between the memory-idea and the imagination-idea. You cannot imagine a colour over and above the colours that you know."

## THE TRAINING OF CHILDREN.—XIX.

BY ESTHER HIGGS, F.F.P.I.

## THEIR RELIGIOUS TRAINING.

Godly parents in all ages have ever been careful to train up their children in the "fear and admonition of the Lord"; the Jews, that peculiarly religious nation, were strictly enjoined to perpetuate their solemn rites and ceremonies by teaching to their children all the words and meaning of the law; devout mothers in Greece and Rome instructed their little ones in the current philosophy, and enjoined their worship of the gods; and what is our huge institution of the Sunday-school but one of the many modern agencies which have for their object not only the development of the religious instinct in the mind of the child, but also the handing down, to the next generation, of our particular beliefs and traditions?

In the "Cottar's Saturday Night" Burns gives a graphic picture of the atmosphere of piety and reverence in which the Scotch children of his time were reared; and to-day's "fight for the schools" in which

## RELIGION AND THE CHILDREN

are the two prominent factors concerned, shews how strong a hold a man's religion has on him, for a large proportion of both Anglicans and "passive resisters" alike are no doubt in deadly earnest contending for their faith.

There are now, as ever, certain sections of the community having definite, fixed and positive ideas concerning the religious doctrines and dogmas to which they desire their children's assent: to these I have little to say; but many, many others there are whose thoughtful minds are perplexed with the problem, "What is truth?" and the consequent inquiry, "What shall I teach the children?" For in this period of transition when the "eternal query" is ever to the fore, the intellectual unrest of the age affects even those who have neither time nor ability to drive deeply into these weighty questions of life and conduct, but who yet feel compelled to adopt some theory as a basis of action. Indeed, does not this describe the inevitable mental attitude of all of us from the ignorant to the most learned? For mankind is forced to the acknowledgment of a sphere into which he cannot yet enter. He has

## GLIMPSSES OF DIVINE TRUTH,

but the beyond is ever shrouded in mystery, and to the human mind is encompassed by an eternal query; whilst the immediate need always remains—*viz.*, that of a working hypothesis.

Thus in this time of unsettlement when the very foundations of the Christian faith are not exempt from the searching criticism so characteristic of the age, many are finding it no easy matter to adopt for themselves a satisfactory re-statement of old truths, and so to distinguish between essentials and non-essentials, that their religious teaching of children shall be in accord both with the best traditions of the past and the noblest aspirations of the present.

It is with a feeling of sympathy towards minds thus troubled, and with an earnest desire to help such towards true conclusions, that the following suggestions are offered.

The study of Phrenology should at least teach us breadth of view, if not too narrowly interpreted. The old adage,

## "MANY MEN MANY MINDS,"

is brought home forcibly to the phrenologist, who sees as in a picture the varied types of mind, and knows that to the one certain aspects of religion are far more attractive than others, whilst another type of mentality finds satisfaction or inspiration along quite different lines: and so it is sometimes with members of one family who, if allowed to follow out their own individuality in the matter, will at length represent quite a variety of creeds. But we need not grieve over this; it is but the outcome of a natural law; and who is to say whether any other faith would have suited the individual so well? For instance, the reverential Ritualist finds in his ornate ritual suggestive emblems of all that to him is most holy, and through his æsthetic faculties his mind is elevated to the contemplation of some of the mysteries of his faith. The Puritan, on the other hand, is troubled with all

## THIS FORMALISM AND CEREMONIAL:

it seems to obstruct his spiritual vision, whilst in a simpler service his soul is brought nearer to his God. Others, again, there are, who feel pent up within the boundaries of any edifice, whether conventicle or cathedral; and the limits of most systems of theology are too confined for their spirits: these can best worship God in the Temple of Nature; they find their inspiration perhaps in wild and rugged mountain scenery, in a storm at sea on a dark night, or wherever the power of the elements is such as to impress them with a sense of greatness, majesty, forcefulness and might. Thus although they may give outward adherence to any of the creeds, yet their real means of grace undoubtedly lies not so much in the conventional church as under the open sky; not in the music of the anthem, but in the chorus of the birds, the cadence of wind and storm; and the thrilling of a divine message comes not through the voice of the preacher, but through those many other voices in nature which are too often passed

## UNHEEDED BY THE CROWD.

These variations in mind and character should be taken into account by all who would impart religious instruction, whether to young or old; even little children manifest innate tendencies and preferences which clearly shew that their minds are very far from being like the proverbial "piece of white paper" on which anything may be written. On the contrary, each child is a separate study, and the vulnerable point in each young mind must be discovered, as well as the natural court of appeal, if our religious teaching is to be of the greatest usefulness.

It is a mistake to attempt to mould all after one pattern, as some good parents vainly endeavour to do. The fact is the children are all different, and will be *religious* as well as *intelligent* on different lines.

(To be continued.)

**Special Notice.**—The social gathering of the members and friends of the British Phrenological Society Incorporated, announced for January 12th, will take place at the Hall of the QUEEN'S HOTEL, LEICESTER SQUARE, LONDON, W. Tickets, 9d. each, should be obtained as early as possible from the office of the Society, 63, Chancery Lane, W.C. All friends of Phrenology will be accorded a welcome, and it is hoped that as many as possible will endeavour to be present.

## PHRENOLOGICAL CHARACTER SKETCH. LXXI.

BY J. MILLOTT SEVERN, F.B.P.S.

MISS MARIE HALL.

How erratic and subtle, oftentimes, are the underlying mental combinations productive of genius. It is spoken of as being a rare gift, though various aspects of genius are not at all rare. Intellectual comprehensiveness, originality, novelty of ideas, creative, inventive, constructive, detective and manipulative ingenuity—each of its kind a necessary element in genius—are common enough qualities, which may constantly be seen in one's every-day experiences of human nature. Something more, however, than these is needed in the successful manifestation of genius; it may be application, perseverance, ambition, confidence, enthusiasm or adaptability.

"You have large Concentrativeness," said I to Miss Hall when phrenologically interviewing her, recently for this journal. "Ah! concentration? I should think so," she replied. I have since read that while studying at Prague



Photo. by Lena Connell, 50, Grove End Road, St. John's Wood.

under the world-famed master-teacher of Kubelik, Kocian and so many more musicians of note, one reason why Miss Hall was such a favourite with the eminent Professor Sevcik, was that she never shirked the difficult tasks he gave. She always practised eight hours a day and often ten, though he had to go and pull some of his celebrated pupils out of bed in the mornings.

It matters little what an individual's genius may be, so far as having intellectual grasp necessary to the manifestation of genius; a high degree of success is rarely attained unless the gift is accompanied by concentrative effort and perseverance—qualities which Miss Hall possesses in an eminent degree. Though only nineteen years of age, her career from

childhood has been full of contending experiences; which, in a measure, have been instrumental in building up in her such splendid traits of character—courage, confidence, insight and practicality, as rare, almost, in the degree in which she possesses them, as her exceptional musical genius.

Miss Hall made her London *debut* at St. James' Hall in February last; and her marvellous playing has taken the world by storm. She comes of a musical family. Her father was harpist in the Carl Rosa Opera Company. Though a poor girl—having, it is said, even to resort to playing in the streets on occasions—she has leapt into fame almost at a bound. Referring to her, the *Westminster Gazette* says: "The world has known before now many great women violinists. It may be that it has yet to make the acquaintance with the greatest of them all."

Miss Hall's head is above the average size, being in circumferential measurement nearly twenty-two inches. It is fairly long,  $7\frac{3}{8}$  inches, rather high, slightly narrow in the upper part, though well-developed in the regions of the executive organs—the width at this point being six inches. She possesses a beautifully-proportioned head; indicative of much originality and distinctive mental characteristics which blend in wonderful harmony. Except Number, she possesses no other weak phrenological organ. Each of her mental organs are either large, or considerably above the average, without being in any way excessive. Her temperament is highly nervous. She possesses a superior, susceptible, finely-grained organization; much mental and physical tenacity and power of endurance; and is very liable to overdo, and may need to economize her powers.

Tune and Time are large, conjoined to large Ideality. Eventuality, Constructiveness, Individuality, Form, Size, Weight, Locality, also Comparison, Intuition and Imitation; these further combining with large Concentrativeness, Cautiousness, Combativeness, Hope, Sublimity, Approbateness, large Firmness, Conscientiousness, Executiveness; a fair endowment of self-confidence, and a highly susceptible organization, endow her not alone with great musical and artistic gifts, but also give her remarkable concentrative-power, great mental application, firmness, perseverance, decision, tenacity of purpose, conscientiousness, sense of duty; ambition, hope, enthusiasm, confidence, independence, courage, energy, endurance and executiveness; together with good memory and judgment of forms, proportions, weight and distance.

She has much creative capacity, originality. Intuitive perception, aptness in perceiving and making comparisons, great love of perfection, of things beautiful, and a high degree of refinement.

Quick, active, restless, hopeful, enthusiastic and somewhat impatient, yet she has considerable self-possession and control over her feelings and emotions; and her well-developed Combativeness gives her courage in facing difficulties or opposition. She is very womanly and practical, and has her own ideas and notions of what should be. Thoughtful, cautious, prudent, and fairly deliberate, she usually makes up her mind readily, and is disposed to adhere strictly to what she conceives to be right and best. Her character and disposition is very decided, dependable, trustworthy and reliable.

Her aspiring organs conjoined to the quality of perseverance are strongly developed. She has an actively progressive disposition. She appreciates public applause where she feels that it is merited; yet she does not allow herself to be carried away by the same.

She is very observant, cause-seeking, studious, alert

critical, intuitive, has an exceptionally good memory; remarkable manipulative talent and dexterity; excellent taste for colours and a decided talent for painting, as well as for music. She possesses well-marked social qualities, friendship, and sympathy, and is very open-minded and sincere in her disposition.

### JOTTINGS FROM MY NOTE BOOK.

BY OUR CANDID CRITIC.

Let me commence my notes this month by wishing all our readers the old, old wish, "A Happy New Year." This is one of the conservative customs that we trust will never die out. It is always a good thing to wish others well; and at what period of the year can this be better desired than at the commencement? Longfellow said in language that will not readily be forgotten—"Let the dead past bury its dead." There are many things one would like to have buried—our weaknesses, our imperfections and failings, our broken vows, our unfulfilled desires, our mental and spiritual barrenness, our love of ease and our lack of moral, spiritual and intellectual earnestness. Yes! it is good, and perhaps wise, to forget many of these things and start afresh. It may in many cases mean perhaps more failure and greater disappointment, but the effort, if only sustained for a time, is helpful, and much better than standing still and dwelling on our shortcomings.

We therefore reiterate the wish—"May each reader of the P.P. have 'A Happy New Year.'" And it may not be out of place if we, as phrenologists, reflect for a while on what is involved in the wish we have just uttered. Let us ask (1) In what does real happiness consist? (2) How are persons to obtain real happiness? (3) In what sense may the wish expressed be made practical?

(1) In what does real happiness consist? Nuttall defines happiness as "the state of being happy; good fortune." "Happy" is defined as fortunate, successful, living in concord, propitious. And this conveys to a large extent what is usually meant by the term "happiness." In other words, that man may usually be regarded as a happy man who acts in harmony with his strongest desires. If the social qualities predominate—say Friendship, Amativeness, Philoprogenitiveness—the man will be happiest when in the society of friends, the opposite sex, and children. But we must be careful not to make too hasty a generalisation. My readers will notice the word "If." It is of course possible for the social qualities to predominate, but they are often associated with other faculties. Along with Alimentiveness, for example, a man would not only seek company for the sake of friendship but also to gratify his appetite for drink or food. It is sometimes said that men seek the public-house not so much to obtain intoxicating drink as for the sake of the company. The real solution will probably be found in the relative size of the social faculties and Alimentiveness. But other faculties might also come into play. The Love of Approbation, Language, Causality, Self-Esteem, etc., and the possessor of these qualities will frequently go to those places where he thinks his desires will be most easily gratified. "Good fortune," "success," may only mean material prosperity, and there is little doubt that where the animal, selfish, and intellectual propensities predominate and the moral faculties are relatively deficient a man may find

happiness to a large extent in such prosperity, but this cannot be regarded as REAL happiness. When we speak of "real happiness" we mean that which is obtained by following the highest good. The really happy man is he whose aims are lofty, whose ideals will lift him out of the basilar or animal portion of the brain and raise him to the upper storey of moral and intellectual aspiration. The happiness associated with material success only cannot in the nature of things but be fleeting and transitory, while the happiness which springs from the cultivation and perfecting of the intellectual, moral and spiritual nature is eternal and permanent whatever the future may bring forth. What, after all, is the happiness of a millionaire compared with the happiness of a Herbert Spencer, a Richard Cobden or a George Combe? I admit that the millionaire may not realise this, and therefore not be conscious of his loss; yet who amongst us does not know this to be a fact? What then is the answer to the query—In what does real happiness consist? That man may be said to be really happy who acts up to his convictions, who is true to himself, who follows the highest and loftiest teaching and endeavours to follow truth for truth's sake irrespective of reward. There may not be perfect happiness: this hardly seems possible in an imperfect world; but any other happiness is imperfect and unreal.

(2) How are persons to obtain real happiness? By endeavouring to understand their nature, and then by avoiding that which is evil and clinging to that which is good. All the mental faculties when legitimately exercised are right; it is their excessive or perverted use that leads to mischief. The way to obtain real happiness is to keep down the baser passions and cultivate the moral and intellectual powers. There is no royal road to learning, and there is no royal road to virtue. It means self-denial, effort, application and moral courage, but it must be done if men would win the crown of life. "To do good is my religion," said a celebrated Deist. To be good is the first in importance, says the wise spiritual and moral teacher.

(3) In what sense may the wish expressed be made practical? The answer is obvious—By helping one another. It is not sufficient to wish each other "A Happy New Year." We must help each other to achieve it by cultivating a greater spirit of toleration, a larger charity, a kindly interest in each other's work. The phrenologist, above all men, should learn to make allowance for others' failings. We are too ready to pass hasty judgments and to cherish feelings of jealousy or animosity towards those who think differently to what we do. Let the year 1904 be specially remarkable for the steady adherence to those principles which our reading and experience leads us to regard as true; but, at the same time, do not let us be too severe on those brethren whose, shall we say broader outlook, leads them to view things in a different light. Let us be willing to accept what we believe to be the truth from whatever source it may come, but do not let us delude ourselves by cherishing the ideas that the only door of truth is the one that fits our key. In short, let us, during 1904, love the truth, follow the truth, and be the truth.

MAKING WHITE MEN OUT OF NEGROES.—Professor Pancoast, of Philadelphia, has discovered that whilst negroes are being treated by the X-rays for cancer, the light causes he skin to bleach, and it becomes white, like that of Caucasians, the change being apparently permanent.

## CRIME AND CRIMINALS: TREATMENT AND CURE.

By W. GEO. WHEELER, L.P.I.

(FOUNDED ON LECTURES DELIVERED BY G. O'DELL, ESQ.,  
BEFORE THE ETHICAL SOCIETY OF LONDON.)

A criminal, according to the common law of England, is one who seriously outrages national law, or, in a yet higher sense, one who outrages the laws of his own being, who, defying ethical law, proves false to himself, traitor to God and humanity.

There are born criminals and self-made criminals, just as there are those born great and attaining greatness. The born criminal arises in most cases from the very dregs of society, and in London we have homes and haunts of the criminals well known to the police. The born criminal inherits from his parents immoral tendencies, abnormal brain developments, inharmonious formation of cerebral masses, generally giant propensities and a puny intellect.

The causes of crime are very many. Climate is one. In very hot countries there are greater tendencies to crimes of violence. The exception, perhaps, is India, where, we believe, the percentage of crime is very small. In India we have the caste system in force among the Hindoos; this appears to give an impetus toward morality. Anyway, there exists a high standard of ethical law in that country. In England, not one in one hundred thousand commits murder. An indirect cause of crime is poverty, and, while we have a social system which admits of the possibility of ninety per cent. of the working-classes becoming poverty-stricken, we must expect also a large measure of outrage. At the same time, crime is not specially to be attributed to the working population of the community. The offences of the wealthy and middle classes are probably equally great. We believe, however, that, comparatively speaking, the cost of keeping down crime in this country is small.

Passing over the many causes of crime, we would briefly refer to prison systems already tried. There is the solitary cell system, largely introduced by the Quaker, William Penn, of Pennsylvania, who, finding solitude and meditation desirable for religious and spiritual developments, thought it might answer equally well in regard to the treatment of the criminal. It did not answer. If it induced reflection, it was not reflection of the right kind. Another method, also a failure, is that of prisoners working together, yet sustaining a complete silence. The transportation system, now, we believe, wholly given up in this country, and only largely prevalent in Russia, has not proved ethically beneficial. The most satisfactory method at present existing is probably the mark system, by which the prisoner may, through good conduct, lessen his term of imprisonment. A convict, we understand, can get about one-fourth of his term remitted in this way. All applied methods have, however, in a more or less degree, failed, and we now desire to concentrate our attention upon the criminal rather than the crime.

There is one question, however, of national importance, and that is the prevention of crime.

Firstly, then seeing a percentage of our criminals are born such, we would advocate—

*State intervention in regard to matrimonial selection,  
State limitations for the lessening of inherited diseases.*

We have physical diseases carried down from parent to child, also mental idiocy resulting from deficiency in the cerebral parts, social and animal excesses the outcome of extraordinary propensities. We may never wholly suppress crime; but we believe legislative enactments for

the prevention of criminal alliances, and known diseased alliances, would in a measure stay the tide of human misery.

Secondly, we would advocate the exchange, for a considerable percentage of our criminals, from prisons that cannot save to moral hospitals that can. Brain diseases result in crime. We require moral hospitals for the treatment and cure of diseases of the brain, diseases of the brains of criminals. We have now medical men and others making a study of the relative development of brain masses; they are learning to localise the disorders, and having discovered causes will apply methods of cure. They will, by educational and perhaps other methods, draw the brain forces from the over-active areas into cerebral areas needing a greater activity.

Thirdly, there are those who are liable to become criminals through imperfect organisations, unfavourable circumstances, and unhealthy environment. Our school-training for children generally is imperfect; it is at times demoralising. We need ethical training; we want moral education. It is wrong to pay children to be good; it is wrong to tax the mental faculties at the expense of the moral. You cannot educate children all alike. They are not mere machines. They need individual treatment. Where is your ordinary school-boy's sense of veneration for the noble, where his acknowledgment of the Supreme Being in conduct?—where is his soul of honour, love of the ideal and beautiful?—where the charity that suffereth long and is kind? These qualities rarely predominate in our children. We need a far higher ethical education—we do not refer to theological dogma; and if our little people may not receive it, then are we in danger of increasing our criminal classes.

Fourthly, we would suggest an improved educational system within the prison. It is not enough to put away the criminal for the sake of Society, although that is necessary; we must save him from his worst self. His moral faculties must be awakened, and if not already hardened, an appeal made to him for his country's sake, his family's sake, and his own. We don't want to reduce our prisoners to what, we think, Michael Davitt described as "disciplined brutes." The prisoner has within him a dormant, yet divine, manhood. It must be aroused. We cannot whip morals into men, although we may whip up their animalism. They must be educated, and morally educated. Let them work in prison at their own special trade or profession, so far as possible. Let them be well-disciplined, but treated as men, not brutes; let them work harder and longer than if working in Society. We want to cure our criminals. We can only do so by the education of the mind. If we cannot return them to the world true, purified citizens, then let us keep them indefinitely. We know that punishment rarely deters the criminal. The more severe the methods of punishment the greater becomes his crimes. His character must be changed.

The sending of young people to prison, under our present system, is demoralizing. They too frequently endure a short term of imprisonment, only to follow it by another. It hardens instead of purifying. It develops their baser self, rather than their moral self.

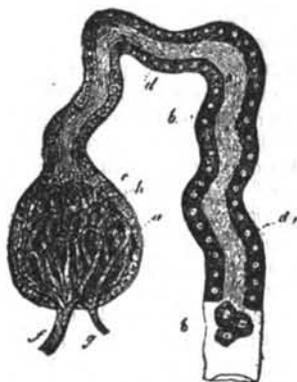
Fifthly, and lastly, we need a different standard of prison staff of officials. The very best medical brain specialists in our moral hospitals, and the highest and noblest ethical educationalists for both our anticipated moral hospitals and prisons. We cannot save the criminal unless we give him much more than at present, food for the mind and the soul, an education sufficient to redirect his step to humanity and God.

## ANATOMY AND PHYSIOLOGY OF MAN.

BY DR. WITHINSHAW, PRESIDENT, B.P.S.,  
Late Demonstrator of Anatomy, Royal College of Surgeons,  
Edinburgh.

## THE KIDNEYS.

**THE URINE: QUANTITY PASSED.**—The quantity of urine passed depends upon two factors: one being the amount of blood flowing through the kidneys, and the other the substances in the blood which excite the secretion of the tubules. To provide for a copious supply of blood to the kidney its artery is very large, and the current courses through it rapidly. The weather has a marked effect on the action of the kidneys. In cold weather the secretion from the kidneys is increased, because cold air causes the vessels of the skin to contract, and the blood drawn from the skin circulates in greater amount through the internal organs, including the kidneys. In warm weather just the opposite conditions are present, the blood-supply in the skin is very copious, its sweat-glands secrete more, and the kidneys less. The drinking of large quantities of water also excites the kidneys to increased activity; for the water dilutes the blood,



DESCRIPTION OF DIAGRAM.—Semidiagrammatic representation of a Malpighian body in relation to the uriniferous tube (from Kölliker) 300.  
a, capsule of the Malpighian body; d, epithelium of the uriniferous tube; e, detached epithelium; f, afferent vessel; g, efferent vessel; h, convoluted vessels of the glomerulus.

and the kidneys are stimulated to secrete more freely, so as to restore the blood to its normal strength. The natural excitant to the secretion of the kidneys is the presence of urea in the blood. A similar effect is also produced by certain salts.

**THE APPEARANCE AND COMPOSITION OF NORMAL URINE.**—NORMAL URINE is a straw-coloured fluid, clear, and slightly acid in reaction. The quantity passed in twenty-four hours is two to three pints. The quantity of water in the urine depends chiefly on the amount taken as drink, and on the amount given off by sweating; but the proportion of solid material dissolved in the urine remains pretty constant each day.

The solid material of urine consists of:—

- (1) *Organic Substances.*—Urea.  
Uric acid, etc.
- (2) *Mineral Salts.*—Chlorides, sulphates and phosphates of potassium.  
" " " sodium.  
" " " calcium.  
" " " magnesium.

The urea secreted by the kidneys is made by the liver out of the proteid foods and the nitrogenous waste materials of the tissues. About 1½ oz. of urea can be separated from the urine passed in one day; the amount increases with the quantity of proteid food eaten. Of the salts present in urine the chief one is common salt. About an ounce of salts is present in the urine passed in a day. Sometimes, when the urine is left standing, a brick-coloured deposit appears, and is due to urates which are compounds of uric acid with sodium and potassium. The colour of the urates is derived from the pigment in the urine.

URIC ACID is a rather more complex and less oxidised substance than urea, and takes the place of urea in the kidney secretion of birds and reptiles. A small quantity of uric acid is secreted every day. In gouty people uric acid is found in excess, and is deposited in the joints and other parts of the body. Those who are gouty should avoid eating too much, and especially those substances which favour the production of uric acid, as sweet-breads, liver and kidneys. Gravel in the urine is due to crystals of uric acid, which are formed when the urine is too acid. The diet suitable to the relief of this condition is one composed of little meat and plenty of green vegetables, lemons, apples and other fresh fruits.

## THE SKIN.

Under the microscope the skin is seen to consist of two layers, the outer called the *epidermis*, and the inner the *dermis*. The skin varies in thickness in different parts, being thickest on the soles of the feet and palms of the hands, and on the back, where it may be as much as a quarter of an inch thick.

Beneath the skin is a layer of fat which gives roundness and softness to the figure. Below the fat lie the muscles. The skin protects the soft tissues, supports them, and keeps them in their proper places. The fat below the skin serves as a soft padding to the body, and helps to keep it warm.

The *EPIDERMIS*, or cuticle, is composed of several layers of cells. In the deepest layer the cells are oblong, and lie perpendicularly side by side; they are also soft and protoplasmic and contain a nucleus. This stratum of cells forms what is termed the *Malpighian* layer. In the outermost part of the epidermis the cells are mere flat scales, hard and horny in nature, and have no nucleus. These cells form the *corneous* layer. These horny cells of the epidermis are continually being worn away and shed, but are removed from the deeper layer of soft growing cells, which divide and multiply as they are required to take the place of the superficial ones. The Malpighian layer is firmly attached to the dermis beneath it, but there is nothing to prevent the corneous layer separating from the Malpighian layer. This takes place in the formation of a blister, which is a circumscribed collection of fluid (serum) between the horny layer above and the Malpighian layer below. The dark colour of the negro's skin is due to a deposit of dark pigment in the lowest cells of the Malpighian layer of the epidermis.

## REPORTS OF MEETINGS.

### BRITISH PHRENOLOGICAL SOCIETY INCORPORATED.

On December 9th the usual meeting of the Society took place at 63, Chancery Lane, the President in the chair.

THE SECRETARY read the minutes of the previous meeting which were duly confirmed.

Three new members were then admitted by vote. MR. WEBB, by request, delineated the character of a gentleman publicly, the statement giving much satisfaction.

THE PRESIDENT called upon Mr. G. E. O'Dell, to deliver his lecture as announced on

#### "SOME PHRENOLOGICAL PROBLEMS."

MR. O'DELL said that when agreeing to read a paper that evening he had been uncertain of finding time to work out some special question in detail, and had therefore given an open title. He did not propose now to do more than pass in review some of the main problems that were likely in the course of their reading and observation to have presented themselves to most phrenologists. He would take Phrenology, for the purpose, as meaning the mental functions of the brain, and not in the original sense of a general science of mind; it would give them clearer limits and save discursiveness. The problems to be noticed would then naturally group themselves as concerned either with general principles or with the application of these to the study of the individual mind. And as the latter was the more immediate group he would begin with it, and work forward to questions of a more theoretical or obscure nature.

The lecturer discussed at some length the place of Phrenology in a general method of character study, urging that the early reasons for excluding everything but head form and temperament must presently break down, and all the anthropological sciences be requisitioned to supply practical principles for use in this connection. At present the most logical people were those who professed to find means of diagnosis in physiognomy, palmistry, graphology and all sorts of unorthodox systems. It might be that in the opinion of many—certainly in the lecturer's—these people in their interpretation of data were frightfully lacking in scientific scepticism, frightfully given to crude and unwarrantable generalising. But still they were logical. He would urge further the inclusion in the methods of character study of that often vaguely defined mental function, "intuition." He did not mean by this anything supernormal; with such intuitions Phrenology had nothing to do. Character intuition was no occult thing; it fitted completely into recognized scientific categories. They had in it a quality that by virtue of its enormous value had been raised commonly in the process of natural selection to the point of efficiency only occasionally attained by other functions. The "lightning calculator" provided a parallel—his problems did themselves "in his head," he knew not how. What happened, of course, in either case was that the steps in the process gone through were so rapid, or so shortened, as to leave but a blurred impress or none at all on the memory. It was absurd to rule out intuition as unscientific. It was simply a question of place. It should play a similar part in character judgment to that played by the scientific imagination in research. The experiment in physics was generally based on a conception of what might happen—without this,

experiment would be a slow hap-hazard thing. In character study, the preliminary intuition singled out the things most deserving of notice. It must however be treated in an inexorably scientific spirit; the observer must never be led by it into postulating things for which he could find no reason. The steps in reasoning at first taken automatically must be repeated consciously, and rectified where necessary by the broadest examination of data.

He would turn now to strictly orthodox matters. Were they satisfied that they yet had a scientific conception of temperament? They had a fairly ordered view of the more obvious facts of temperament; but they had no ordered view of the relations among these facts. It was the business of science to discern these relations. Until it did all classifications must remain unstable. They had at the moment to choose between those elaborated respectively by Stewart and Jacques. The latter had a much more scientific appearance. Nevertheless the former certainly enabled a far more intelligible description to be conveyed as to temperamental conditions. The truth was that both systems were empirical and must eventually give place to a more rational—and more complex—one. The mistake of Jacques was in not seeing that simplification was the very thing that was not needed. Both, indeed, failed mainly through insufficiency. The number of bodily elements any of which might have a predominating influence on the constitution was much larger than either would admit. It was very plausible, for instance, of Jacques to include heart, lungs, and the *various* digestive organs as producing sub-varieties of a general vital temperament when the sub-varieties differed so much from each other that the common factor was a minor instead of a major consideration. Then there was the problem of the relation between temperament and brain-action. Why did temperament influence character? Why, for example, did the sanguineous man tend to be what he might call an enthusiastic egotist? Why did a certain region of his brain related hereto tend to be large? The latter question, involving as it did some of the most obscure and perplexing facts of heredity, was nowhere near solution. But towards solving the general problem there was much to be said. He fancied that Dr. Hollander had unintentionally provided a hypothesis that would eventually clear up much of the difficulty—in pointing out the inclusion in the brain region in question much of the sensory-motor area, particularly involving sensations of the voluntary system and æsthesia of the skin. The skin and muscles of the sanguineous man were so copiously nourished that a pronounced sense of fitness was transmitted to this region of the brain. In such matters most of them were of course only distinguished or otherwise amateurs. But he would venture to suggest—he could not then elaborate the notion—that here at any rate they had got on the track of one of the causes of the central fact of temperament—that one or another bodily condition tended to animate or depress the activity of one or another group of mental functions.

He would allude next to the probability that\* on their practical side all the main propositions would sooner or later be modified so as to lose something of their bold directness and either too wide or too narrow generalisation. The custom of giving with such apparent scientific precision the circumferential measurement of some great man's head, for instance, was surely getting rather ancient. The study of size at all—within wide limits—was only of value in instituting a comparison amongst series of individuals. And even then only some method of whole-head measurement could give information that was of any practical use. This, however, was not

likely to meet with dispute. But what about the analogous question of quality? He must confess that on meeting in a very recent work on Phrenology with the hoary and gratuitous assumption that "with only one brain of a healthy subject before us, the quality of each part is the same" he gasped. This was not science. He was not going to say it was incorrect. But where was the evidence? Where were even the analogous facts in harmony with which it might have been inferred? The evidence of histology was against it. The evidence of anatomy—the regional variation in convolutions—did not help it. The evidence of genius and imbecility flatly repudiated it. In the latter instance, the right to exception might be claimed. But where was the line going to be drawn? The proportion of exceptions was, perhaps, really a very large one. And in practical observation how were the exceptions to be distinguished? The truth was that just as the value of a circumferential measurement was marred by variation in regional size, so was an estimate of general brain quality probably marred by variations in regional quality. He must plead again for the inclusion in character study of every means, scientifically established, of getting entrance into the mind. If diagnosis was ever to become less general and more intimate and detailed, means of detecting qualitative differences between region and region, must be found and systematised. There was as yet no science of facial forms, and very little science of expression. But here, if at all, they would eventually elaborate what they wanted.

From the need of a modification of phrenological principles in the construction of a racial craniology, the lecturer passed to consider the gradation of brain areas and functions, and the question of factitious qualities, and then to the problem of definition. Here he thought that the results of modern research must eventually help them very greatly. Half the trouble in definition had been caused by the need in some instances to include in one synthesis both a low and a high mode of manifestation—as in the case of "Destructiveness." He rather fancied that term would eventually hold good. The people who disliked it were the people who wanted a purely mental definition. But in the course of evolutionary development it appeared that here as elsewhere a motor reaction had preceded the mental one. In low forms the motor reaction tended to rule, in the civilised man it atrophied, and the mental reaction developed. The destructiveness of the savage was greatly motor, that of the civilised man mental. Further, in the study of intimate brain action they had reached a point where from the mere logic of analogy they had to take it that the motor units of cerebration, just as the mental ones, had their tendency to store energy and to discharge it. While violent temper might involve both psychical and motor units (cells, or whatever they were) the impulse might in a given instance start primarily in either motor or psychical irritation. And as they seemed to have now to suppose (microscopical study made it an easy inference), in some parts of the brain both motor and psychical strata, they were faced by the likelihood of having eventually to split up their phrenological organs horizontally as well as vertically. And this raised the problem of deciding in the individual case the relative proportion of psychical and motor strata. But they were getting into remote and terrifying regions, and had better return to more immediate matters.

These as treated by the lecturer included reference to the evolution of brain functions, with a plea for keeping Phrenology out of cosmic speculation, and an analysis—towards supporting this plea—of the positions taken up by Dr. A. R.

Wallace and others relative to the impossibility, as suggested by them, of the natural evolution of certain brain functions. The lecturer endeavoured in detail to shew that the growth, for example, of capacity for mathematics and music was very much more a growth in the "machinery" of those things than in the capacity for them. Phrenology, he claimed, had nothing to contribute to the understanding of ultimate matters different from what was contributed by other lines of scientific research.

At the conclusion of the lecture, a discussion took place, in which Drs. Withinshaw and Hollander and Messrs. Donovan, Dawson, Holding, Goulston and J. Webb took part. The chief points referred to in the discussion were in relation to the temperaments, intuition and brain convolutions.

A cordial vote of thanks was given to the lecturer, on the proposition of Messrs. Webb and G. Cox.

THE PRESIDENT, in conclusion, announced that the next meeting would be of a social character. Dr. Hollander and Misses Oppenheim and Higgs would contribute to the programme. Refreshments, including tea and coffee, would be provided. The tickets of admission would be ninenpence each.

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LEYTON PHRENOLOGICAL SOCIETY.—At the Grange Park Lecture Hall, the President (Rev. H. Moulson) presided over a good gathering of members assembled to hear Mrs. Willis deliver a lecture upon "The Ideal Phrenologist." The Lecturer said she felt that the ideal phrenologist should be equipped mentally and physically with the power to scientifically demonstrate the important principles of the science, especially to those ignorant of its fundamental doctrines, and its immense scope in mental philosophy. By "ideal" she meant an intellectual rather than a sentimental reading of the term. A grand composer needed an equally grand expositor. The most beautiful music ever composed would be ruined were its interpretation left to a soulless musician. Phrenology was one of the greatest sciences, its importance was immeasurable, and therefore it needed an ideal interpreter. The true phrenologist may be "born, not made," yet needs to go through the discipline of education before being complete. He must have instinctively studied minds, and have had his own mind awake very early. He must have a desire to do good—indeed this must be his first object. The ideal phrenologist should have graduated in medicine, and be able to advise in hygiene, nursing, etc. The Lecturer gave many suggestions of great value to those contemplating entering the profession of Phrenology as to fees, advertisements, etc., having in view the dignity of the calling and the importance of the labour.

At the following meeting, Mr. Webb delivered

#### A LECTURE ON CONSCIENCE.

Conscience, he said, was the gathered up experience of by-gone generations, requiring to be brought by the intellect up to the level of present-day ethics. What one person viewed as a crime another accounted a virtue. Turks and Christians had different opinions on the rightness of Polygamy; the Spartans thought it right to steal; the English people two centuries ago thought it right to burn old women as witches; and tens of thousands were burnt for having dealings with Satan. The sentiment of Conscientiousness saw no merit in justice. It was simply gratified when it found opportunity for expression, just as a person with a love for the beautiful enjoyed opportunities for its

gratification. When Paul assisted at the stoning of Stephen, he saw no merit in it beyond doing his duty. He thought he was doing God service, and would have been blameable if he had not acted so.

Conscientiousness without knowledge was blind. It enjoyed the fulfilment of duty, the responsibility being only in proportion to the knowledge. Man had no faculty that was devoted to pointing out what was right. But he had a faculty that loved to do right, that was to act according to his knowledge or conscience, according to what his consciousness told him was right. This was the faculty of Conscientiousness, and conscience was not Conscientiousness.

Then what was Conscientiousness? It was a faculty of the mind which, though incapable of discovering what was right or wrong, was desirous that right should prevail, that its owner should do right, that others should do right. When large, it would strive and suffer if need be for the right; when small, it would allow the passions and sentiments to dominate it, would feel but feebly concerned about right and wrong.

There was no standard of right and wrong. Everyone had his own standard. Hence the necessity that this standard should be the result of cultivation, confirmed by good examples. From this we arrived at the great truth that men should do their best to discover what was right, and should possess a large organ of Conscientiousness to do it irrespective of consequences.

Discussion having been invited,

Mr. E. R. Alexander, E.C.C., said he had the greatest respect for their friend, Mr. Webb, and was only too ready to admit his great ability, but in his opinion he had not defined what conscience was. Mr. Webb said that Conscientiousness was not conscience. Such an assertion brought them to a very serious standpoint, and in discussing the functions of the various organs of the body, one needed to be very careful. They had been told before now that the heart was deceitful and desperately wicked. But that was mere phraseology. The heart, as an organ of the body, couldn't be deceitful or wicked. The same might be said of the hand or the foot. If they accepted the theory that Conscientiousness had nothing to do with conscience, it reduced human nature to the doctrine of materialism. If they acted automatically they must be accounted irresponsible beings, but he took a higher view of conscience. If he were asked to give a candid answer to the question "What is conscience?" he should express the belief that it had nothing to do with the organism of the body—it was nothing more or less than the spirit of God within. He knew there was something within which told him the difference between right and wrong, but where it was, and what it was, he could not say. He knew there were many degrees of conscientiousness, but conscience he defined as the spirit of God within, giving the power to discriminate between right and wrong. He did not accept the theory that it was governed by any organism of the body.

Dr. Findlay expressed the view that conscience was a fulness of knowledge enlightened by the spirit of God.

Mr. Stanley said that knowledge could only be attained through an organ of the body, and if the spirit of God was to act within it must be through an organ.

The President took the view that conscience was the direct voice of God, which need not be communicated through an organ. If he wished to approach God he must do so through an organ, but it was the divine prerogative of God to come into direct contact with the soul when He willed without the aid of any material organism.

Mr. Webb briefly replied to all his critics, and maintained the views expressed in his address. The meeting concluded with the usual votes of thanks.

At the following meeting, Mr. G. E. O'Dell lectured upon "The Phrenological Aspect of Crime." Rev. H. Moulson presided. A report of this lecture has previously appeared in the P.P. The subject was much appreciated by a good audience, and elicited considerable discussion. A vote of thanks to Mr. O'Dell, on the proposal of Dr. Finlay, was unanimously carried.

The last meeting of the year was the occasion of an excellent lecture by the President (Rev. H. Moulson) on "Psychology."

The speaker said his paper was not a finished work, but merely a preliminary study, meant to arouse thought and discussion. He wanted to feel his way and to get clearer views on a certain aspect of mental science; he did not desire to state anything as dogmatic truth. He would speak of "mind" and "soul" as synonymous. Psychology was a science. The inner region of the mind was a realm having a fixed order, and introspection was a scientific instrument. Phrenology if not psychology in itself was at least indispensable to it.

The Scriptures taught that man consisted of two principles—a body and a soul. Our ancestry determined the size, etc., of our organs, through which the spirit worked. But were all souls created equal? Was the difference between man and man one of soul as well as of body? Was the soul a special creation, or did it come into being through generation, growing together with the body? If the latter, how could we account for those soul longings we were unable to express? We had an inarticulate voice longing for a vehicle of utterance. Our ancestors dammed back the Divine in us—they had done us an injury. We had no organs through which the soul could fully express itself.

If that were so, how great was the responsibility of parentage? How great our sin when we blunted our faculties by misuse? If all lived up to their responsibilities, might man not develop faculties through which the soul could speak more clearly?

A spirited and able discussion followed, in which the following took part: Rev. Father Brown, Mrs. Hayes, Messrs. Fawcett, Camp, Gompertz, Stanley, Stacey, Webb and Andrews.

It was then decided to devote the next meeting of the society, January 8th, to a continuation of the discussion, and that the secretary should arrange for one of those who had taken part that evening to put the subject from another standpoint in a brief paper at the opening.

FULHAM.—A lecture was delivered at the Munster Park Wesleyan Mutual Improvement Society to an intelligent and appreciative audience by Mr. William Cox. Mr. C. Evans presided. The lecturer in dealing with his subject, "Mistakes Made in Matrimony," said that matrimony was a serious subject, especially when little mouths had to be fed and little minds to be educated. Persons contemplating matrimony should look before they leap, to avoid mistakes. It was absolutely necessary for each to know the character of the person to whom they were to be united for life. The divorce court was evidence of the many melancholy mistakes which were made in matrimony. The happiness of the coming generation as well as their own happiness depended upon the marriages of the present generation. There should be no great hurry to marry. The old adage should be remembered "Marry in haste, repent at leisure." One of the causes which sapped the vitality of the nation was too early marriages, the

result being puny, dwarfed, and weak offspring. The proper age for marriage in a man or woman was when they were qualified. For a man when he should have a fully developed frame, a healthy and robust constitution, be thorough master of some trade or business, and possess a manly, dignified character. For a woman when fully developed and healthy in body and mind, skilful and accomplished in domestic duties, fond of children and able to nurse them, and endowed with a large share of practical wisdom and common sense. Blood relations should not marry, causing as it did degeneracy in the offspring. Phrenologically, the points of attraction were unlikeness of temperament; a man with fine, delicate features, keen mentality and small body would be well mated with a lady refined but well favoured as regards bodily conditions, and *vice versa*. It was wise for opposites to unite, though that principle could not be carried out in respect to all mental traits. There should be some similarity in the developments of the moral powers and in a lesser degree of the intellectual. There should be similarity of conviction on all the great issues of life, and religious opinions should in the main harmonise.

After the lecture a discussion took place, the lecturer replying to the arguments advanced.

Two persons' characters were delineated publicly, and a vote of thanks to Mr. Cox terminated a most successful meeting.

EDINBURGH.—On November 13th, Mr. J. Keith-Murray read a paper on "The Cerebellum and the Sexual Instinct" before the Royal Medical Society, expounding the phrenological doctrine in that connection. Much discussion followed, and many opinions were expressed by the doctors, who manifested great interest in the subject. The paper was well received.

BRIGHTON AND HOVE PHRENOLOGICAL ASSOCIATION.—Since last report the following lectures have been delivered to the members:—

On November 4th, Mr. J. E. Penniford read an interesting paper on "Mental Philosophy," in which he dealt with the metaphysics of the past and present-day psychologies, comparing them with the teachings of Phrenology. He quoted from the works of Baldwin, James, and others, and spoke highly of the good work being done by Mr. Jas. Webb in demonstrating to the world the weak foundation upon which modern psychologists built up their systems. Their method of research being wrong, it was small wonder their conclusions did not agree. The introspective method of inquiry into mental phenomena was erroneous, as results proved, the systems differed according to the mental constitution of the inquirer. Having quoted from Dr. A. R. Wallace's *Wonderful Century*, the lecturer pleaded for a better state in which those who were worthy, and fitted to occupy positions of importance, should be given the opportunity; and for the removal of the conditions which prevented the people as a whole from rising to a higher state of general excellence. Questions were asked and replied to, and a cordial vote of thanks to the lecturer closed the meeting.

On November 18th, Mr. R. D. Stocker lectured on "External Signs of Internal States." The Lecturer said there was an intimate connection between the "without" and the "within," the hieroglyphics needing but accurate interpretation. Physiognomical signs were often mis-interpreted by unqualified observers. He dealt with the facial signs of character separately, illustrating them by prepared sketches, and explained their significance in a few terse remarks, interspersed with a strain of humour, which was

much appreciated. An interesting discussion followed, and a vote of thanks to the Lecturer. Mr. J. Millott Severn presided.

BIRMINGHAM.—On behalf of the funds of Christ Church, Sparkbrook, Mr. J. T. Walton Clinton delivered a lecture entitled "Brain and Mind" in the Dolobran Road Mission Hall. There was a fairly large audience over which Mr. W. Summerton presided.

The lecturer shewed how the faculties possessed by various individuals in every instance corresponded with the formation of their brain. The question was often asked, he said, "Is Phrenology worth studying, and what was to be gained by it?" He considered that it should rank amongst the most important studies of man; it enabled us to read the mind, principally by the development of the brain. The lecturer then proceeded to deal with the various claims of Phrenology in respect to its powers of detecting various characteristics in individuals, and these claims were further substantiated by illustrations of public men, who possessed, in a marked degree, those formations of head and brain in compliance with the phrenological teaching. At the conclusion of the lecture Mr. Clinton was heartily applauded.

TRIMLEY.—The Rev. F. W. Wilkinson gave a very practical and interesting lecture on Phrenology at the Trinity Chapel. A good audience shewed their appreciation of the lecture, and the lecturer was asked to give a series of lectures on the practical and fascinating science during the winter season.

HAMMERSMITH.—At the Mutual Improvement Society of the Primitive Methodist Church, Dalling Road, Mr. William Cox lectured on "Character Building" before an attentive and appreciative audience. The Rev. J. Welling presided, and spoke of his personal acquaintance with Phrenology, commending it to young men and women as a useful and helpful study. After the lecture Mr. Cox read the heads of two gentlemen and a boy, in each case with satisfaction to the subjects. The meeting was a decided success.

IPSWICH.—The Rev. F. W. Wilkinson gave a lecture at the Social Settlement on October 22nd to the members of the discussion class. By the aid of diagrams and in clear, simple language, he deeply interested his hearers for upwards of an hour. Many questions were put at the close. Three members volunteered for the platform, and the Rev. F. W. Wilkinson, kindly gave delineations. On the proposition of Mr. G. A. Mallett a very hearty vote of thanks was accorded to the opener. Mr. H. W. Parker was in the chair. We may say that Mr. Wilkinson has been invited to give other lectures at the Settlement.—*The Star*.

On Monday, November 2nd, the Rev. F. W. Wilkinson gave a lecture at Clarkson Street Chapel on "Organs Necessary for Success." A good company was present, and the lecturer, in a very practical form, presented the salient features of the subject in an address extending to an hour and a half. At the close a delineation was given, and the gentleman expressed his surprise at the accuracy of the description of his character.

The Rev. F. W. Wilkinson also lectured at Rope Walk Chapel on Monday, November 23rd, giving a very interesting and yet at the same time explicit lecture on "Phrenological Points." Phases of Phrenology were graphically and practically depicted, and the way in which certain organs combine, leading to the manifestations of different expression of character, were clearly put before the audience, and the why and where-

fore were very clearly explained. The lecturer, by his practical and yet simple explanations of the subject of Phrenology, is creating quite an interest in the subject, and some avowed sceptics were convinced and anxious to know more about it. Questions are asked and answered at each lecture, and a series of lectures for the next four or five months is already arranged for.

**BETHNAL GREEN.**—Mr. John Asals delivered a lecture recently to the Abbey Street Temperance Society at the Mansford Street Board School on "Phrenology or Bumpology." The lecturer dealt with the functioning of the brain in man, demonstrating that it was the organ of the mind, and that it gave its shape to the skull. It was an erroneous idea that phrenologists based their statements on the observations of "bumps." The term "bumps" was used by their enemies satirically, and copied by the public ignorantly. After the lecture, which was well received, Miss Ida Todd gave some public delineations of character. Votes of thanks were proposed and supported by Messrs. W. Martin, J. Dollwood, G. Eickhoff and the chairman (Mr. B. Poyton). These were unanimously carried amid applause.

**CHESHAM.**—At the Chartridge Reading Room Mr. T. Roe-Orgill gave a lecture, "Heads and Faces, and how to read them." The lecture, delivered in Mr. Orgill's facetious style, proved both interesting and instructive. The lecturer illustrated his remarks with skulls and diagrams, and those present greatly appreciated his arguments. At the close, Mr. Orgill publicly examined three of the persons in the audience, all of whom vouched for the accuracy of the delineations.

The audience in passing a vote of thanks were agreed that they had enjoyed a pleasant evening.

**SHEPHERD'S BUSH.**—On Monday, December 7th, a lecture on "Character Reading" was given by Mr. Wm. Cox at the Wesleyan Literary Society, Askew Road. Mr. J. J. Sauer presided. Mr. Cox referred to the various methods adopted for getting information as to character. Some, he said, examined the face, others the hands, the handwriting, or the peculiar habits of persons they essayed to read. Many persons were able to judge the character of others intuitively. This power of intuition was the basis of all successful character-reading, and when supplemented with good perceptive and good reflective powers gave the possessor the necessary natural qualifications for character-reading. With these powers and a knowledge of Phrenology, it was easy to attain much success as a reader of character. Some of the chief points to consider were quality of structure, temperament, size—absolute and relative—of the brain and its lobes, environment, etc.

The lecturer illustrated his subject by practically delineating the characters of the chairman and others, his remarks being endorsed by friends of the subjects. A vote of thanks to the lecturer closed the proceedings.

#### A Pleading Incident.

At the concluding meeting of the Phrenological Instruction Classes held under the direction of the Council, B.P.S., the members of the class in token of their appreciation of the services rendered by their teachers, presented each (Messrs. G. Cox and J. P. Blackford) with a beautiful silver card case, suitably engraved. Many kind words were spoken by Messrs. T. Goulston and William Cox, who made the presentation. The unexpected gift was briefly acknowledged by the pleased recipients.

#### Notices of Publications.

**THE PHRENOLOGICAL ANNUAL.** *L. N. Fowler and Co., London.* Price 6d.—This well-known Annual has now reached its 17th issue, and the number for 1904 is in no way inferior to previous issues. Its articles cover a wide field. Miss Fowler (one of the editors) contributes an attractive article on "The Language of Eyes"; and Mr. Elliott (co-editor) gives a number of character sketches of phrenologists of more or less renown. A recent visit to the birthplaces of Drs. Gall and Spurzheim by Mr. Webb is interestingly told by that gentleman. Mr. J. W. Taylor discusses "The Use and Abuse of Registers"; and "Physiognomy and Phrenology" is ably dealt with by Mr. W. Hatfield. "Phrenology the Nations Right Hand" is an able article, and so is "Phrenology the Basis of a True Education," by the Rev. F. W. Wilkinson. Other articles of value are "Phrenology and the Ideal"; "Phrenology: Its Use in Schools"; "Memory"; "Ethnology," by Miss J. A. Fowler; "Phrenology and Its Uses in the Photographic Art," etc., etc. There are other features also which are interesting, as Reports of Institutes; Field Notes; and a Register of Phrenological Practitioners. We presume no further inducement need be held out to our readers to buy this Annual than the bare mention of the good things it contains. It would be an excellent gift to a friend as an introduction to Phrenology.

**HOW TO IMPROVE BODY, BRAIN AND MIND.** *Blackpool: The Ellis Family.* Price 6d.—This is the third edition of a useful little pamphlet dealing with matters of everyday experience in a readable form, and at a cheap price to phrenologists for resale.

**OUT OF THE HEART.** *London: C. W. Daniell.* Price 3d., is a little collection of poems and choice thoughts by R. Dimsdale Stocker. The verses are of a didactic character, teaching self-reliance and urging to progress. Mr. Stocker's friends would feel a pleasure in possessing this little work, which is tastefully produced.

**EMANUEL SWEDENBORG** is by the same publisher, and uniform with "Out of the Heart." It gives a brief, but sufficiently comprehensive, view of the life and work of this "Christian mystic," and contains much of interest.

**GEORGE FOX** is the third of the series uniform with the last two works referred to, and gives the incidents which accompanied the founding of the Society of Quakers, who have so largely influenced the religious life of England.

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### PHRENOLOGY IN SWEDEN.

Mr. W. E. Youngquist, the pioneer of Phrenology in Sweden, is still busy with his propaganda. Among recent developments, is a demand upon him for newspaper articles. His own organ *The Frenografen* is kept running, in addition to writing pamphlets, etc. Travelling and lecturing is of itself enough for the average man, but when this extra literary labour is undertaken it necessarily involves an amount of strain which none but the healthy enthusiast can successfully bear. The Swedish Phrenological Federation is progressing, and Mr. Youngquist, its founder, has arranged to travel all over the kingdom to agitate, lecture, and, where possible, to institute societies as branches of the central body.

Among the students of Phrenology under his tuition, a young lady in her teens has had a gratifying experience. The following is quoted from a letter by the young lady (Miss Olga Blomé) to her tutor.

#### A SCEPTIC CONVERTED BY A GIRL.

"I was especially fortunate with one of my amateur examinations. One day a finely-dressed traveller, who resides in Stockholm, came into my father's place of business. He cast a careless glance at the large phrenological head chart hanging on the wall, and said :

"Do you believe in that meaningless doctrine of Phrenology? It is only humbug, the whole of it. If I should have anything to do with such a subject I should consider myself devoid of the proper measure of common sense."

"You must not speak to me in this manner of this pure truth," I replied. "Buy some books, read them, get your own head examined, and then decide as to the humbug of Phrenology."

"Can you examine me?" said he.

"Yes; at least, I can say something of your head."

"He sat down, and I found a very finely developed head, and when I had finished my remarks, the change in his opinion was remarkable.

"I shall never again deny Phrenology. My own wife could not have described my nature so correctly. I shall now travel away from the city, and wherever I go I shall say a kind word for Phrenology."

"Such proofs help to spread our science," said the girl, and she is right. The practical proof is beyond discussion, it must be either admitted or denied; and it is the fault of the examiner, and not of Phrenology, if it is not too strikingly true to deny, even by the most avowed opponent. Success to little Miss Olga.

### The Edinburgh Phrenological Museum.

After many years of oblivion and disuse the above museum is again coming into public notice. Last January (1902) Mr. J. Keith Murray was granted permission to give demonstrations in the Museum to the members of the Combe Phrenological Society, with the result that much interest was excited and the membership of the society was considerably increased. Professor Cunningham has now decided to refurbish the Museum and throw it open to the public. The Henderson trustees are to find the funds for this purpose.

This result will have been due to the persistent efforts of Mr. Keith Murray, whose untiring zeal in the propagation of Phrenology has been previously noted in our journal.

Among other phases of this gentleman's work may be

mentioned his recent survey of nearly 200 cases of lunacy in the local asylum. The principal of the Institution (Dr. Clouston) has placed at his disposal for reference all the case-books, which has added greatly to the value of the observations taken. The results are to be analysed and probably published, and should be of much scientific value to students of our subject, especially to those of the medical profession. We desire to congratulate Mr. Keith Murray on his valuable achievements.

### The Blind May See.

A grand invention is announced from the Continent. Professor Stiens has successfully carried out experiments with an electrical apparatus which is to restore sight to the blind. A French review publishes the following lines by a doctor: "I was introduced into a dark chamber of small dimensions, and Professor Stiens bandaged my eyes. Reduced thus to the most complete blindness, I heard him strike a match and light a lamp, but in spite of my efforts I was unable to perceive the slightest ray of light. All at once I felt the professor apply his apparatus to my temples, and instantly I became aware of a vague glimmer, which allowed me to distinguish the dim outlines of the objects nearest me. Presently I could see quite clearly a hand before me, and count the three fingers which were held open. Gradually the light became stronger, and I distinguished the various articles of furniture which adorned the room—two tables and eight chairs. At this moment I had the impression that if the experiment continued I should soon be able to see as plainly as in the ordinary way. I experienced also the sensation of a very feeble current along my forehead. Suddenly the apparatus was taken off and I found myself again in complete darkness. The experiment was over."

Professor Stiens has offered the following explanation of his theory: "Man sees not with his eyes but with his brain. His eyes only serve to receive images, which the optic nerve is charged to transmit to the seat of perception. Blind people get a very clear idea of the shape of objects by the sense of touch. If man had been deprived of eyes one of his other organs would have supplied the deficiency. Certain lower organisms do not possess organs of vision. In their case the whole of the body is susceptible to light. If, then, an image can be transmitted to the brain without the aid of eyes, there is no reason why the blind should not see as clearly as their more fortunate brethren."—From *"The Morning Leader."*

### Cigarette Smoking.

Dr. Farquharson, M.P., recently stated in *The Times* that the following were some of the notable results of juvenile cigarette smoking:—

Chronic hoarseness, lack of appetite, dyspepsia, pallor from impaired blood formation, rapid and intermittent pulse, pain in the region of the heart, difficulty of breathing, disinclination to partake of athletic exercise, headache, mental weariness, slowness of thought causing muddled ideas, defective memory, impatience, irritability, and grave lowering of moral tone.

Surely such a list of ills, vouched for by so unimpeachable an authority, should be enough to cause every parent and friend of youth to do all in their power to discourage so evil a habit.

## ANSWERS TO CORRESPONDENTS.

CONDUCTED BY JAMES WEBB, F.B.P.S.

YOUNG E. (*Bradford*).—The character of a person depends on his initiative as well as on his education and environment. Educate an idiot as much as you may, he will become but a very indifferent philosopher. Educate a person with a large and healthy brain, and he will make some mark or other. If predominant in the moral region he will be sincerely religious: if in the intellect like Michael Angelo, Jeremy Bentham, etc., he may be either a close observer like the former, or a great thinker like the latter.

If the editor thinks some words of James A. Garfield on this subject deserve a place in the P.P., I will place them on record. They are so very phrenological that I think any readers who may favour this page with their attention may be interested in them. He said:—

"I know the mystery that envelopes that product which we call character, and which is the result of two forces: the initial which the Creator gave it when he called the man into being; and the force of all the external influence and culture that mould and modify the development of a life. In contemplating the first of these elements, no power of analysis can exhibit all the latent forces enfolded in the spirit of a new born child, which derive their origin from the thoughts and deeds of remote ancestors, and, enveloped in the awful mystery of life, have been transmitted from generation to generation across forgotten centuries. Each new life is thus the heir of all the ages."

ROGER BACON.—It is true that such writers often denounce Phrenology and yet plagiarise wholesale from phrenological literature. A good example of this is *Memory and its Cultivation*, by Edridge-Green. Page 46 is as full of errors as it can be, and yet on page 67 he says the faculties of Amativeness, Parental Love, Destructiveness, Acquisitiveness, Secretiveness, Cautiousness, Approbativeness, Self-Esteem, Firmness, Conscientiousness, Hope, Spirituality, Veneration, Benevolence, Imitation, Form, Size, Colour, Calculation, Locality, Eventuality, Time, Tune, Causality and Comparison "are well defined." Dealing with attention he remarks: "Concentration of attention is a property possessed by all the faculties" (p. 68). Where did he get that doctrine from? Not from any modern psychologist. At any rate Gall and Spurzheim taught it a hundred years ago. He does not like Combativeness for the name of a faculty. He says: *Courage* is much better. And *courage* is the word first used by phrenologists for the name of a special faculty of the mind. Where did he get this advice: "A student should try to form as accurate an idea as he can of the size of the faculties he possesses"? On page 120 he takes Professor Bain to task for saying that the wonderful calculator "Bidder could quite as well have learned the Chinese alphabet, if he had wished to, instead of remembering numbers in the way he did." He could not "see how Professor Bain has arrived at the conclusion that Bidder had a remarkably accurate memory for arbitrary visible forms; thus there is no mention of a *written* figure being used it the process. . . ." "The function of this faculty may then be said to be the perception of ideas of number."

Edridge-Green following the teachings of Phrenology is right. Bain was wrong, as everyone who has read Bidder's life is aware. And where did Edridge-Green get all his other descriptions of the mental faculties from? Every student of Phrenology will judge rightly when he reads the book. I will quote the following statement as a specimen

of all the others. Speaking of Acquisitiveness he says: "This faculty creates a desire to acquire; what is to be acquired, depends upon the other faculties."

Combe, in his *Elements of Phrenology*, published many years before Edridge-Green had heard the name, wrote that the faculty of Acquisitiveness manifests "the desire to acquire," and "takes its direction from the other faculties." Dr. Nivelet referring to the so-called discoveries of modern physiologists said: "Poor Gall: plagiarism is in honour." And just as those "discoveries" have been found in the works of Dr. Gall so too his philosophy is being appropriated. I must allow that Edridge-Green admits that the phrenological system "is the best extant, as far as the discovery and definition of ultimate faculties (excluding memory) is concerned."

## THE NATURE OF MAN.

One of the most widespread superstitions is that every man has his own special definite qualities; that he is kind, cruel, wise, stupid, energetic, apathetic, and so on. Men are not like that. We may say of a man that he is more often kind than cruel, more often wise than stupid, more often energetic than apathetic, or the reverse; but it would not be true to say of one man that he is kind and wise or of another that he is bad and stupid. And yet we always classify mankind in this way. And this is false. Men are like rivers. The water is the same in each and alike in all; but every river is narrow here, more rapid there, here slower, there broader, now clear, now cold, now dull, now warm. It is the same with men. Every man bears in himself the germs of every human quality, but sometimes one quality manifests itself, sometimes another, and the man often becomes unlike himself while still remaining the same man.—*Tolstoy's "Resurrection."*

## A NOVEL ADVERTISEMENT.

An ingenious adaptation of the phrenological idea was in evidence at the recent "Stanley Cycle Show." A certain firm of tyre manufacturers, in order to shew "What cyclists think" of their tyres, have put on the front outside page of their advertising pamphlet a novel device. This consists of a bald bust, somewhat after the usual pattern, with the cranial surface mapped out into sections. Several organs are merged into one where space is required. But the idea is good, and shews that the designer has at least a little knowledge of the location of function in the brain. On the surface generally devoted to Amativeness is inscribed, "The best for both ladies and gentlemen." The domestic group are lumped together, and in the space allotted to them we read, "All my family use and like them." Comparison is made to think that the tyres "Compare favourably"; Causality that they have "Proved very satisfactory." At the external angular process is written, "Shall order them in future"; at Acquisitiveness, "An acquisition." Conscientiousness says they are of "Good material and workmanship"; Sublimity that they are "Sublime"; Ideality, "Ideal." At the internal angle of the eye, "True form" is ascribed to them; whilst on the eye itself (Language) we are informed that they "Save bad language." We congratulate the North British Rubber Company upon their up-to-dateness in advertising, and upon their appreciation of the usefulness of Phrenology in that connection.—*William Cox.*

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February 9th.—"Hints to Students," by E. Durham, Esq., F.B.P.S.

FOWLER PHRENOLOGICAL INSTITUTE, 4 and 5, Imperia Buildings, Ludgate Circus, E.C.—Wednesdays, at 7.30. FREE.

January 6th.—Lecture by Rev. F. W. Wilkinson, F.B.P.S.

BECKENHAM.—BECKENHAM PHRENOLOGICAL SOCIETY, Avenue Road Hall. Thursdays, at 8 p.m. ADMISSION FREE.

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MIDLAND PHRENOLOGICAL SOCIETY, Baskerville Hall, No. 6, Crescent.—Tuesdays, at 8 p.m.

January 5th.—Study of the Faculties.

January 12th.—Lecture by C. Burton, Esq., F.B.P.S.

January 19th.—Lecture by Mr. Jones.

January 26th.—Questions and Answers.

BRIGHTON.—BRIGHTON AND HOVE PHRENOLOGICAL ASSOCIATION, Y.M.C.A. Lecture Room, Old Steine, Brighton.—Alternate Fridays until end of April, at 8 p.m. FREE.

January 8th.—Special Lecture by Rev. F. W. Wilkinson, F.B.P.S.

January 22nd.—Short papers, speeches, etc., by members.

BRISTOL.—BRISTOL AND WEST OF ENGLAND PHRENOLOGICAL SOCIETY, Lecture Hall, Y.M.C.A., St. James Square. FREE to Public Lectures. Members' Meetings alternate Wednesdays.

LEICESTER.—LEICESTER PHRENOLOGICAL SOCIETY, Phrenological Institute, Museum Square, New Walk. Meetings every Thursday at 8 p.m.

LEYTON.—LEYTON PHRENOLOGICAL SOCIETY, Congregational Lecture Hall, Grange Park Road. Fridays at 8 p.m. Admission FREE.

January 8th.—"The Perceptive Faculties," by D. T. Elliott, Esq., F.F.P.I.

January 22nd.—"Consulting-Room Experiences," by J. Millott-Severn, Esq., F.B.P.S.

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VOL. IX. No. 98.

FEBRUARY, 1904.

ONE PENNY.

## THE POPULAR PHRENOLOGIST.

FEBRUARY, 1904.

### NOTICES.

Wholesale Publishers: L. N. FOWLER & Co., Imperial Arcade, Ludgate Circus, London, E.C.

The scale of charges for advertisements may be obtained of the Honorary Manager of Advertisement Department, Mr. J. MILLOTT SEVERN, 68, WEST STREET, BRIGHTON, to whom all accounts for Advertisements must be paid.

All Advertisements must reach the Hon. Manager as above, on or before the 12th of the month before it is required to appear; and if proofs are required, two days earlier.

All matter for the Literary Columns must be sent to the EDITOR, "POPULAR PHRENOLOGIST," c/o British Phrenological Society, 63, Chancery Lane, London, W.C.

Correspondents are particularly requested to note that the different departments are separate, and will save delay by writing to each only on its own business.

### EDITORIAL EFFERVESCENCE.

In the present number of the P.P. is given a brief outline of the scheme which the Council of the British Phrenological Society Incorporated has sanctioned, for the purpose of founding an Institute which shall be a centre of phrenological usefulness when established, such as other scientific societies can command. It is not anticipated that the Institute is going to spring into existence at the waving of a magic wand, but it is hoped that phrenologists everywhere will rally to the call, and not only subscribe liberally themselves, but try to influence others—especially those who have benefited by Phrenology—to add their subscriptions to the list. I hope in a little while to be able to publish a first list of subscribers.

\* \*

During the coming month the members of the B.P.S. will be called upon to register their votes for candidates to the offices which fall vacant at the annual meeting. A number of members have been proposed for the various offices, and although, as usual, many will retire from the contest, still some choice will be available for the various posts. Let me urge every member to use his privilege, and cast his vote as soon as he receives the ballot paper. It is not my practice to recommend any candidates to the notice of my readers, but I would suggest that those members should receive support who would be best able to advance the interests of Phrenology and the Society.

\* \*

The social gathering advertised in our last issue had unfortunately to be postponed owing to a difficulty with regard to the use of the Hall which had been decided upon

for the purpose. Possibly before this is in the hands of my readers, notices will have been sent to the members of the B.P.S. and other purchasers of tickets, as to the holding of the postponed social, arrangements for which are now in progress. While the postponement caused much disappointment, it is hoped that when notices are received all friends will gather round, and by increased cordiality, and a determination to be mutually happy, all will have full compensation for the delay.

\* \*

The classes for instruction in Phrenology have been under the review of the Council, B.P.S., and are now decided upon as a regular and permanent feature of the Society's operations. Dr. Withinshaw (President) and Mr. George Hart Cox (Treasurer) have been appointed teachers for the next course, which is to commence immediately after the Annual Meeting of the Society in March. Persons therefore desirous of joining should at once send in their names that they may be enrolled early, as the number of students is necessarily limited. One object of these classes is to prepare candidates for the examination for the full certificate of the Society.

\* \*

So many of our members have interests outside Phrenology, that it is impossible to take note of their other public work; but I may make an exception in the case of Mr. G. E. O'Dell, whose labours in connection with the Ethical movement are so well known. I am pleased to recognise that in this connection he is able to utilize his Phrenology. At the headquarters of "The Union of Ethical Societies," 19, Buckingham Street, Strand, he is delivering a course of lectures on "The Study of Character," to which, I believe, any interested person is welcome free of any charge. The meetings are held weekly on Friday evenings at 8 P.M., and will be continued until March 18th.

\* \*

On the suggestion of Herr Cohen, I propose to devote a page of the P.P. in future to the publication of peculiar, abnormal, or other cases in which special developments are a striking feature. I also solicit the records of cases in which persons have received especial benefit purely as the result of phrenological examinations. Cases of success in business, of domestic advantage, of conquering inherent mental tendencies, &c., &c., which can be attributed to Phrenology, and Phrenology alone, are what is required. Names and addresses of the subjects must accompany each record; though not for publication without the written consent of the parties, such consent to be obtained (if necessary and possible) by the POPULAR PHRENOLOGIST, and not by the person sending the record. I cannot guarantee to accept for publication any record if in my judgment for any reason it may be inadvisable so to do.

## OCCUPATIONS AND PROFESSIONS.—XLI.

BY J. MILLOTT SEVERN, F.B.P.S.

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## THE DEALER.

The natural instinct for dealing is an inborn heritage possessed by a vast number of people. It is a pronounced national quality, as well as an individual trait; and its manifestation is ubiquitous in its range. The dealing instinct is brought into nearly every class of trade and business, and it is practised largely in aristocratic and private circles. Nations and communities are constantly on the alert for advantageous deals one with another, just as individuals are. It has always been recognised as a prime quality among the Jews, and among various religious sects. Quakers have always been good business people and dealers, and they have always held a high reputation for honesty in their business dealings, though it is difficult to draw the line as to honesty in dealing. The root of this instinct for dealing is struck in the pre-natal age. Would that the love of humanity were as deeply rooted, this would then, indeed, be a happier and better world. The rage for collecting, purchasing, exchanging, and selling all sorts of things—postage stamps, birds' eggs, photo. and picture cards, curios, specimens, &c., catches on to the child mind, and soon becomes an almost uncontrollable force, giving later an almost inordinate desire to possess; the ultimate result of which may in some degree be observed in a few of the miserable existing millionaires, who proclaim to the world, in their last dying speech as it were, that they desire to die poor. Pooh! Bosh! They mean nothing of the sort, and could not if they would. The qualities developed in a life devoted to dealing and cornering monopolies are not going to be reversed on the impulse of a single generous thought. The phrenologist, more than most people, has ample opportunities of seeing the development and working of the collecting and dealing instincts, for the two propensities almost invariably run hand in hand. It is discernible in children frequently before they understand anything else; and it is privately pursued—oftentimes, too, on a large scale—by "my lady" and by the gentleman whose boast it is that "he never has worked." Horse-racing, gambling, private partnerships, company promoting, shares, stocks, and consols are the substances in which they deal; and very many clergymen and professional gentlemen enlist among this class of traders. Like other less pretentious folk, many of them cannot resist participation in the manifestation of their inborn or early-acquired dealing proclivities.

Thus dealing is not confined to the ordinary dealer in second-hand furniture, connoisseurs and art collectors, traders in books, pictures, hardwares, food-stuffs, live stock, manufacturer's outputs, &c.; it is privately carried on, from the highest in the land to the ragamuffins who eagerly grab for your disused 'bus tickets.

Now for the shape of the head of the dealer and collector that he may be more widely known and recognised, for it matters not whether he be Jew or Gentile, child or adult, aristocrat or street arab, the same formation of head prevails where the natural instinct exists, and the shape of the head is distinctly different from that of individuals minus the dealing propensities. Acquisitiveness plays a very prominent part in the head of the dealer and collector. The function of Acquisitiveness gives desire to get, obtain, have,

and personally possess. It depends on the nature and development of other organs as to the kind of possession its aim is to acquire; but unhappiness, grumbling, jealousy, envy, and discontent are sure to be manifested in some form and degree so long as large Acquisitiveness is not satiated.

Acquisitiveness, when large, gives width to the head in front of the ears. Scan the portraits of Carnegie, Rockefeller, and other big commodity dealers; they are tell-tale illustrations. The dealer having love of possession has invariably a wide head in front of the ears; for in this part, too, is located Constructiveness as well as Acquisitiveness, and slightly further back is Destructiveness or Executiveness, each of which organs, conjoined to well-developed perceptives has much to do with the getting and keeping propensities. There are certainly many good and just men and women possessing wide heads; but to be so, their heads must be proportionately high as well as wide. A low and wide head in these parts indicates a dealer ungoverned by reason, sympathy, or moral obligations. He will have, either by "hook or by crook." If the perceptives are large, his cravings to possess are as strong as are inveterate drunkards' cravings for drink. He is utterly selfish in his desire for acquisitions; he parts with possessions reluctantly, and then only at the full top value. But this is a picture of the extremely acquisitive dealer who, miser-like, hoards practically all that his available means and impoverished intellect enables him to be interested in acquiring. Where more intelligence, more reasoning power and Ideality exist, giving fulness to the upper part of the forehead and above Constructiveness, the dealer is more intelligent, refined, and reasonable; and if Benevolence, Conscientiousness, and the social organs be large, he is more social, sympathetic, business-like, and just in his dealings, even than the narrow-headed individual whose lack of Acquisitiveness, perceptive judgment, and but moderate business experience disqualifies him from being a good judge of the value of things or properties, and, as a consequence, he may either sell under cost or ask an exorbitant price.

The dealer in the ordinary lines of business needs to possess a fairly wide head, including rather large Acquisitiveness, Constructiveness, Destructiveness, Cautiousness, fairly large Secretiveness and large perceptive organs, to give him an interest in acquiring judgment, relative to the value and construction of things or properties, steady energy, cautiousness, prudence, and a fair amount of reserve and self-possession. Particularly should he have large Individuality, Form, Size, and Calculation, to give him an eye for details, practical judgment relative to forms, shapes, proportions, the utility of things, and rapid but sure calculative judgment. Well-developed Causality and Comparison will give him critical acumen in selecting and comparing, also planning and reasoning powers. Well-developed Human Nature, in addition, is a very helpful quality to the dealer, giving insight into character and motives, and detective instincts. Hope should be large, so that he may be reasonably speculative. The larger the development of Ideality the better class business will he desire to follow. Conjoined to the foregoing, art collectors and connoisseurs need to possess large Colour as well as Ideality and Constructiveness. Conscientiousness and the moral organs should be well-developed, and particularly so in Stock Exchange dealers, so as to give them a high sense of honour and moral integrity, and a reasonable amount of sympathy, good-nature, and fellow-feeling. Dealers are all the better, too, if they possess well-marked Friendship and Domestic organs.

## JOTTINGS FROM MY NOTE BOOK.

BY OUR CANDID CRITIC.

Phrenologists who are interested in the question of "Fiscal Change" would do well to read the opinions of our great phrenological philosopher, Mr. George Combe. In his work on "Moral Philosophy; or the Duties of Man," published in 1841, that brilliant and high-toned writer discusses, amongst other practical subjects, such matters as "Government"; "Varied Forms of Government"; "Religious Duties of Man," &c.

\* \*

After pointing out the theory of Government according to Phrenology, Mr. Combe observes: "The only government which the moral and intellectual faculties can recognize as founded in nature is one that flows from, and is directly exercised for the benefit of, the subjects. The idea that kings, princes, and nobles, have rights of property in the homage, services, and devotion of other men, which they are entitled to exact for their own gratification, whether agreeable to the will of the subjects or not, appears to me to be preposterous in the extreme."

\* \*

In one of the lectures, Mr. Combe criticizes the mixed form of Government. He says (p. 369): "Ever since Britain apparently attained freedom, there has been an evident system of legislating for the gratification and advantage of the dominant class. The laws of primogeniture, of entails, and of the non-liability of heirable property for personal debts (which last long prevailed in England) were all instances in which the aristocracy legislated for themselves at the expense of the people. The game laws, THE CORN-LAWS, and the timber duties, are additional instances. In proportion as the mercantile classes acquired political power, they followed the same example: They induced Parliament to pass acts for encouraging the shipping interests, the fisheries, the linen-manufacture, and a great variety of other interests, by paying out of the public purse direct bounties to those engaged in them, or by laying PROTECTING duties, to be paid by the public, on the rival produce of other nations. In the administration of public affairs, the same principle was followed. The army and navy, the church and the colonies, and all other departments of public service, were converted into great pasture-fields for the sons and political dependents of the aristocracy; while there were combination-laws against the working classes to punish them for uniting to raise the price of their labour, and laws authorizing sailors to be impressed and forced to serve in the navy, at wages inferior to the common rate allowed in merchant ships; and even the militia-laws, although apparently equal, were actually contrived to throw the whole burden of service on the lower orders."

\* \*

All this is very interesting at the present time, when, after a period of fifty years' freedom in relation to commerce, quite a number of persons, at the bidding of a great leader, are advocating a return to such unscrupulous methods. Well may Mr. Combe say (p. 377): "The propensities being all selfish, any talented leader, who will address himself strongly

to the interests and prejudices of an ignorant people, will carry their suffrages to any scheme which he may propose, and speedily render himself a dictator and them slaves."

\* \*

In this important matter of Tariff "Reform" we, as phrenologists, need to keep our minds free from party bias. Mr. Combe says wisely: "No people is fit for a republican form of government in whom the intellectual and moral organs are not largely developed, and in whom also they are not generally and extensively cultivated." It is delightful to find such lofty teaching and noble sentiments in the writings of the early phrenologists; and so long as they—the teachings and sentiments referred to—are sustained and practised, so long will Britain be a splendid example to the nations of the world.

\* \*

The finest religious teachers and the ablest philosophers may be said to agree in this, *viz.*: that in the constitution of the human mind it is desirable that the moral and intellectual faculties should take the control. And in relation to governments and institutions, legislation should be in harmony with such teaching. Legislators who advocate laws that tend to class monopoly and the propagation of vested interests of all kinds should not be allowed to represent a moral and intelligent people. If such individuals are permitted to be in office, it is a distinct reflection on the wisdom and intelligence of the people who send them back to power. Mr. Combe wisely says: "That, by the ordination of Providence, the people have no alternative but to acquire virtue and knowledge; to embrace large, liberal, and enlightened views, and to pursue moral and beneficial objects; or to suffer oppression."



## INSANITY AMONGST TEACHERS.

There must surely be something seriously wrong with the system of training women school-teachers in many European countries. Professor Zimmer, the eminent brain specialist, states that in the lunatic asylums of Germany, Russia, Austria, and Switzerland there is one school-teacher to every eighty-five patients, which is a proportion four times larger than it should be. Among those who have not yet become teachers, but who are preparing to do so, the proportion is ten times larger than it ought to be. The Professor remarks:—

"If telephone girls or sales girls show signs of mental disturbance, it is not to be wondered at, for their occupations are hardly those a woman can call suitable to her sex; but in teaching, which is usually considered a suitable employment for women, when the results are so disastrous, there is every reason for serious consideration."

We should say so. It would be interesting to get the statistics of this country for purposes of comparison. It can hardly be questioned that the method of selecting school-teachers is radically wrong throughout the world, and the results must be just as bad for the teachers as for those who teach them. The mental possession of a large number of facts ought not to be considered as the sole requisite, nor even the chief requisite, in a teacher; and when we recognize that there are other and far more important qualifications we shall remove a great and an increasing strain from the teachers and give an added value to the teaching.

## PHRENOLOGICAL CHARACTER SKETCH OF

W. T. STEAD, ESQ.,

*Editor of "The Review of Reviews," "The Daily Paper," &c.*

BY A. HUBERT, F.B.P.A.

THE following sketch of Mr. Stead will be read with interest by our readers in the light of present-day knowledge of the subject. It was originally written for *The Phrenological Year Book* (1896) after a delineation of the gentleman by Mr. Hubert.—[Ed.] :—

It would be difficult to find a man concerning whom so many diverse opinions exist as the subject of this sketch. This is not surprising, for his character is many-sided; and, not only have different minds viewed him through the various departments of his work, but also through the light—or darkness—of their own organisation. The general opinion concerning Mr. Stead is that he is capable and clever; beyond this scarcely any two persons agree.

Mr. Stead's head measures twenty-three inches in circumference—this is one inch above the average. In form it is



fairly well balanced, most regions of the brain being well rounded. Two organs only are really small, namely Veneration and Tune.

His fairly large and well-proportioned body, rather dark complexion, rounded features, dark hair and blue eyes, together with a large and highly-organised brain, indicate a well-balanced temperament, and, influencing the mind, gives force, energy, power, and intense feeling.

Owing to the balance of temperament and harmonious development of brain, the mind is enabled to act more freely than would have been the case had any particular physiological developments been excessively marked. The mind is, therefore, freer and less cramped than in the majority of cases; and the brain is largely the servant of the mind rather than a slave to organisation.

Mr. Stead's versatility of mind is marvellous; and yet he can with facility concentrate his mind fully upon any one subject which, for the time being, may occupy his attention.

And, not only one subject, but he can give thorough attention to three or four subjects at one time. In this he exhibits a great amount of control over mental and motor nerve centres. It is largely owing to the untrammelled

exercise of mind that he can continue at work for so many hours; he gets fatigued, and often rests his body and certain mental organs, whilst a portion of his faculties are still being exercised.

The form and combination of the mental organs show that the mind has been wonderfully well disciplined. The full development of the entire anterior region of the brain shows remarkable power to obtain information upon a vast number of entirely different subjects, an exceptionally good memory for facts, events, faces, places, figures, dates, &c. The prominent blue eyes indicate an excellent verbal memory and a good vocabulary. Mr. Stead is a clear, forceful, and fearless speaker, having practically no difficulty in finding the right words to fully express his thoughts and feelings. The height and fulness of the upper portion of the forehead show that the reasoning faculties are strong; and, yet, the sharp rounding of the centre indicates more critical and intuitive gifts than logical; he is led more, as regards both words and conduct, by his intuition than by any method of logical or metaphysical reasoning. He sees, knows, and makes up his mind with regard to a subject whilst many men would be giving their attention to preliminaries; and, having once fairly started on a given course, he seldom stops until his plans are carried out.

Whilst he may be somewhat erratic, he nevertheless exhibits considerable caution with regard to new ventures; and, although decidedly bold and enterprising, he can hardly be called speculative, for when he commences a thing he has no doubt in his own mind but that he will be able to carry it through. But he exhibits more prudence with regard to matters of a financial character than to those of an intellectual or moral order. This is owing to the faculty of "Intuition" being more active than "Causality," with "Benevolence," "Spirituality," and "Conscientiousness" much larger than "Veneration," whilst "Acquisitiveness" is moderately strong.

Mr. Stead has never been characterised as greedy or covetous, yet he knows the value of money, and he cares for wealth chiefly as the means necessary to carry on his work of educational and moral reform. He is, of course, like all people who want to see things done, fond of power, and not in the least afraid of being accused of personal ambition if it is necessary for him to take the initiative in any movement. His enemies say he is egotistic, vain, and pushing. He says that he doesn't care enough about his reputation to allow a misconception of that kind to stand in the way of his doing anything that he thinks ought to be done, and which no other person at the time is willing to do. This in a large measure is true; yet, under existing circumstances, he believes that he is able to accomplish more by taking the lead than by supporting another "light" less powerful than himself. Yet he loves to see power wherever it may be found; he loves strength, force, effectiveness, grandeur, but he cares nothing for pomp and display, and positively hates all affectation.

He is particularly unceremonious and unconventional, and in a sense "does not care a straw" for the censure of anyone living. He greatly appreciates talent and true worth; but, having exceptionally good discernment, he sees the weak side of persons and things as readily as the good and strong.

He can both love and admire a man or woman who exhibits nobleness of soul, who is self-sacrificing, who is honest and enthusiastic, although he may not himself fully approve of their methods. Mr. Stead looks at the good in a person rather than the bad; but should he discover any-

thing like knavery, he will expose it to the very core. And yet I judge that his sense of mercy is even stronger than that of justice. It would probably be hard for him to state exactly what his views are with regard to the relations between man and his Creator; but if he is not a Universalist, he certainly could not well believe in the doctrine of eternal punishment.

He is a religious man, doubtless has strong faith in God; yet, in consequence of small Veneration, he cannot well subscribe to the entire faith or creed of any section of the Church. He has his own belief, his own conception of the Godhead, and believes more in work than in prayers; excepting that, in a sense, he prays all the time, for he believes in a power superior to himself which guides and aids him in all his work, and he would seek union with that power, whilst all the while he feels himself to come terribly short. The spiritual element is strong, but the devotional is weak; he would rather be engaged in working than in worshipping. More Veneration might be an advantage, but then he would not be the man he now is.

He is a splendid organiser, and is never so happy as when engaged in some extensive scheme which requires the management of men and the control of numerous forces, and he loves to have always a great amount of work in hand. Temperate habits, disregard as to what people say and think about him, and a life of hard work, have kept his body and brain in health; and at the present time he is, perhaps, stronger and more capable than at any previous period of his life.

He has an open and teachable mind, and is ever ready to hear the views of others with regard to any subject he may be interested in; but all opinions have to pass through the crucible of his own mind before he will adopt them. In a large measure he is open, communicative, trustful, and most faithful to those who confide in him; yet he can exhibit great tact and keep his plans to himself until such time as it is necessary to speak out and act, when he does so with great boldness and in defiance of all opposition.

Although Mr. Stead does not underestimate his powers, nor lack confidence in himself, yet his Self-Esteem is by no means large, nor is he generally credited with being proud or arrogant. Firmness, however, is very strong, and, acting along with the former faculty, gives him great tenacity and determination. He possesses strong socialistic views, and yet is personally a decided individualist. A Nonconformist to the backbone, and yet, knowing the peculiarities of the human mind, he would allow certain religious systems to exist as being the most effective for particular classes of persons, although personally he might thoroughly disapprove of the system. He is no bigot, no persecutor. He is more tolerant than domineering, and will win allegiance to himself by acts of kindness and wise administration rather than by harsh rule. He likes to be at the top of the tree, and, although he may disclaim any particular desire to rule, he does certainly very strongly object to being ruled, excepting by laws which he has himself helped to make. He loves peace rather than war, and will only use the sword when all other weapons fail.

Mr. Stead is an educationalist, but he believes in the necessity of awakening and increasing the moral as well as the intellectual faculties; his methods, therefore, can never be irreligious. He thoroughly identifies himself with all his work, he can never be idle, and notwithstanding the immense amount of work that he gets through, he makes time to attend to, and becomes really interested in, most of the details.

The ever-constant exercise of the intellectual and moral faculties has caused the organs of the social and domestic faculties to become lessened in size and activity. Physical affection and Friendship are the largest of the group, which is accounted for by the fact of social intercourse; but Inhabitiveness and Philoprogenitiveness are not so large, whilst Tune is decidedly small, the latter faculty having had very little opportunity for exercise and development. Order, Calculation and Time are very strongly marked, and the faculties are largely exhibited and constantly exercised in the work in which he is engaged. Altogether Mr. Stead's character is the most difficult and intricate of all that I have ever had the honour of delineating.

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### THE DAILY PAPER.

The latest and most ambitious venture in the newspaper world is that of Mr. Stead, who on January 4th issued the first of what we trust will be an unending series of issues of *The Daily Paper*. This publication is meant for the home, combining the best features of an up-to-date newspaper with the attractiveness of the family magazine. It contains no Stock Exchange or gambling news, and its pages will be found free from such subjects as tend to degrade humanity. Attached to the paper, however, are many novel features. It is published at ten o'clock in the morning, permitting it to include a digest of the early morning papers, and it is (at any rate, in London and suburbs) delivered free to subscribers by a guild of messenger girls, who wear an appropriate uniform dress. Another novel feature is the annual subscription, which, at a very considerable reduction under the published price, covers not only the daily delivery of the newspaper, but many other privileges, including a free copy monthly of the popular *Review of Reviews* and a free copy also monthly of *The American Home Journal*, another six-penny magazine. Further advantages are the use of the paper's local office as *poste-resante*, reading and writing room, &c., including the free use of telephone, electrophone, &c., &c. A portfolio of pictures of considerable merit are also given to every subscriber. Nor does this exhaust the novel features of Mr. Stead's excellent and remarkable venture. We can fully recommend every reader of this journal to become an annual subscriber to *The Daily Paper*, and in doing so not only receive splendid value for the little outlay, but at the same time help the promoter to accomplish the good work of replacing the present unhealthy daily Press, with its sensation-creating, gambling-encouraging, and general immoral tendencies, with a clean, healthy, bright, and attractive paper, whose influence can only be for good.

The great interest to our readers, however, will be in comparing the present development of Mr. Stead's ideas and labour with the character sketch given of him by Mr. Hubert some eight years ago.

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### Conjugalitv Moderate.

Master of the House: "I've been waiting for you just one hour."

Mistress of the House: "Before we were married you said that you would be willing, like Jacob, to wait for me twice seven years."

Master (five years married): "I only wish I had."

## LESSONS IN PHRENOLOGY.—XCVIII.

BY JAMES WEBB, F.B.P.S.

## PHRENOLOGY AND EDUCATION.—(Continued.)

From what was said in the last three lessons the reader will admit that the word *imagination* has been made to do duty for a variety of different mental operations, often of a very contrary character. Few seem to mean the same thing when they use the word, and many use it with different meanings. This lesson will make this fact still more evident, and, at the same time, will more fully define the scope of its meaning.

On the 18th September, 1903, the Rev. R. J. Campbell is reported by *The Daily News* to have said on the previous day in reference to the Macedonian uprising:—

"The story of the outrages has horrified Christendom and roused the indignation of England. The Englishman was never unsympathetic in the presence of suffering, but he was slow in imagination, and needed to be stirred."

Now, what can be meant by imagination in such a sentence? The only thing he could mean is that Englishmen are dull in perception. Henry Maudsley, in his "Natural Causes and Supernatural Seemings," makes out that the affections are the foundations of imagination. Here are a few of his expressions:—

"Imagination is a prolific faculty, or function, always eager and pleased to exercise itself."

"The essential character of the function of imagination is generative, or creative, whether as poetry,<sup>1</sup> painting,<sup>2</sup> invention,<sup>3</sup> or any other form of art . . . and pleasure its natural accompaniment therefore."

"The multitudinous errors of imagination are rightly to be viewed as necessary offsets of its beneficial uses. Its forward reaching function has everywhere been the incentive and initiative of progress. What but imagination has enticed and stirred men to enter upon the unknown, the vague, vast, and mysterious by presenting to them images of distinct paths<sup>4</sup> and rich territories<sup>5</sup> there; whereupon they, venturing in search of those paths and domains, though they have found themselves beguiled and deceived, have made new paths in their ventures, laid out districts, and appropriated the country for use and profit? It is imagination which attracts the lover to his mistress,<sup>6</sup> by gilding her modest charms with the glow of the light which never shone on sea or land,<sup>7</sup> and beguiles him into marriage,<sup>8</sup> as into the sure promise of an earthly paradise<sup>9</sup>; and he, notwithstanding that he is soon mightily disenchanted by experience, finds, in compensation, sober domestic joys."<sup>10</sup> "It seduces the politician by alluring thoughts of fame and glory<sup>10</sup> and of benefits to his country."<sup>11</sup>

The student of Phrenology will see that, instead of some indefinite and undefinable "prolific faculty or function," by Dr. Maudsley called imagination,<sup>\*</sup> the various things he enumerates are the results of the several faculties indicated here:—

1. Poetry is the resultant of large Language, Ideality, &c.
2. Painting is the resultant of large Individuality, Form, Colour, Size, Imitation, Constructiveness, Locality, &c.

\* This is a very good example of the uncertainty and indefiniteness of writers on the mind from the non-phrenological standpoint. They seem to confound faculty with function. Faculties have each their own functions.

3. Invention results mostly from large Constructiveness. Weight, Size, and Imitation are important elements in mechanical inventions. Ideality is usefully employed in beautifying the constructions.

4. Locality, &c.
5. Acquisitiveness, &c.
6. Friendship, Amativeness, &c.
7. Hope, Wonder, &c.
8. Conjugality: Resultant of Friendship, &c.
9. Inhabitiveness, Hope, &c.
10. Love of Approbation.
11. Inhabitiveness, Benevolence, &c.

It should not be overlooked that two persons may perform the same thing from different motives, or from a combination of several motives.

From what has been said, it will be seen that, notwithstanding the general belief in a "faculty or function" called imagination, "eager and pleased to exercise itself," the science of Phrenology does not teach its existence; but, on the other hand, true to nature, it teaches that what is called imagination results from the activity of several mental faculties. The great difference between the generally accepted signification, then, and the phrenological explanation is that the former appears to consider imagination as a power possessed by the mind of forming ideas of extraordinary and absent things, whereas the latter considers it as nothing more than the spontaneous activity of one or more faculties. That thoughts are more exalted and novel in some persons than in others only shows differences in the degree of the development of their several faculties and not in their number.

Indeed, Maudsley seems to have a glimmering of this truth when he says: "The forms of imagination's creation naturally correspond with the levels of thought at the time and place, and follow the fashions of its conceptions." . . . "Let imagination be carefully watched in its least restricted, its freest and most riotous play—as, for instance, in dreaming and madness. Nowhere will plainer proof be found of its inspiration by the moods and habits of thought of the individual."

Had he known the doctrines of Phrenology he would have been aware that in dreaming certain faculties are awake and others are asleep, the result being that the thoughts of the dreamer are so muddled and mixed that Constructiveness, the perceptive, &c., are often unable to form an intelligent whole. Order may not be available; the result is confusion. Caution may be very excited; resultant, a fright. In the same way, Destructiveness in the lunatic may be superexcited; result—homicidal mania. Self-Esteem may be dominant; result—excessive pride.

As imagination is but a resultant of the activity of the elementary faculties it can neither perceive nor conceive. And, therefore, there can be no "fashions in its conceptions," for it is fashioned by the conceptions of the several organs fashioning it.

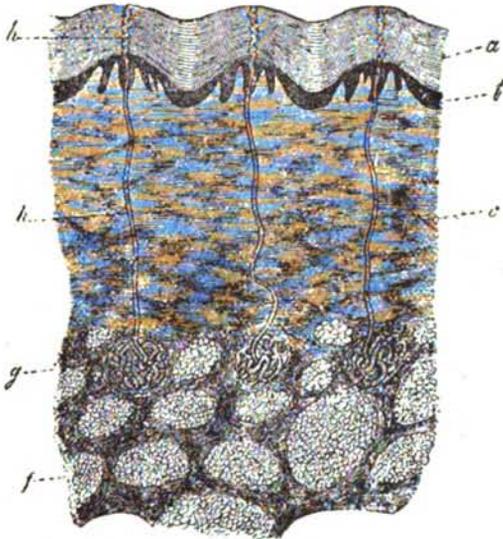
And, in conclusion, why do philosophers arrive at these different ideas on such a subject? The answer is simple. They arrive at conclusions without being aware of the character of the foundations they are building upon; or, in the words of Professor Huxley, "different philosophers, starting from verbally identical propositions, arrive at contradictory conclusions." They leave the field of nature to speculate with their several preconceived convictions, gathered from the teachings of the schools, and, in their turn, hand to their successors as truths the mistakes they themselves have inherited from equally ill-informed tutors.

## ANATOMY AND PHYSIOLOGY OF MAN.

BY DR. WITHINSHAW, PRESIDENT, B.P.S.,  
Late Demonstrator of Anatomy, Royal College of Surgeons,  
Edinburgh.

## THE SKIN.—(Continued.)

The DERMIS, or corium, is the deeper layer of the skin, on which the epidermis rests. It consists of a fine network of connective tissue, in which a great many yellow elastic fibres are mixed with the white fibres; there are also connective tissue cells in it. The surface of the dermis is uneven, owing to its being thrown up into a number of small conical processes, which project into the epidermis, and so make its lower edge irregular. These processes of the dermis are called the *papillæ*. They are not evident at the surface of the skin, because the outline of the epidermis does not follow that of the papillæ beneath it; but the dermis, and with it the epidermis, is thrown up into ridges,



DESCRIPTION OF DIAGRAM.—Vertical section of the skin and subcutaneous tissue, from end of the thumb, across the ridges and furrows, magnified 20 diameters.—a, horny part of epidermis; b, Malpighian layer of the epidermis; c, dermis; d, fat cluster; e, sweat-glands; f, their openings on the surface (Kölliker).

which can easily be seen by the naked eye, and in many places the skin is also creased.

Below the skin is a loose connective tissue, termed the subcutaneous tissue, which connects the skin to the structures below it, such as muscle or bone. In this subcutaneous tissue lies the fat, which fills up the inequalities of the deeper structures, and gives roundness to the limbs.

BLOOD-VESSELS ramify freely in the dermis, and cause it to be very vascular. This is especially the case in some of the papillæ, in which loops of capillaries are formed just beneath the epidermis; but no blood-vessels run into the epidermis itself.

NERVES are present in great numbers in the dermis. Some of them end in special sensory structures of a roundish

form, situated in the papillæ, as well as in the deeper parts of the dermis. From some of the nerves very fine fibrils penetrate the epidermis, and end there in the deeper layers. Most of these nerve-fibres are for conducting to the brain nervous impulses arising in the skin, which lead to such sensations as touch, temperature, and pain.

GLANDS OF THE SKIN.—There are two kinds of glands in the skin, each forming a special secretion—namely (1), sweat glands; and (2) sebaceous glands.

SWEAT GLANDS.—With the aid of a lens, a row of little pits may be seen on the ridges of the skin of the palm of the hand. These are the openings or pores of the sweat glands. Each pore is the outlet of a corkscrew-like tube, which is continued through the epidermis into the dermis. In the dermis the tube, which consists of a single layer of cubical cells, ends in a blind extremity, coiled into a ball. This coiled portion is the sweat gland. The cells of the tube forming the gland secrete from the blood the sweat, which is then conducted along the tube to be discharged on the surface of the skin. With a magnifying glass, little drops of sweat can be often seen at the separate pores.

The SEBACEOUS GLANDS are also situated in the dermis. They are always connected with hairs. Each gland consists of a small sac lined with cells, and there is a short duct leading from it. The duct opens into the depression (follicle) in the skin in which the hair lies. Its secretion is of a fatty or oily nature.

SWEAT OR PERSPIRATION.—Sweat is a watery, alkaline, and salt fluid. It contains a little mineral salt and traces of urea. Sweat is always being secreted, but so slowly that it evaporates from the pores of the sweat glands as fast as it is formed. This is called *insensible perspiration*. In hot weather, or during hard muscular work, the sweat is formed faster than it can evaporate. It collects in drops and runs down our faces and wets our bodies. We can feel this perspiration, and so it is called *sensible perspiration*. As the perspiration evaporates, water is changed from the liquid to the gaseous state. In this change heat is absorbed by the water, and the surface from which the evaporation takes place is cooled by the loss of heat. In this way a large amount of heat is lost from the body by the perspiration; indeed, this dissipation of heat by the evaporation of the sweat is the chief means of loss, for it takes a great deal of heat to convert water into vapour. Besides heat, the skin is a source of loss to the body of water and of a small quantity of carbonic acid. Nearly a pint of water is lost in twenty-four hours usually, but the quantity varies greatly. In cold weather the vessels of the skin are contracted, and the sweat is secreted only in small quantities. The danger in cold weather of getting wet through, or of sleeping in damp places, is due to the evaporation of the moisture which robs the body of its heat. Keep the body warm, and then one need not fear harm from damp. In hot weather, or when more body-heat is produced by muscular work, the skin becomes flushed with blood, and the sweat pours forth copiously. The secretion of sweat, like that of other glands, is governed by the nervous system. Sweat glands are well supplied with nerves, and certain nervous impulses passing from the brain or spinal cord along those nerves excite the glands to increased activity, and cause them to pour out the perspiration abundantly. Usually the greater flow of blood to the skin, and the increased activity of the glands go hand in hand; an emotion of shame which leads to blushing is also attended by profuse perspiration of the face. When a man sweats with fear or anger, it is caused by the intensity of his nervous agitation.

## THE PHRENOLOGY AND PSYCHOLOGY OF LITERATURE.

BY W. GEO. WHEELER, L.P.I.,

*Author of "Phrenological Helps," &c., &c.*

No 23.—"THE TEMPEST."—SHAKSPEARE.

The mighty master-mind of Shakspeare has presented in "The Tempest," a weird production of psychological interest and importance. He has skilfully interwoven the natural with the supernatural, the proven with the unproven, the real with the fanciful—so much so, as to make almost if not quite possible the separation of the one from the other. The work appears to treat of those mighty, mystic forces which cause one individual to greatly influence another, of personal magnetism and some of its strange possibilities, of the hidden psychic forces in man yet to be revealed, combined with touches of imagination, more or less improbable. It seems to teach us the possibilities of that comparatively unknown force, generally known as "hypnotic suggestion," by which, in years to come, a mighty impetus may be given to the manifestation of man's ennobling faculties, the directing of certain powers of the mind into truer channels. In hypnotic suggestion and mesmeric healing we have powerful forces at work which cannot be unnatural, and which perchance touch the fringe of the garment, so to speak, of the supernatural.

### PROSPERO, DUKE OF MILAN,

has a soul for profound study and mystic lore. A scholar without a parallel in the liberal arts, he becomes absorbed in the closest, concentrative undertakings, for the unfolding and manifestation of the highest faculties of his mind. His library is his truest dukedom. A nature is his given over to thought and contemplation, losing sight of the material in its desire after the immaterial, enjoying the soul's palace of glory, rather than the royal splendour without. A great personality indeed, beloved by his people, seeking that wealth which perisheth not in the getting, eternal gems of thought secured by the few, although possible to the many.

Antonio, a grasping, selfish man of the world, loving his gold yet better than his soul, with an inordinate ambition, is brother to Prospero. He is greatly loved by the latter, who entrusts to him all his affairs. Antonio is shamefully false to his trust, and with the aid of the King of Naples succeeds in depriving Prospero of his dukedom, casting that noble soul, with his little daughter, Miranda, out of the kingdom. Antonio is

### A CLEVER MAN WITHOUT A CONSCIENCE,

or rather his Conscientiousness is dormant. Like many another animal nature, he stoops low to gain his end. There is an ambition as profoundly base, as there is an ambition sublimely beautiful. The former oftentimes makes the mind a hell. The soul loses all manifestation of beauty, all its real grandeur, in the dense darkness of materialism. Men forget they are God's magnificent masterpiece, with the spark of divinity within them. Antonio sold his truest manhood for false ambition and material gain. Prospero and Miranda

are hurried aboard a bark, carried some leagues to sea, thence transferred to a rotten carcase of a vessel perchance to perish. By providence they are cast upon a lonely island, and having received valuable service from a noble Neapolitan, Gonzalo, they are supplied with rich garments and necessities, as well as books of great value from Prospero's own library. The excommunicated duke is here a ruler supreme. He is endowed with the supernatural, controls and directs nature, causing spirits of the air to do his bidding. He is master of himself and his environment. He governs forces seen and unseen. He is schoolmaster to Miranda. Her mind is disciplined, directed, unfolded. She knows not the frivolities of court life. The pride of her father's mind, the priceless jewel of his affections, she develops in

### SWEET AND FRAGRANT WOMANHOOD.

His was a mighty, magnetic personality, destined to power by the forces of an inborn greatness, who governed by reason of an accumulated wisdom, by which, to him, nature revealed her secrets.

The King of Naples and his son, Ferdinand, with the usurping Duke of Milan, are wrecked off the island, by a storm raised by Prospero for the purpose. They are under his influence, directed at his will, through the mystic spirit, Ariel. This exquisite creature of the air is charmingly depicted, touched with ethical beauty, prettily and playfully represented, visible and invisible. Her life and world of spirits form a sweet dream of the now unknowable. Through Ariel the wrong-doer is tormented, the good guarded from ill.

Caliban, a slave, inherits the low cast of organism and selfish propensities of his mother, a sorceress of the vilest and most brutal type, shamefully malevolent, without mercy for her victims. The taints of criminality were in his brain, a truly demoralized character, with corrupted social passions. He does not, however, lack intelligence. There is a mentality without morality, growth of inferior cerebral parts at the expense of the superior. He has an abnormal Cautiousness, without Conscientiousness. When planning the murder of his master, in conjunction with others, he exclaims: "We shall lose our time, and all be turned to barnacles, or to apes with

### FOREHEADS VILLAINOUS LOW."

The love scenes between beautiful Miranda and Prince Ferdinand are excellent. Her soul goes out towards him at first sight. He is to her noble and divine. Their affections are deep and mutual. He, believing his father dead, would make her Queen of Naples. Prospero puts his love to the test, and treats him as a spy. Her sweet presence makes all labour light. There is a love, arising from the highest combination of the faculties, yet having its supreme source in Conjugality, which lifts the soul above all earthly impediments, giving it freedom and light mid prison labour and absence of outward glory.

Prospero is satisfied. The King and his company are saved from the sea, and after various trials are forgiven. Then does the King of Naples and Antonio perceive something of the greatness and goodness of Prospero, the benevolence of his mind, and the largeness of his nature.

"The Tempest" is a story strange and mystical, rich in touches of humour, and well worthy of the mighty mind of the immortal poet who produced it.

## THE TRAINING OF CHILDREN.—XX.

BY ESTHER HIGGS, F.F.P.I.

### THEIR RELIGIOUS TRAINING.—(Continued.)

It has been well said that Theology is a progressive science : which, in other words, just means that as men have developed, so have they obtained a clearer view of God, have had a better understanding of what is meant by the mystic term "Divinity," together with a truer idea of the relationship between Man and God. One great illustration of this enlargement of the view-point consists in the gradual linking together of religion and morality : we are apt to forget that they were not always connected ; but in many systems of religion in ancient days it was only too true that for a man to be religious required also that he be immoral ; for the revolting practices observed as religious ceremonial must have offended an enlightened moral sense more keenly than the ceremonial pleased the religious instinct ; and, coming to more recent times, the tortures of the Inquisition, the burning of witches, and all the horrible persecutions of the 17th and 18th centuries still shew the severance between

#### MORALITY AND RELIGION.

And can we not find some traces of the same thing to-day in the quarrels of the sects and the spirit of intolerance, which yet, happily, is gradually passing away, as pass it must in the natural order of things?

Up to quite modern times we have heard preachers speak of the "merely moral" man as of a being a grade lower than the religious person. But we are beginning to see at last that any religion worthy the name must of necessity have as an integral part a broad and firm foundation of those laws of justice, truth, and love which we classify under the name, "Moral."

In days to come a large organ of Veneration will not enable one to pass as a religious person when small Conscientiousness or small Benevolence is apparent in his or her actions. The very position of the "moral and religious" organs as they are classified by phrenologists, interspersing one another—Veneration with Benevolence in front, Firmness and Conscientiousness close behind, Faith and Hope on each side—indicates that religion and morals are part and parcel of one another, and Phrenology shews how each is needed for the building up of

#### A GREAT AND NOBLE CHARACTER.

In the study of the Bible we see distinctly a gradual development of the idea of God from the oft-times blood-thirsty Jehovah—the god of battles—of the early Jews, to the loving Father revealed by Christ ; and the teaching of a higher morality when men's minds were ready to receive it, is well shewn in the Sermon on the Mount in contrasting sentiments such as the following : "Ye have heard that it hath been said, 'Thou shalt love thy neighbour and hate thine enemy.' But I say unto you, 'Love your enemies, bless them that curse you, do good to them that hate you,' &c.

Thus, in the gradual evolution of the religious idea, we find that religion tends to become more moral, and ethics to

form a far larger part of religion than has ever been the case before. For although, as I have already intimated, Christendom comes far short of the high moral standard as set up in

#### THE ETHICAL TEACHING OF CHRIST,

yet this is an age in which the moral sensitiveness of mankind is being quickened, and, amid so much to the contrary, there are evidences that it will become keener still in the near future.

It is useful for us both to glance backward at the past history of religion, and also to trace broadly its general trend in the present day, that we may the better understand our subject in its different bearings, and, on the principle of putting "first things first," have in our minds a clear idea of what is to be our main teaching for the little child. Many parents seem to be confused on this point, and we find the children either left entirely to the mercy of their Sunday-school teacher for religious instruction, or, what is often far worse, their poor little minds are entangled in the meshes of creeds and dogmas set forth in some children's catechism.

Now, I say most emphatically that the teaching of primary importance to the little child is ethical teaching suited to

#### THE INDIVIDUAL NEED

of each child, and coupled, if you like, with some broad, comprehensive creed which is likely to be helpful and inspiring to him. The Fatherhood of God, the brotherhood of man, the reality of the spiritual world, the persistency of life, the eternal reign of justice, and creeds such as these may all prove helpful to the child as his growing intelligence inquires concerning the plan of life. But leave the more complex dogmas and theories out of the question as far as possible, and endeavour always to train the child to a healthy growth and development of his higher nature, just as you aim to do with his physique. We must guard the children from the narrowing influence of the conventional and often artificial religion which is always mixed up with the real thing ; otherwise their young minds will be warped and circumscribed, and we shall miss that

#### LUXURIANT GROWTH OF REAL GOODNESS

which might have been produced under more favourable conditions. Much of that which passes for religion to-day is labelled wrongly. We must learn to discriminate, and not trust too much to the labels ; then we may discover that the man of honest purpose is a worthier follower of the Christ than the professing Christian who zealously recites his creed and, in uncharitable scorn, calls the other "Atheist."

There is so much of good and evil in this strange mixture of a human mind that it is often a puzzle to disentangle it ; but we must try our best to teach the children to know the true from the false, to recognize goodness wherever they find it, and not to be deceived by the outward cloak of religion if it covers what is evil, whether in an individual or a creed.

THE POINT OF VIEW.—Tommy : "Father, what is the difference between a habit and a vice?" Tommy's Father : "Habits, my son, are our own frailties ; vices are those of other people."

## A BRIEF STATEMENT OF THE DEFINITION AND SCOPE OF PHRENOLOGY.

Phrenology is simply what its name etymologically indicates: *phren*, mind; and *logos*, a discourse—the Science of Mind; but it differs fundamentally from the metaphysics and psychology of the schools. Its basis is the fact that the brain is the organ of the mind, and therefore mental science must be an exposition of the functions of the brain.

Its practical application to the living subject is due to the fact that the skull being moulded on the brain, its external form presents a certain degree of resemblance to that of the brain itself. In the human head this correspondence is so close that an expert who is acquainted with the general structure of the skull, and its inequalities of thickness, can, in normal cases, determine, within certain approximate limits, the variations in the development of the cerebral hemispheres by an examination of the skull, or of the living head.

The Society has always pursued the study and promulgation of the old Phrenology of Gall and his scientific followers, Spurzheim and Combe, with the ever-increasing conviction of the solid truth of the great natural laws the science has revealed, and of its pre-eminence as the highest and most important of all sciences, as being the only philosophy of mind that rests upon a strictly inductive basis.

While it includes every legitimate means of studying cerebral physiology, its distinctive method, that upon which the most important revelations are founded, is the study of the development of cerebral structure in men and animals generally, and the comparison of this with the evolution of mind.

We believe that its general acceptance, its further development and practical application will contribute as much to the moral and social progress of man, as the inductive study of the physical sciences has contributed to his physical power and progress.

1. ALFRED RUSSEL WALLACE, LL.D., D.C.L., F.R.S., in *The Wonderful Century*, recently published, says:—

"Phrenology is a true science—step by step the result of observation upon the connection between development and function. In the coming century Phrenology will assuredly attain general importance. It will prove itself to be the 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."

2. MR. JOHN MORLEY:—

"Few men have done better work than the author of *The Constitution of Man* (George Combe, phrenologist). That memorable book, whose principles have now in some shape or other become the accepted commonplace of all rational persons, was a startling revelation when it was first published (1828). We cannot wonder that zealous men were found to bequeath fortunes for the dissemination of that wholesome gospel, that it was circulated by scores of thousands of copies, and that it was seen on shelves where there was nothing else save the Bible and 'Pilgrim's Progress.'"—*Life of Cobden*.

3. REV. HENRY WARD BEECHER said:—

"The views of the human mind as revealed by Phrenology are those which have underlaid my whole ministry; and if I have had any success in bringing the truths of the gospel to bear practically upon the

hearts of men, I owe it to the clearness I have gained from this science. Whether a man is a Calvinist or an Arminian, depends more upon the shape of his head than any difference in the catechism to which he was subjected when he learned to read."

4. PROFESSOR BAIN, of Aberdeen University:—

"Phrenology is the only scheme of human character that has hitherto been elaborated in a manner proportioned to the subject."—*On the Study of Character*.

5. SIR JAMES CRICHTON-BROWNE, M.D., Lord Chancellor's Visitor in Lunacy:—

"To the illustrious founders of phrenological science psychology owes much; for those who have had the greatest opportunities of observation have almost invariably come to the conclusion that without an acceptance of the general principles of Phrenology, mental disease can neither be understood nor described, nor treated."

"Phrenology has been despised by the many and opposed by the learned in the most illogical and dishonest manner, and yet it still exists, and now begins to take up its proper place among the sciences. Its great doctrines are now openly or tacitly acknowledged by the great majority of medical and by several metaphysical writers, and many have earned fame by giving them to the world without confessing their derivation."—*Journal of Mental Science, 1861*.

6. HORACE MANN, the educationist, says:—

"Whoever disseminates true Phrenology is a public benefactor."

7. MR. W. T. STEAD, Editor of *Review of Reviews*:—

"Every criminal ought to be regarded as a specimen of social disease, and investigated by every permissible means; among these means Phrenology ought to occupy the leading place. It is much more important that Phrenology should be used in public institutions than that it should be used in the home, although even in the home parents would be ill-advised if they did not avail themselves of its aid in discovering the *true inwardness* of their children's characters. The developments of a child's head are so many keys or clues as to the avenues by which you can get into the inside of his mind."

8. In 1829 Mr. W. R. Henderson, of Warriston and Eildon Hall, in bequeathing a considerable sum of money (about £6,000), to be devoted to the dissemination of Phrenology, said in his will:—

"I think it proper here to declare that I dispose of the residue of my property in the above manner, not from my being carried away by a transient fit of enthusiasm, but from a deliberate, calm, and deep-rooted conviction, that nothing whatever hitherto known can operate so powerfully to the improvement and happiness of mankind as the knowledge and practical adoption of the principles disclosed by Phrenology."

We have not been able to discover that this legacy is being administered for the benefit of Phrenology.

The following are a few of very many other distinguished persons who in various ways have proved the value of Phrenology and given it their support:—

H.M. Queen Victoria and the Prince Consort; Sir Astley Cooper, M.D.; Sir Isaac Pitman; Archbishop Whately; Dr. Joseph Parker; Dr. Arthur Mitchell, C.B., M.D.; Dr. W. A. F. Brown; Dr. T. Laycock, F.R.S.; Dr. Solly, F.R.S.; Baron Cuvier (Anatomist).

## THE WORK OF THE BRITISH PHRENOLOGICAL SOCIETY INCORPORATED.

The British Phrenological Society Incorporated is conducted on the lines of other learned societies.

The funds of the society are wholly devoted to the carrying out of the objects of the Society, and no one of the officials or members derives any salary or other financial benefit from the Society.

The Society aims to bring the study of the science of Phrenology to the front, to demonstrate its scientific truthfulness, and to secure its adoption in our National Educational work as a basis of mental training, and in the necessary adaptation of instruction to the special requirements of each individual. It aims to bring before the proper authorities the great value of Phrenology as a guide and remedial agent in our national criminal and lunacy difficulties. It is not necessary that innate criminal tendencies should be left to develop and intensify under our present primitive systems, since Phrenology can discover them at the beginning, and do much to restrain their development.

In pursuance of its objects, the Society holds periodical meetings for its members, its fellows and the public, at which lectures are delivered, examinations made of difficult and abnormal, as well as ordinary cases, and the anatomy and physiology of the brain and skull studied in relation to their bearing upon character and mental capacity.

The Society also provides opportunities for the scientific study of brain structure by holding classes for brain dissection under the direction and instruction of a late demonstrator of anatomy from the Royal College of Surgeons, Edinburgh.

It provides facilities, by classes and otherwise, for acquiring a thorough knowledge of Phrenology in its application to the needs of everyday life.

It grants letters of recommendation to enable the poor and others to have, without cost to them, the benefits of phrenological counsel and advice as to the courses of study for which they are best adapted, and the employment or business for which their special capacity is particularly suited, so as to ensure a successful career.

The Society has the nucleus of a library of phrenological works and a small museum of skulls, casts, and other articles of value to students. These are at the disposal and for the use of members without reserve. The Society also, as far as its means will permit, disseminates literature on Phrenology.

The Society has also established branches and representatives in provincial towns and has a Provincial Council appointed to carry out this special part of its operations.

Since 1886 the work of the Society has been carried on by an enthusiastic band of workers who have willingly given not only the greater part of their spare time, but in several cases considerable sums of money in furthering the cause, knowing that in so doing they are contributing to the general good of the community in a manner which, in some respects, could not otherwise be accomplished.

But a permanent building or Institute is wanted to be devoted exclusively to the objects of the Society, with suitable lecture and class rooms, with a library and reading-room, and to be open daily for free access to members and

students, and for the teaching work and propaganda of the Society.

The Society also is responsible for and conducts annually a Congress of Phrenologists in London.

## PROPOSED PHRENOLOGICAL INSTITUTE.

It is proposed to secure or erect a building in a suitable position in London for the purpose of carrying on and extending the work of the British Phrenological Society Incorporated. The whole of the operations of the Society, including the secretarial work and class, council, committee, and the various scientific and business meetings are at present conducted in one small room, which is at the same time library, reading-room, and museum. The work of all these sections is thus considerably hampered, as two sections cannot operate at the same time; and the limited space prevents the use of appliances which for purposes of investigation and tuition are not only desirable, but necessary; such, for instance, as lantern and photographic apparatus, demonstration table, craniographic and metrical instruments, and appliances for taking casts. The work of the Society is thus impeded and embarrassed, and the possibility of further extension is checked.

Among the advantages which such an Institute would secure, the following may be mentioned:—

1. To provide a permanent centre and the necessary offices for the work and objects of the Society.

2. To enable the operations of the various departments of the Society to be carried on without hindrance or confusion.

3. To supply accommodation for the mutual intercourse of members, and to give facilities for the reading of papers, the delivery of lectures, and the acquisition and dissemination of useful information concerning Phrenology.

4. To provide class-rooms, library, reading-room, consulting-rooms, and other necessary accommodation.

The following may be considered as the minimum accommodation necessary for the successful carrying on of the work of the Society:—

1. Lecture Hall for public meetings, conferences, lectures, &c.

2. Council and committee-room.

3. Library and reading-room.

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5. Museum and instrument-room.

6. Examination and consultation-rooms.

7. Secretary's office.

8. Employment bureau, in accordance with the phrenological doctrine of adaptability.

9. Editorial office.

10. Publishing and book sale-room.

11. Refreshment-room.

12. Cloak-room and lavatories.

13. Caretaker's apartments.

The Institute Building and Endowment Fund would be vested in the British Phrenological Society Incorporated. The Building and Endowment Fund to be devoted exclusively to the promotion of Phrenology as taught and acknowledged by the above Society.

To realise the end in view, the British Phrenological Society Incorporated have started a BUILDING FUND, and solicit the subscriptions of those who sympathise with its aims and work. Subscriptions should be sent to the Treasurer of the Society, 63, Chancery Lane, London W.C., to whom also legacies should be made payable.

## A COW SERMON.

BY C. P. HOLT.

The following eloquent appeal on behalf of food reform, in *Human Nature*, is one of the most effective arguments against flesh-eating that we have read for a long time, and we therefore reproduce it for the benefit of our vegetarian and other readers.—[ED.] :—

Beloved Brethren,—You will find the words of my text in the following paragraph clipped from the Davisville (Cal.) *Enterprise* of recent date :—

“A dispatch from Vallejo says : But for the intelligence of a cow, the infant daughter of Mrs. Anzini would have perished to-day. The child wandered a mile and a half from home, on the Napa road, and for forty-six hours was exposed to the cold and without food.

“Searching parties could find no trace of the child. Robert Cogini, while repairing fences near the child’s home, was attracted by the strange actions of a cow in a stubble-field. The cow would come toward him and return, always in the same direction.

“Cogini followed to where the cow stopped, and after searching discovered the lost little one unconscious, lying face down, hidden by the high stubble.”

An inscrutable Providence made men and cows, and, as this incident proves, endowed both men and cows with intelligence ; but for some reason not quite clear to your respected preacher, this same Providence, in making man, left out of his nature the divine attributes of mercy and sympathy, which were in large measure bestowed upon the cow, as is beautifully illustrated in the concern manifested by this particular cow for the hapless human child, lost and hidden from its fond mother’s gaze in the stubble-field.

I need not dwell upon the rapture which imagination pictures in that human mother’s heart as she again embraces her lost baby. “There is no love like mother-love.”

It so happened that this said cow that saved a human baby’s life was also the mother of a baby, a wee cow-baby, which she loved just as fondly—hoof and tail—as that human mother loved her baby daughter. One day a human butcher tore that bleating cow-baby from its bellowing mother’s side, took it bound to the shambles, and cut its baby throat, tore its quivering skin from its body and cut its flesh into veal cutlets, to be devoured by human cow and calf eaters.

Beloved Brethren,—Did you ever know or hear of a cow killing and eating a human baby, or any other baby? Neither has your respected preacher ever seen a cow so lost to bovine mercy and sympathy as to kill anything above a snake, or so destitute of refinement as to taste of bloody, quivering baby meat. And now, my beloved brethren, where was the Humane Society all this time? Did this society hasten to present a medal and a vote of thanks to this cow for saving a human baby’s life, and pension that cow upon green grass, until she should die of old age? Not to the knowledge of your respected preacher.

On the contrary, this life-saving cow, like all her sister cows, is doomed to meet the fate of butcherdom. She will be fattened, and loaded with scores of other intelligent cows into horrid cattle-cars, and, sweltering and thirsting with a suffering equal to Christ on the cross, or John Brown on the gallows, like them be murdered by human butchers, though, like Jesus and John Brown, she saved others. After the butchering, this cow’s murderers will serve

her body as they did that of her baby—they will sell her flesh, and that human baby whom the cow saved from death, and the baby’s pitiless, human mother, and the baby’s heartless, human father, will feast upon that intelligent cow’s flesh, while the cow’s soul “goes marching on.” Let us prey.

## HOW ABOUT YOU?

BY THOMAS F. PORTER.

It matters little, dear young man, where your grandsires were born,  
Or if your great-great-grandfather read law or planted corn ;  
Nor does it matter much to-day what your grandmothers knew,  
But what the world desires to know is—What is there in you?

Your father’s uncle may, perhaps, have, ’neath Napoleon,  
For deeds of valour in the field enduring honours won ;  
Some of your mother’s ancestors may have pierced Cæsar through,  
But what the world asks now, young man, is—How much can you do?

Perhaps some of your ancestors, with sabre or with gun,  
Helped rout the English forces from the plains of Lexington.  
Or else, perchance, at Bunker’s Hill, their swords with valour drew,  
But what the world to-day demands is service good from you.

Your mother’s uncle may have been a soldier brave and great,  
Have made some great discovery, or colonised a state,  
Or with the thousands that he made some college have endowed,  
But what, young man, have you e’er done of which the world feels proud?

There is no harm for you, young man, your lineage to trace  
Back to some mighty giant mind, whose deeds have blessed the race,  
But let me whisper this to you, in a soft undertone,  
If you a laurel wreath would wear, weave for yourself your own !  
—*American Exchange.*

## Interesting Definitions of Religion.

- The worship of humanity.—*Comte.*  
To know God and imitate Him.—*Seneca.*  
A sense of responsibility to the power that made us.—*Froude.*  
Religion is morality touched with emotion.—*Matthew Arnold.*  
Religion consists in our recognising all our duties as Divine commands.—*Kant.*  
The knowledge acquired by the finite spirit of its essence as an absolute spirit.—*Hegel.*  
Reverence and love for the ethical ideal, and the desire to realise that ideal in life.—*Huxley.*

## REPORTS OF MEETINGS.

### THE FOWLER INSTITUTE.

On January 6th, a large number being gathered together to hear the Rev. F. W. Wilkinson lecture upon "The Rationale of Phrenology," it was announced, to their regret, that he was unavoidably absent owing to the illness of his mother. Mr. D. T. Elliott, however, stepped into the breach; and, taking for his text the same subject, spoke very ably on this theme for nearly an hour.

He contended that Phrenology was, above all things, reasonable; that it was not a cunningly devised fable requiring faith for one to accept its doctrines; on the contrary, it could be tested and proved conclusively to be true.

He owned that Phrenology was not yet perfect; its nomenclature might be improved, for instance; but undoubtedly it was a science worthy of diligent and careful study, for its practical value was immense. He then gave some useful hints upon character-reading, placing special emphasis upon the art of combining the faculties, deprecating a too frequent reference to the organs, which, he said, savoured of bumpology, and advocating a closer regard to the influence of temperament upon character.

In the discussion which followed, an interesting point brought forward was that of cases in which fluency of speech were found to be allied with a small organ of language. Mr. Elliott explained how the fluent speech was frequently due to the intensity and enthusiasm of an excitable temperament.

The delineation of a gentleman in the audience by Mr. Elliott was much appreciated, and votes of thanks to lecturer and chairman brought the meeting to a close.

**BRIGHTON AND HOVE PHRENOLOGICAL ASSOCIATION.**—On Friday, Jan. 8th, Mr. J. M. Severn lectured on "Literary Contrasts." The lecturer's method consisted of comparing the individual utterances of various authors concerning themselves with their phrenological developments. The walls were hung with portraits of literary celebrities, and readings were given from them.

The lecturer showed that their writings were but reflections of their own mental organization; egotism being characteristic of one, modesty of another, and so on. He also spoke of those authors who, possessing large intuition, saw much beauty in the commonplace, whereas others who did not possess this faculty betrayed a lack of knowledge of man's nature, as shown in their depiction of character in their works.

The lecturer dealt at length with the character and writings of G. J. Holyoake, George Eliot, Robert Blatchford and J. Pearce. Questions were asked and satisfactorily replied to.

A vote of thanks to the lecturer concluded the proceedings.

**SOUTHPORT - BIRKDALE PHRENOLOGICAL SOCIETY.**—Much good work has been done in Southport during the past year by Mr. T. Timson, of Leicester, in popularizing Phrenology. He has delivered three courses of lectures upon the subject (in January, April, and October), when considerable interest was evinced in the limelight illustrations and the free delineations upon the platform. A series of classes for instruction in the subject has also been held. On January 5th and 6th last, at the Victoria Hall, the members and friends of the Society were

pleasantly entertained by the President (Mr. T. Timson) and others. Mrs. Bracewell was most enjoyable in her efforts on the mandoline and violin. Misses Cook and Houldcroft, vocalists and instrumentalists, rendered excellent service, as also did Mr. Langham, violinist, and Mr. Griffiths, vocalist. Mr. Timson's contributions were lectures upon Phrenology, illustrated with the lantern, some living pictures by means of his cinematograph, and public delineations of character, the latter feature being much applauded.

**ENFIELD.**—At a Bazaar held in aid of the schools, a phrenological feature was introduced in the examination of the local M.P.—Col. Bowles—upon the platform of the Bycullah Athenæum, in which place the Bazaar was being held. On the second day the character of the Rev. H. E. Stevens was also publicly delineated. Madame Otto, whose phrenological work in Enfield is well known, was the manipulator, and elicited much approval, the examinations proving very attractive and remarkably true. The Bazaar was a great success.

### HOW TO PREVENT INSANITY.

In a lecture by Dr. Forbes Winslow before the Psycho-Therapeutic Society, he stated that insanity was rapidly increasing in this country, and suggested the practical application of the following rules for its prevention:—

Those who have been insane once should not be allowed to marry.

Legislation for compulsory confinement of habitual drunkards.

Prohibition of marriage by habitual drunkards.

To make marriages illegal where hereditary insanity exists on both sides.

Paralytics, epileptics, consumptives, and those suffering from cancer should not be allowed to marry.

To be careful in the administration of alcohol to women, as this is very often the cause of lunacy in the offspring.

General reformation in the marriage system with certain health requirements.

The establishment of half-way houses, so to speak, where those suffering from acute but curable insanity could be placed previous to being incarcerated in lunatic asylums.

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## ANSWERS TO CORRESPONDENTS.

CONDUCTED BY JAMES WEBB, F.B.P.S.

**INQUIRER.**—Dr. Noble's work deserves reading over and over again. No enlightened reader can fail to be convinced by it. It is invaluable for the science student. It ought to be republished. Dr. Hollander's work is equally invaluable. I have a letter in my possession sent by one clergyman (a university graduate), only a week ago, to another clergyman, which begins by saying that that work has won him over to Phrenology. Read all the books you can, Fowler's, O'Dell's, Williams's; and study from the beginning Dr. Withinshaw's lessons in Physiology in this journal.

**H. (Mildmay Park).**—You want to know "whether the thickness of the skull has anything to do with the quality of the brain, and if so whether this thickness can be estimated during life."

**Yes:** the thickness of the skull depends upon the amount of healthy exercise of the brain organs immediately under it. The thickness decreases with use of the brain within it whatever be the part. The phrenologist is able to estimate this thickness, according to his researches and consequent ability. But at present this power is not possessed to the extent it ought to be, and will be when physiologists (at present including phrenologists) have given more attention to this important matter, not indeed till, we can say till, phrenologists (including physiologists) have given greater attention to the subject. That Huxley was a believer in this doctrine of brain thickness is apparent from his comparison between Superstition and Science, which is perhaps too unjust to apply to anti-phrenologists, but not more so than it was to those whom he was criticising on account of their religious "superstitions." In his *Hume*, p. 70 (Macmillan, 1894), he says: "Since physical science, in the course of the last fifty years, has brought to the front an inexhaustible supply of heavy artillery of a new pattern, warranted to drive solid bolts of fact through the thickest skulls, things are looking better; though hardly more than the faint flutterings of the dawn of the happy day when superstition and false metaphysics shall be no more." By "thickest skulls" he could hardly mean the best brains, or he would have discredited his own. The word "skulls" as used in this connection is very interesting to the "craniologists" as the phrenologist is often called.

**NO POLITICIAN.**—You cannot understand why some men are so obstinate in holding their principles unchanged for years, whilst others apparently as honest and intelligent change them regularly. You want me to explain this.

Surely you haven't read the P.P. very long, or you would have heard of the organs Conscientiousness, Firmness, Self-Esteem, Approbativeness, Acquisitiveness, &c. All these organs are concerned with steadfastness of belief, adherence to principle and unswerving devotion to duty. Just as you are non-political, so this column is non-political; at any rate, no party opinion is supported here. But there is a very important political feud going on just now that can be used as an illustration of a very important phrenological principle—that men act according to their brain development. Joseph Chamberlain has larger Constructiveness than Imitation, and Mr. Balfour has very much larger Imitation than Constructiveness. The former loves to initiate a new policy, and his Self-Esteem and Firmness are great auxiliaries. The latter (the Prime Minister) loves to imitate, not to construct,

Hence he is more likely to adapt his actions in accordance with the actions of others. Mr. Chamberlain having larger Self-Esteem than Mr. Balfour, and being also fond of making his own plans, there is no alternative than that his leader must follow him, or some one else. Mr. Balfour chooses to follow the initiative of the more able politician.

**PUZZLED.**—You are puzzled to account for the gullibility of the public in placing the confidence they did in Whittaker Wright, seeing that most people profess to read character by physiognomy apart from Phrenology, "and you would like to know what ability he possessed to deprive people of the vast sums he did."

W. W. had a very large head. He had very large perceptive faculties, especially the organ of *Numbers*, very large Acquisitiveness, and comparatively small domestic propensities. His Friendship was very small, as were Conscientiousness and the moral faculties generally. He delighted in acquiring, and, as his Number or Calculation was a biasing organ, on account of its size, he wanted to acquire by using it. Therefore, manipulating figures was a fine art with him. He was the Raphael of the ledger. After discovering his ability, his enjoyment increased with the exercise of his dominating faculties, and you know the result.

**GOVERNESS.**—The girl must have excessive Caution and small Acquisitiveness. Teach her to be as fearless and selfish as possible. You will find the task fairly difficult with her large Benevolence.

**SIMPLEX.**—See answer to H. in this issue. Cromwell's skull was thin; Dr. Andrew Combe's skull was thin. As you know, I have no doubt Dr. Combe was of a very highly nervous or mental temperament. You ought not, therefore, to be surprised at this.

Dr. John Scott reported on the *post mortem* examination: "The skull was remarkably thin and regular in its walls." His brain was 7 oz. above the average according to Drs. Scott and Handyside. The latter gentleman points out the greater depth than usual of the sutures and the diaphanous character of the left side of the vertex, this part of the cranium being greater than the corresponding area on the right side, facts strongly confirmatory of my own conclusions on this subject.

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By STACKPOOL E. O'DELL,  
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### FORTHCOMING MEETINGS.

- LONDON.—BRITISH PHRENOLOGICAL SOCIETY, 63, Chancery Lane, W.C.—Second Tuesday in month, at 7.45 p.m. FREE.  
 March 8th.—Annual Members' Business Meeting.  
 April 12th.—Presidential Address.  
 FOWLER PHRENOLOGICAL INSTITUTE, 4 and 5, Imperial Buildings, Ludgate Circus, E.C.—Wednesdays, at 7.30. FREE.  
 March 2nd.—Lecture by F. Cribb, Esq.  
 BIRMINGHAM.—MIDLAND PHRENOLOGICAL SOCIETY, Rodway's Restaurant, Horse Fair.  
 March 4th.—"Study of the Faculties."  
 March 11th.—"Trades and Professions," by C. Burton, Esq., F.B.P.S.  
 March 18th.—"Physiognomy," by Mr. J. Jones, Jun.  
 March 25th.—Questions and Answers.  
 BRIGHTON.—BRIGHTON AND HOVE PHRENOLOGICAL ASSOCIATION, Y.M.C.A. Lecture Room, Old Steine, Brighton.—Alternate Fridays until end of April, at 8 p.m. FREE.  
 March 4th.—"Criminology and the Classification of Criminals," by J. E. Penniford, Esq.  
 March 18th.—Lecture on "Character Building," by J. Millott Severn, Esq., F.B.P.S.  
 BRISTOL.—BRISTOL AND WEST OF ENGLAND PHRENOLOGICAL SOCIETY, Lecture Hall, Y.M.C.A., St. James Square. FREE to Public Lectures. Members' Meetings alter date Wednesdays.  
 GLOUCESTER.—GLOUCESTER PHRENOLOGICAL SOCIETY, East End Tabernacle, Derby Road, Barton Street. Mondays fortnightly, at 8 p.m. FREE.  
 March 7th.—"A Partial Trip Round the Human World."  
 March 21st.—Phrenological Studies of Children.  
 IPSWICH.—Rev. F. W. Wilkinson's Lectures.  
 March 14th.—At Rope Walk, Ipswich, at 8 p.m.  
 March 24th.—At Social Settlement. Subject: "Phrenology and Education."  
 March 28th.—Lecture at Trimley.  
 March 30th.—At Clarkston Street.  
 LEICESTER.—LEICESTER PHRENOLOGICAL SOCIETY, Phrenological Institute, Museum Square, New Walk. Meetings every Thursday at 8 p.m.  
 LEYTON.—LEYTON PHRENOLOGICAL SOCIETY, Congregational Lecture Hall, Grange Park Road. Second Friday in each month at 8 p.m. Admission FREE.  
 March 11th.—"The Claims of Phrenology Questioned," by Mrs. Hayes. Reply, Mr. Stanley.  
 April 8th.—"Dr. Bastian—His Ignorance," by Mr. J. Webb.  
 SOUTHPORT AND BIRKDALE PHRENOLOGICAL SOCIETY. Hydro, 41a, Aughton Road, Birkdale, Southport.—Class Meetings, Tuesdays, at 8 p.m.

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VOL. IX. No. 100.

APRIL, 1904.

ONE PENNY.

## THE POPULAR PHRENOLOGIST.

APRIL, 1904.

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Correspondents are particularly requested to note that the different departments are separate, and will save delay by writing to each only on its own business.

### EDITORIAL EFFERVESCENCE.

The annual meeting of the British Phrenological Society Incorporated has passed, and the new year is before us. Dr. Withinshaw still retains the Presidential chair by the grace of the membership, but other changes have taken place. Once more the Society has placed its financial affairs in the hands of a lady, and it is to be hoped that appeals by her for subscriptions and donations will be readily and gallantly responded to. Some "new blood" has been introduced into the Council in the persons of Miss Poulton, and Messrs. D. Campbell, William Cox and W. G. Wheeler, the two latter being well-known contributors to the columns of this journal. May their advent prove propitious.

Though I announced last month that Dr. Withinshaw's articles on "The Anatomy and Physiology of Man" were to have ceased, I am pleased to say that their author has decided to supplement those already given with articles upon the Osseous and Muscular systems. These play a not inconsiderable part in directing the mode of manifesting the mental powers, and the doctor considers they should have treatment in connection with his series, hence in this issue appears the first of the supplementary articles. I trust every student of Phrenology will keep well abreast of the information conveyed by our learned contributor.

Among the Honorary Representatives already appointed by the Council, B.P.S., are Mr. Gervais Johnson as District Organising Superintendent for Ireland; the Rev. E. W. Jenkins for North Wales; the Rev. F. W. Wilkinson for the Eastern Counties, and Mr. George Hart-Cox for the London

Metropolitan District. As soon as the districts are provided with their superintendents, it is hoped that work will commence in earnest. The Council still ask for volunteers for this useful work. One agent in each town is desirable. All eager to work for Phrenology should send to the Hon. Sec. for full particulars. Applicants from London and suburbs should apply to Mr. Hart-Cox, care of the Society, at once.

I am delighted at the progress being made in the issue of phrenological literature. It is not long since Mr. W. E. Youngquist of Stockholm, Sweden, started *The Frenogafen*, and now news comes of the introduction of two new periodicals, one issued by Mr. V. G. Lundquist of Chicago, *Self-Culture, Talent and Success*, and the second, *Mind and Body*, issued in Melbourne, Australia. I shall have more to say about these in a future issue. At present I confine my remarks to congratulating the editors of these publications, both of whom are educated and earnest phrenologists. May their journalistic infants survive to a ripe old age.

While encouraging the young I have no desire to neglect the old. *The Phrenological Journal*, published by Messrs. Fowler and Co., of New York, necessarily takes precedence, but though old it has not yet reached its dotage. It is still bright, and its articles of first rate value. Every phrenologist should subscribe for it. Our younger contemporary, *Human Nature* of Chicago, has all the smart piquancy and bold attacks of vigorous life; and as long as my dear friend Allen Haddock has it in charge, it will lose none of the charm which now envelops it. British phrenologists should subscribe for this journal also; and *Human Culture* too, under the able editorship of Mrs. L. A. Vaught, is still in its youth, but brimful of the choicest phrenological morsels. Its matter is like sauce and condiments all the time.

The B.P.S. have arranged to hold the next examination for their certificate on Tuesday, May 31st. All who desire to enter for this examination should at once send to the Secretary, Examining Board, B.P.S., at the office of the Society, for particulars of fees, times, &c. Students who have passed through their courses at any society or institute, or who have taken adequate private instruction, should enter for the Society's certificate—the highest honour attainable in Phrenology. Practising phrenologists should secure a professional status by passing this examination.

The new classes being formed at the office of the B.P.S. for instruction in the science and art of Phrenology, opens up an opportunity not often possible; and earnest students, or intending students, should avail themselves of the privilege of securing sound and adequate instruction. Write at once for full particulars to the Hon. Sec. at the Society's office.

## OCCUPATIONS AND PROFESSIONS.—XLII.

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

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## THE SECRETARY.

Along with the constantly increasing number of limited liability companies, there has been a decidedly increasing demand for intelligent, educated, honourable, skilful, tactful men for the post of Secretary. The status of the profession has considerably advanced in recent years; and with it the remuneration of the secretary, and the recognition of his work as essentially practical and valuable in the field of commerce. The post is a confidential one, frequently involving considerable responsibility, and the exercise of much tact and discrimination; hence the tendency to employ only trained men for secretaryships.

The Institute of Secretaries, founded 1891, the headquarters of which is 19, Birchin Lane, London, was incorporated by Royal Charter, November 4th, 1902. The council of this body grant certificates for proficiency to successful candidates, members of the institution. It has four classes of members, *viz.*, fellows, associates, hon. members, and corresponding members. Associates must have attained the age of 17 years; fellows 21 years. The institute membership entrance fee is £2 2s.; annual subscription for fellows residing in London, £2 2s.; associates, £1 1s.; if residing out of London, fellows, £1 1s.; associates, 10s. 6d. The institute examinations are held in June and December, or at such other times as the Council may appoint; and are as follows:—The preliminary, the intermediate or associates', and the final or fellows' examination. Candidates for the preliminary examination must not be under sixteen years of age. The following are the subjects in which they are examined:—Dictation, English grammar and composition, English history, geography, arithmetic, algebra, euclid, and in two of the following subjects, one of which must be a language, *viz.*, Latin, Greek, French, German, Italian, Spanish, mathematics (higher), physics, chemistry, animal physiology, electricity and magnetism, light and heat, geology, stenography. Candidates may be exempted from the preliminary examination on production of certain university or other college certificates. Fees payable for examination—preliminary, one guinea; intermediate, one and a half guineas; final, two guineas.

In the intermediate or associates' examination, candidates are examined in the following subjects:—Correspondence, *precis* writing, filing and indexing documents, drawing up of reports, preparing minutes, book-keeping and accounts, commercial arithmetic, mercantile law, and in one of the following subjects, *viz.*, political economy, company law, French, German, Spanish, or other language approved by the Council.

In the final or fellows' examination, candidates are examined in the following subjects:—Correspondence, preparing minutes, reports, &c., *precis* writing, procedure at meetings, book-keeping and accounts, commercial arithmetic, mercantile law, and one of the following subjects, *viz.*, company law and accounts, the laws and accounts relating to one of the following:—Municipalities, railways, canals and docks, gas and lighting, waterworks, banks, insurance, mining, hospitals, French, German, Italian, Spanish, or other language approved by the Council.

It will thus be seen that the qualifications of a certificated associate or fellow of the Royal Institute of Secretaries embrace a good education, which takes in a wide range of exceedingly interesting and useful subjects, calculated to broaden the mind and intellect, and benefit the individual for his important duties. The work is agreeable and regular, and one of the most satisfactory branches of commercial industry; and good salaries are to be obtained, ranging from £200 to £500 a year, proportionate with experience, ability and the extent of responsibility. Secretaries of members of Parliament are well paid. Secretaries of clubs, positions which fall only to the fortunate (frequently members of distinguished families), who, in addition to apartments and board, have a remuneration of from £400 to £1,500 per year. Secretaryships to institutions are usually good positions, and much coveted; and the salaries of secretaries of railway, docks, governmental, or large commercial undertakings, both manufacturing or distributing, frequently amount to over £500 per annum, and on retirement, a retiring pension is granted.

A good intellect, high sense of integrity and moral obligation, gentlemanly disposition, punctual and precise habits, and a good appearance and address are essential qualifications for success in the profession of secretary.

Leaving school at about sixteen years of age, a well-educated youth, a good writer, quick at figures, tactful and courteous, and not afraid of work, may not find it difficult to get a start in an office under a responsible secretary. Occasionally a premium is required, sometimes it is not, and a small salary is given from the commencement, which is increased as the clerk shows himself deserving and able. At this early stage of his secretarial career, he should, if possible, attend the lectures given at the Institute of Secretaries, on the subjects previously mentioned, or prepare himself, otherwise, as best he can, for the Institute's examinations. By the time he is eighteen years of age, he will most likely be receiving a salary of £20 or £30 per year. At this period his duties will be purely clerical, dealing with letters, &c., and gaining office experience and a knowledge of office routine. Later he will be put to accountancy work, or the share ledgers, the registration of transfers, preparation of certificates, &c. Proceeding he will have to do with the work of preparing reports for the directors, and he may have to act as deputy for the secretary, taking notes of proceedings, recording minutes and noting director's instructions at board meetings. Such work needs tact, industry, the strictest integrity, and a ready grasp of business details. Having made favourable progress he should in due course be eligible for an appointment as secretary to fill a vacancy, or on the formation of a new company, he may obtain the charge and control of offices and become the employer of a large staff, occupied in the detail office work of big undertakings. The primary work of the secretary is not concerned in the active administration of the business; though in many companies he is also business manager, and the one individual most intimately acquainted with all the details of the company's affairs. He supervises and directs the correspondence, keeps the accounts, or sees that they are kept; sees that the registers of shares and debentures are properly kept; and he must be acquainted with the demands of the Companies Acts; and be alert to every change that can affect his employer's concerns. Though his position and duties may appear purely nominal, he is frequently the guiding mind of his firm's concerns. The absence of a managing director entails such work upon him, that eventually the

directors and others come to look to him for information and for the initiative in action. Thus his position is a highly important and responsible one, and the confidential nature of his office duties are readily recognized. His relation to his employer or employers is necessarily close and intimate. He will know much of the private affairs of his firm and his employers; and he must be able to use that knowledge intelligently without asking unnecessary questions or making unnecessary comments; bearing in mind always that the knowledge is not his, and that outside his office the strictest silence must be observed in respect to all the firm's affairs with which he is concerned.

Phrenologically the aspirant to the profession of secretary should possess a well-shaped head—rather above the average size. The frontal or intellectual lobes of the brain should especially be well-developed and likewise the moral organs. His intellect generally should be above the average; and the temperament mental-motive or nervous-fibrous giving a quick, active mentality and a sustaining physical constitution. There are few intellectual qualities but which may be usefully and profitably utilized in secretarial work. Well developed percepts are needed to give perceptive alertness and apt judgment in respect to practical business matters. He needs also to have a good endowment of the reflective and reasoning faculties to give him a thoughtful, intuitive, reasoning mind. Eventuality, Order, Ideality, Human Nature or Intuition, Calculation, Constructiveness, Cautiousness, Conscientiousness, Firmness and Approbativeness should be large; and the organs of Secretiveness, Self-esteem, Veneration, Friendship, Agreeableness, and Acquisitiveness need to be well developed without anyone of them having undue prominence or influence. Such a mental combination would make an individual active-minded, quick of perception, thoughtful, cause-seeking, reasonable, ingenious in organizing and planning intellectual operations, ambitious, aspiring, ideal in his tastes, painstaking, patient, adaptable, orderly, systematic, cautious, prudent, tactful, confident and self-respecting, without attempting to dominate, respectful, courteous and deferential towards superiors, yet capable of commanding and directing subordinates under him. Acquisitiveness and Calculation in this combination would give him arithmetical ability, calculative judgment, and an interest in managing commercial business affairs. He would be a good reader of character and motives, critical and alert; discreet and well able to keep his own counsel; have a retentive memory, and a high sense of honour and personal integrity—qualities all of which are absolutely needed to be well adapted for a high and important position in the secretarial profession.

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#### John William Waddington.

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We regret to record the death of this gentleman, which took place on January 17th, at Manningham. Mr. Waddington was at the time of his decease one of the oldest phrenologists of the old school. His knowledge of chemistry was also most extensive. He took considerable interest in the matter of head measurements, and as recently as last September we drew attention in the "P.P." to his method of radial measurements from three central points within the skull. Mr. Waddington was in his 80th year. He was interred at Undercliffe Cemetery on January 20th.

#### Bald Heads.

In the "Morning Leader," a writer, signing himself "H.T.," dealing with the above subject says:—I hold that a scanty head of hair, with a nice expanse of bald pate showing, is an improvement in any man who has a good head to start with. Of course, if a man has an ungainly skull, with bumps where there should be dints, and dints where there should be

bumps, the lack of hair to cover up his shame is a misfortune, for it does not need an expert to read through that sort of head into the evil soul of him who wears it; or if he has a featureless and flat-shaped skull, or if his head resembles the earth in being round like an orange, his baldness is his enemy. But the fact is, such heads seldom are bald; and in this we may detect the friendly offices of an all-wise Nature, who screens with copious growths of hair the unintellectual skull, while uncovering for the admiration of the world those nicely-modelled specimens of her art which do honour to their owners.

It is a truism, a musty shibboleth, that Nature does nothing without a good reason for it. Is it, therefore, logical to suppose that she disrobes a man's head of his cherished hair in a mere spirit of mischief? Such a supposition is entirely unreasonable. As a matter of fact, you will generally find that no man is bald unless his naked head presents some feature specially worthy of study that could not otherwise be exhibited—some necessary indication of a point of character, which an obtrusive growth of hair would have obscured to his everlasting detriment. I am not a technical phrenologist, or I could cover the page with diagrams of undulating skulls, with lines drawn from A to B which, continuing transversely to the point C, would conclusively prove my theory. I am only able to state the thing as being the result of careful observation, but as such I would go before a judge and jury on it.

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#### Cerebral Injuries.

Prof. T. Crisp English, speaking at the Royal College of Surgeons recently, said the study of cerebral surgery had of late fallen into the background, and little progress had been made.

In his experience some degree of mental impairment occurred in 10 per cent. of the cases of head injuries.

The modern method of forced education tended to make young people very bad patients for cerebral injuries.

In his opinion the cases of imperfect recovery after head injuries were largely due to inadequate mental rest.

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#### Special Notice.

The next meeting of the British Phrenological Society Incorporated will be held at 63, Chancery Lane, on April 12th., at 7.45 P.M. Dr. Withinshaw will deliver his Presidential address on "Mental Science; A Retrospect and a Comparison." During the evening there will be practical demonstrations, lantern illustrations and short addresses by Dr. Hollander, Messrs. Jas. Webb, Geo. Hart Cox, and G. E. O'Dell. An excellent evening is anticipated.

## JOTTINGS FROM MY NOTE BOOK.

BY OUR CANDID CRITIC.

A special feature of the religion of Japan, China, and the Asiatic races generally is "worship of, or reverence for their ancestors." Although we Britishers with our tendency to "think imperially" look down with some degree of spiritual pride on the poor heathen who adopt such ideas, yet there is no particular reason why they should not adore to some extent their relatives—especially those who have been notable for "goodness of character" and superior intelligence. The teachings of Confucius and Buddha, and Taoism are in some respects very beautiful, and the latter especially, resembles very largely the teaching of the New Testament.

\* \* \*

Anyhow, respect for our ancestors is by no means a bad thing and phrenologists might do worse than think much of Gall, Spurzheim, Combe and other pioneers of Phrenology. These remarks have been called for by the kindness of my esteemed friend, Mr. J. Webb. This gentleman, who recently visited the birthplace of Gall, has brought home various souvenirs of the historic place, Tiefenbrunn, and has very thoughtfully sent me a photo of the house and neighbourhood where Gall first saw the light. This will be treasured up by me and mine, I trust, for many years to come, and we hope some day to visit the home of our revered founder.

\* \* \*

While "worship of our ancestors" may be regarded as a heathenish custom by some, there is a little of the barbaric element left in many of us. I took the chair at a meeting the other day for a lecturer whose name was T. Napoleon Smith. Think what the name would have been minus the "Napoleon." Evidently the parents of the lecturer had a great admiration for the genius of the Buonaparte family. And we phrenologists are evidently somewhat smitten with the "ancestor fever." One of my youngsters bears her grandmother's maiden name, another is named "Fowler," another "Combe," another "Garfield." Yes, we love to name our youngsters after the great men of past ages, hoping that they may in some degree at anyrate, catch something of their spirit and character.

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When these notes appear in print, the Provincial Council will probably be getting on with the arrangements for the annual rally which is to take place this year at Bristol. I hope this will attract a large number of our provincial friends, especially those who are within reasonable distance of that historic city. Our friend Short is very much interested in the event, and may be relied upon to see that there is nothing "short" in the arrangements for the comfort of those attending. I am almost afraid the large hall mentioned would be too big an undertaking. It would be a grand thing to have a "Phrenological Mission" on a large scale, but before incurring any great liability it would be advisable to have a foundation fund. Perhaps an extensive scheme of that kind would be better held in London. We ought to be able to fill the large "Exeter Hall" if we were half in earnest. "Nothing venture, nothing have," is a very old saying, and, if we could secure the money for the

Hall beforehand by subscription, it would be perhaps worth the attempt.

\* \* \*

If only Phrenology were to become fashionable it would attract considerable attention. Men generally like to be in the swim—they like to be with the flowing tide. Few men care to fight an uphill battle. I was amused to hear that at a Provincial District Council one of the members always made a point of voting with the majority. Whenever a motion was put, he used to look round to see how the other members were voting, and invariably held up his hand with the eyes. This was, of course, weak and cowardly, but are not many men as weak and cowardly when the pressure is brought to bear upon them? Quite a number of people in this neighbourhood were loud in their praises of Mr. Chamberlain's Fiscal proposals when they thought the country was going with him, but since the bye-elections have been so emphatic in the other direction, they have maintained a discreet silence.

\* \* \*

But the country and its future welfare is not without hope. In proportion as the ethical teachings of G. Combe, H. Spencer, and others, together with the precepts of Christianity are more carefully instilled into the minds of our young folks, we have grounds for cheery optimism. The mental faculties that need special cultivation are Conscientiousness, Causality, Comparison, the perceptive powers, Intuition and Benevolence. Causality when combined with Conscientiousness, Hope, Combativeness, Benevolence, and a good education can do much towards strengthening the cause in which we are all interested.

\* \* \*

But perhaps the best method of spreading the truth of Phrenology is the personal one. If everybody or anybody who has tested our science in any way would give their experience to all with whom they come in contact, the light would soon spread. It is astonishing how much can be done by a little personal persuasion. Get your intellectual friends to read the works of George Combe especially. Most of these are now published at as low as one shilling by Cassell & Company, so the outlay would not be great. Then many excellent phrenological works may be found in most of our public libraries. We ought each to persuade our friends to either buy or borrow such works as *The Constitution of Man*, *Elements of Phrenology*, *Science and Religion*, *Combe's Moral Philosophy*, *Fowler's Self Instructor*, etc. etc. The least we could do would be to present them with copies of the POPULAR PHRENOLOGIST, which would at anyrate enlighten them as to the present day position of the subject. In this or some other way we should each try to bring Phrenology to the notice of our friends, and we have little doubt that if this were done, the close of the current year would find large numbers added to our ranks.



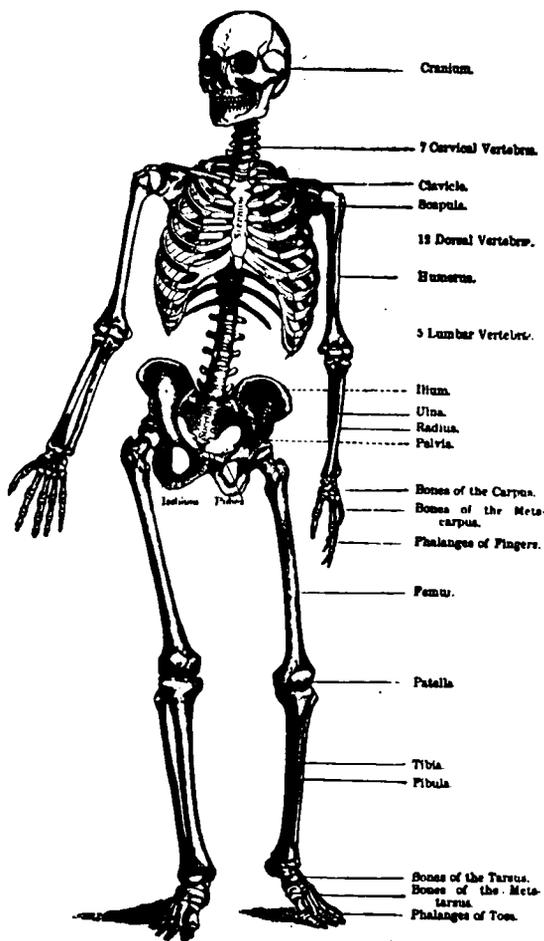
A one-talent man who decided upon a definite object accomplishes more than the ten-talent man who scatters his energies and never knows exactly what he will do. The weakest living creature, by concentrating his powers upon one thing, can accomplish something; the strongest, by dispersing his over many, may fail to accomplish anything.

ANATOMY AND PHYSIOLOGY OF MAN.

BY DR. WITHINSHAW, PRESIDENT, B.P.S.,  
Late Demonstrator of Anatomy, Royal College of Surgeons,  
Edinburgh.

THE OSSEOUS SYSTEM.

The OSSEOUS SYSTEM, or SKELETON, is the long framework of the body, which serves to support the soft parts, to afford surfaces of attachment for muscles, and for the protection of a number of delicate organs. In the embryo the first evidence of a skeleton is the appearance of membranes, in many parts of which cartilage is developed, and in time this cartilage is changed into bone. The number of bones forming the skeleton varies at different periods of life. In the adult there are 210, but in the child they are more numerous; for in the course of development certain bones originally distinct became fused together.



The osseous system consists of:—

1. The bones of the trunk and neck—namely, the spinal column, ribs, sternum, and the bony girdles of the chest and pelvis.
2. The bones of the head—namely, the cranium and the bones of the face.

3. The bones of the upper limbs, or arms.
4. The bones of the lower limbs, or legs.

The SPINAL COLUMN.—The vertebral column, spine, of backbone is the bony axis of the body. It consists, in the adult, of twenty-six distinct bones, called vertebræ, placed one upon another. It lies in the middle of the neck and trunk at the back part. The spinal column is divided into regions which, taken from above downwards, are as follows:—

1. The cervical region, or region of the neck, which is composed of seven vertebræ.
2. The dorsal region, or region of the back, consisting of twelve vertebræ.
3. The lumbar region, or region of the loins, composed of five vertebræ.
4. The sacral region, which, in the young child, consists of five vertebræ, but in the adult are fused together to form a single bone, called the sacrum.
5. The coccygeal region, consisting of four originally distinct vertebræ, united together in the adult to form one bone called the coccyx.

The VERTEBRÆ, or bones, of the spine or vertebral column, are irregular in shape, but have certain characters in common. Each vertebræ consists of a roundish solid mass of bone, about 1½ inches across and nearly an inch thick, called the *body*. Attached to the dorsal side of the body is an arch, the *neural arch*, and from this arch three processes are projected—one backward, in the middle line, (the *spinous process*), and one on each side (the *transverse processes*.) The bodies of the vertebræ are separated from one another by pads of fibrous cartilage about a quarter of an inch thick, called the *intervertebral discs*. Each disc is firmly attached to the body of the vertebra above and below it, and not only serves to bind them together, but also fills the part of a cushion between them. These discs being somewhat elastic prevent the spine from being jarred, and allow the vertebræ a little movement, so that the spinal column can be bent or straightened by the muscles. The arch of one vertebra comes in contact with the arch of the one immediately above and below it at a smooth prominence on each side, called the *articular surface*, and the two are joined together by ligaments at those parts, forming a double row of joints. Ligaments also pass from vertebra to vertebra down the front and back of their bodies, and others connect the arches and processes of one vertebra to the next, so that these are strongly bound together into a firm but somewhat flexible column. On running the finger down the centre of the back the hard nobs that one feels are the tips of the spinous processes.

The arches of the vertebræ lying over one another form together a canal, in which the spinal cord lies; in this way not only do the bodies of the vertebræ united together form a support for the trunk, but the arches also form a protection for the spinal cord. The vertebral column is not straight, but presents a number of curves from above downwards; it is curved forward in the cervical region, then backward in the dorsal region; forward again in the lumbar region, and, lastly, it curves backwards in the sacral region. By means of those curves grace and elasticity are given to the body, and they enable the back to be bent to a certain extent forward and backward. There is also a little play from side to side, and even a slight degree of twisting movement is permitted at the joints between the vertebræ.

## THE TRAINING OF CHILDREN.—XXII.

BY ESTHER HIGGS, F.F.P.I.

### SACRED AND SECULAR.

Has it ever occurred to those of my readers who undertake the religious training of children that most of the distinctions commonly made between the Sacred and the Secular are only so many hindrances to the child in his development of moral conduct? Distinctions between Sacred and Secular may be useful perhaps in announcing a concert and so forth, but in their application to daily life they are pernicious because false, and any teaching of this kind only tends to confuse the young mind by conveying a wrong impression and thus hinders the growth of real goodness.

I will try to make my meaning clear.

The Rev. J. Bruce Wallace, in an address upon "The Sacredness of Things Secular," says:—"The dividing line between Sacred and Secular is wiped out from the thought and thus from the work of a true and thorough follower of Jesus, because in his case the Sacred invades, absorbs, includes and transmutes the secular. The distinction may have a place in

#### THE RELIGION OF SUPERSTITION,

but it has not any in the teaching of the great Master." He then illustrates his subject by comparing the earlier idea of worship as we find it presented in the Old Testament—which was that "there stood one holy Temple on a holy hill; that it was furnished with sacred vessels, and ministered in by a sacred hereditary caste; and that to this centre, the Divine head-quarters on earth, all God-fearing folk should make periodical pilgrimages and sacrificial offerings"—with "the later and more advanced idea, taught in its developed form in the New Testament, that everybody ought to conscientiously carry, everywhere, a holy temple; that each person is to be, himself or herself, in his developing personality, a habitation and manifestation of the All-good.

Even the body, the outer court of one's complex personality, is to be kept free from profanation; and as to one's spirit, the innermost, it is to be a holy-of-holies where there is to be offered, to the indwelling Father-Spirit, the worship that consists not in an occasional rite and ceremony, but in the practical realization of unity, in unlimited permanent devotion working out constantly in

#### PRACTICAL LOVE-SERVICE,

in labouring freely for human progress."

Again, in making comparison between the old and new Sabbatarianism, he says: "Six days for oneself, one day for the Lord; such with regard to the use of time, was the ancient Hebrew idea. Of the divine thought so much only, dimmed and discoloured by the medium of their own undeveloped mind, could the children of Israel then receive.

But the demand made upon the enlightened Christian conscience to-day is certainly not: 'Keep one day Sacred out of seven; reserve it for rest and worship; it is something higher and deeper, which aforesaid would scarcely have been intelligible. The first of it is: 'Every day let there be a ceasing from your works, from your own supposed separate aims and ambitions, from your schemes of private profit, from all that divides you in interest from your fellows; every day be about your Father's business, which is the interest of all His children.'

"There is a narrow kind of Sabbatarianism that is nothing else than an attempt to delude oneself and other people. It is one-day-in-the-week religiosity substituted for Christ's seven-days-in-the-week-consecration. A certain burglar, for instance, told the bailies in Edinburgh once that he 'had

NEVER BROKEN THE LORD'S DAY,'

although he had broken into fifty houses."

Then in respect of the consecration of private property Mr. Wallace says: "One-tenth for Jehovah and for the expenses of worshipping Him in the Tabernacle or the Temple; nine-tenths for their own support, and comfort and delight; such broadly was the popular idea. Christ's idea in this regard is very different, and a long way ahead. It amounts to this: Renounce all you have, to the last mite, so far as it was ever regarded as existing just for you; administer it all faithfully for the purposes and uses of the Kingdom of Love, of which you are yourself an integral and inseparable part."

Thus Mr. Wallace—I have quoted at some length from his address because he illustrates so well the point I wish to bring forward; and his plea for the Christianisation of the Secular is well worthy of our attention.

Now, from the phrenological point of view we know that an all-round well-balanced character is one in which the various parts of the nature work in harmony together, the intellect enlightening and the

#### MORAL AND RELIGIOUS FACULTIES

exercising a beneficial and controlling influence over the propensities.

Thus it is a mistake to try to separate the various parts of human nature; we should aim to guide their development in this manner so that the better instincts are always active, giving the weight of their influence at all times to the conduct.

Thus the children should be so trained that religion enters into their work, their play, their reading and their rest.

"Do all to the glory of God" is a fine motto, productive of grand results, if acted upon, not superstitiously or with craven fear, but in the spirit of a loving, obedient child joyfully intent upon following the best he knows. How glorious would be the consummation if each one were to cease from the service of 'his own supposed separate interests' and sought the glory of God in the service of all."

This is the ideal we should hold up before the children, thus shewing them how every day is the "Lord's Day": and that every part of life and each phase of conduct should be accounted sacred—sacred to the true, the pure, the noble and the unselfish.

Then, in after years, if they have entered into the spirit of this teaching, their business transactions and all other matters will be conducted with reference to those principles.

### Important.

Members of the B.P.S. are requested to note that all subscriptions for 1904 fell due on January 1st., and the Treasurer would feel greatly obliged to all whose subscriptions are not yet paid, if they would kindly remit him the amount as early as possible, as many overdue accounts have to be met. The prompt payment of all subscriptions would save the Treasurer and the Council much anxiety.

## HUMAN NATURE AND INTUITION.—II.

By P. K. ZYTO.

If the localization of this supposed mental element, "Intuition," is correct, then the character reading of those individuals who have that part of the brain between Comparison and Benevolence largely developed ought to be more rapid, deep, and extensive than those with a smaller development. If, on the other hand, the character reading of individuals with a smaller development of this part of the brain is just as rapid, deep and extensive as the former, then we must conclude the localization is wrong—unverifiable. Sarah Bernhardt, Sarah Siddons, Garrick, and Sir Henry Irving are four noted character readers, yet their portraits indicate a moderate development of "Intuition." Of course Siddons and Garrick are dead, but what reliable information we have regarding their character reading abilities implies that their insight into character was both rapid and good, although their character observations were not in the same direction.

Curran, Gambetta, Mirabeau and Paine were splendid orators, and all good specimens of intuitive character readers, but their organ of "Intuition" is indifferently developed. In Mirabeau's case it is small, yet the "King of Frenchmen," as Carlyle describes him, was a good intuitive character reader. Even in the British House of Commons you can find ample rebutting evidence. A. J. Balfour has this intuitive organ larger developed than Labouchere, but the character reading of Labouchere is superior to that of A. J. Balfour.

Then the gipsies excel as intuitive character readers, yet they do not possess "Intuition" large as a rule.

Let us now draw attention to that interesting and instructive quartette, Fielding, Taine, Thackeray and Swift—excellent character readers, and to a large extent intuitive; but, alas, their organ of "Intuition" was moderate.

The psychological observations of the advocates of "Intuition" seem to me to be neither verifiable nor reliable. H. S. Drayton says those who have "Intuition" excessively developed manifest violent personal prejudice, and are offensive in their criticism of character. On the other hand, L. N. Fowler says perverted "Human Nature" produces suspiciousness—rather a droll quality for an organ supposed to function *intuitively*.

Combe points out that Secretiveness gives a sidelong glance and *suspicious* look to the eye. Careful observation proves the element of Secretiveness to be a prime factor in suspicious people, and I should like to point out that, Gall Spurzheim, Sidney Smith, Broussais, Voisin, Otin, Fosatti, Castle, &c., support this view. Furthermore, certain of the lower animals now and then manifest by their movements that they also can be suspicious, but the lower animals don't possess an organ of "Intuition."

An examination of Drayton's assertion regarding those who have an excessive development of "Intuition" is equally untenable.

Thackeray had relatively a moderate development of this part of the brain, yet many considered his criticisms of character in many instances offensive.

This is how Hippolite Taine compares the sarcasm of Balzac with that of Thackeray: "Lorsqu' on achève de lire les romans de Balzac, on éprouve le plaisir d'un naturaliste promené dans un musée à travers une belle collection de spécimens et de monstres. Lorsqu' on achève de lire

Thackeray on éprouve le saisissement d'un étranger amené devant le matelas de l'amphithéâtre le jour où l'on pose les moxas et où l'on fait les amputations."

We are thus forced to conclude that Drayton's statement is not the result of careful observation, seeing that Thackeray with a moderate development of "Intuition" manifests those psychical qualities that are supposed to be only manifested by individuals having an *excessive* development of the same part of the brain. We also have the case of the late J. McNeil Whistler, an excellent intuitive character reader, but his organ of "Human Nature" is not large.

Then we have the national contrast between the French and Germans. The Frenchman's organ of "Intuition" is not by any means so well developed as that of the German, yet the Frenchman as a character reader is the most intuitive of the two.

In 1896, Fowler and Wells, New York, published a little book—*The Organ of Human Nature*—dealing with the localization and function of "Intuition," or "Human Nature."

On page 1 we are told "Gall had a wonderful development of this particular organ." Unfortunately for our intuitional friends, Gall did not read character intuitively, but *scientifically*. On page 2 we are told "Intuition" can perceive without being able to tell you the reason—*Gall always gave reasons*. We are also informed that the late L. N. Fowler had a remarkably large organ of "Human Nature." On page 13 it is stated Shakespeare's organ of "Intuition" is large. Surely no one will have the audacity to say that the late L. N. Fowler's ability to intuitively read character—although good—was equal to that of Shakespeare.

This seems to me to argue against that part of the brain between Comparison and Benevolence being the seat of this supposed mental element.

On pages 11, 12, and 14, we find portraits of Archbishop Corrigan, Thomas C. Platt and Nelson Sizer—they are all stated to have "Human Nature" large.

We are also informed that Henry Irving—no portrait—and Sarah Bernhardt have large "Human Nature." If we compare the afore-mentioned portraits with portraits of Sir Henry Irving and Sarah Bernhardt, we can only come to one conclusion: the two eminent histrionic artists do not possess a large organ of "Intuition."

On page 26 there is a portrait of Sarah Bernhardt with only a portion of the perceptive centres exposed; the rest being covered, with a profusion of hair. This, of course, is no use to anyone educated in the methods of Gall, Spurzheim, and Combe. On page 17 we are told that scalding sarcasm is not "Human Nature"—this is rather hard on Drayton—and that it is the faculty that disarms more than any other. After reading all the wonderful endowments of this supposed mental element, I find myself quite in accord with the naïve confessinn on page 2, that "Intuition" is an almost undefinable quality.

The writer of this book seems to have picked out the portraits of all sorts of eminent people with this supposed phrenological organ large, evidently taking it for granted they were all intuitive character readers—*none of the cases quoted being analyzed*.

On such lines of procedure it would be just as easy to prove that Philoprogenitiveness is located in the prefrontal region of the frontal lobe—instead of in the occipital lobe of the brain.

## THE PHRENOLOGY AND PSYCHOLOGY OF LITERATURE.

BY W. GEO. WHEELER, L.P.I.,  
Author of "Phrenological Helps," &c., &c.

No. 25.—"A CHRISTMAS CAROL."  
BY CHARLES DICKENS.

The celebrated ghost story, known as "A Christmas Carol," is a brilliant piece of descriptive word-painting, bristling with thought, perfect in conception, portraying human life in its thousand and one details—its pleasures, pains and crimes. As a production of the imagination alone it stands unique, founded upon a vast knowledge of life and character. The "Christmas Carol" is rich in humour, and brimming over with ideas. It would amuse and charm an intelligent child, tend to advance the morals of youth, attract the philosopher, and supply a psychological study for the mental scientist.

We are introduced to Ebenezer Scrooge, a miserable and miserly old sinner, in his dismal, ill-lighted, freezing office, with a hard, worldly face through which is reflected his cold, malevolent soul. Truly, as the author says, "the cold within him froze his old features, nipped his pointed nose, shrivelled his cheek, and stiffened his gait." The faculty of Benevolence was for him wrapt in profoundest slumber, the angel of pity received curses instead of kisses. He had locked the door and barred the window of Spirituality, for materialism was his in verity to know.

### HIS GOD WAS HIS GOLD,

and he worshipped by the faculty of Acquisitiveness rather than Spirituality. He had no sense of Veneration, except indeed a kind of unhealthy veneration for hoarded wealth. The little child, the choicest and sweetest flower of God's world, or the saintly soul in the glory of beautiful and venerable age had no count in his thought. Hope, the warmest and most genial faculty of the mind, received neither welcome nor encouragement. He anticipated neither real greatness nor practical goodness. His Conscientiousness was dormant, and nothing save Marley's Ghost and the mystic spirits could arouse it from its death-like slumber. If the moral forces in man may be submerged, stunted, or stupefied, then Ebenezer Scrooge must have certainly accomplished it.

But if this cold-blooded, "tight-fisted, covetous old sinner" made all but completely silent the moral side of his nature, he was certainly not less successful with the social. He ridiculed obedience to conjugal affection. He inquires of his genial, warm-hearted nephew: "Why did you get married?" The latter answers:

"BECAUSE I FELL IN LOVE."

Scrooge replies, with a growl, "As if that were the only one thing in the world more ridiculous than a merry Christmas." When he thinks of his ill-paid clerk, with a wife and family, talking of happiness, he says: "I'll retire to Bedlam."

He manifested no philoprogenitive affection. The little ones felt for him a tacit repugnance. He never gave to charities, and the thought of thousands starving and homeless came but to be speedily crushed. He did not know the comforts of home, and the faculty of Inhabitiveness was puny in its manifestation. He could not have

encouraged Amativeness, for even his female servant despised him, and robbed him at his death. His social affections were completely dormant. He must have had an abnormal organ of Acquisitiveness, and the fact of his being so entirely self-contained suggests great Secretiveness. He shewed Combativeness in his bitter opposition to his healthy, vigorous nephew, and his unwarranted attacks upon his poor clerk. He cultivated Firmness when desirous, as indeed was his usual custom, to shew himself malevolent, selfish, and unfeeling. He did not lack Concentration, and never failed to bring what degree of mind he ever manifested fully to play upon the great business of his life—

### AMASSING MATERIAL GAIN.

He was a materialist of the lowest order. Herein is Scrooge.

The hard, malevolent man of the world is now portrayed in the realm of Spirit—the spirits of Christmas past, Christmas present, and Christmas future. He is for the time being freed from his material organism, separated from the paltry lucre over which he has gloated for well nigh a life time. At last his soul is visible to himself. His mind is made bare. The wasted, stifled past appears before the mental vision. The self which has outraged all the laws of its own being, dwarfed every noble thought and feeling, crushed every generous impulse, stands at last unclothed. The soul of humanity shall judge humanity. God and the Spirits Immortal need not to condemn man. He will in due time be anathematized by himself.

Scrooge is exposed at last. He stands lacerated by himself. The Ghosts of the past, present, and future are the unfoldings and revelations of the mind. Scrooge is the representative of his kind, the picture of the true. The transformation, apparently the work of a night-time, is in reality the evolution of the mind through ages. We creatures burden ourselves with chains—chains forged by greed, by malevolence, by outraged social affections, by ethical blindness. Marley's ghost reveals

### THE SOUL OF MAN,

long lost to itself, awakening to the fearful consequences of neglected opportunity. Humanity marches onward to its triumph or undoing. The mind secures for itself ages of purgatorial pain, or perchance a heaven of blisses. Scrooge is redeemed.

Scrooge's clerk, Bob Cratchit, is skilfully presented, a truly natural, intelligent fellow. His home is a beautiful picture of what home may be, even in spite of poverty; herein is strong, warm affection, natural gaiety, and all the delights of Christmastide.

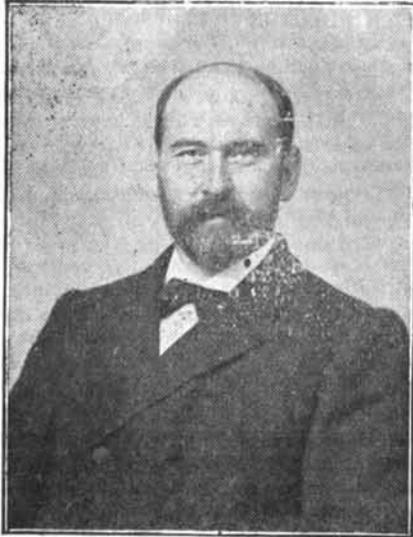
The tenderly vivid pictures of Tiny Tim are sympathetically drawn. Who does not love the innocent, frail, crippled child perched on his father's shoulder? Dickens touches the choicest faculties of our nature. He understands us. He appeals to us with all the greatness of a great soul. We take up his works and are introduced to men and women representing probably every condition of life. We see the criminal in all his crime; the hero in spite of imperfections; the fallen struggling upwards, the lost redeemed. We close his works with a strange newness and freshness of thought, touched with a pathetic sadness, and a great joy. We know that we have smiled, laughed, and cried. He has ennobled us. We may have seen sometimes all too vividly the apparent triumph of badness, but it is always only apparent. The great tendency is upward, forward, onward. "A Christmas Carol" takes its place among the great productions of a great literary genius.

## PHRENOLOGICAL CHARACTER SKETCH.--LXXIII.

BY J. MILLOTT SEVERN, F.B.P.S.

Rev. F. C. Spurr.

The Rev. F. C. Spurr has a unique combination of mental and physical powers, and a most elevated and commanding personality. He has many striking traits of character, and seems to live, in the truest sense, in almost every room in his cranium castle. Although he has very exalted ideas of life and duty, he is far from being either a formalist or sentimentalist. The general outline of his head indicates not only great purity of thought, aim and purpose, but that he is a very practical man; and further, it may be truly said, that he has a positive contempt for all that is sensational, artificial or one-sided, whether it be observed in connection with religion or other matters. The cerebral and fibrous sections of his system being large, combined with good quality, give great natural refinement, acuteness, and clearness of mind; and enable him to exercise a powerful



influence over the minds of others, and become a leader of men—in thought and action. He is more inclined to mental than animal pleasures; and is likely to make vigorous attacks upon those things, which, in his judgment, tend to vulgarity and immorality.

Being tough and wiry in constitution he can endure great mental and physical exertion, but owing to his tendency to overwork, it will be necessary to guard and conserve his nerve-force, or he will be liable to break down with nervous debility, but with prudence, should live to a good age, and do a great amount of valuable work, both as a speaker and writer.

His self-preservative powers take their true place, as the servants rather than as the masters of his superior faculties. It may, therefore, be truly stated that he values life mainly for the sake of what he may be able to achieve.

On the whole, he has a full development of the social group of centres, and is capable of devoted attachment to his friends, combined with a true and lofty platonic affection. He will be noted for frankness and candour of expression,

and under certain circumstances he will be disposed to use very strong language, especially when dealing with the shams and follies of our social, political and religious systems. Further, he can be very energetic and indignant when confronted by persons who are disposed to be evasive, cunning and deceptive.

He is a great admirer of all that is exquisite, majestic and magnificent in nature; also, broad-minded, good-natured and sympathetic, and inclined to make personal sacrifice to render service to his fellow men. Hence, is eminently qualified to teach and practise the fundamental principles of Christianity.

If Mr. Spurr had sought to amuse and entertain, as a musician, actor or playwright, instead of working for the salvation of his fellow-men, he could have achieved success in that direction.

His objective centres are all largely developed, the head measuring in circumference  $23\frac{1}{4}$  inches; he is, therefore, a keen observer of men and things, and very fond of gathering facts. He has a wonderful memory for faces; and can easily detect errors in supposed perpendiculars and angles, and judge correctly of bulk, magnitude and distance.

He is naturally fond of exploring and travelling, a tendency which must have cost a good deal of money; but, the experience acquired thereby, added to the gain from a health point of view, has, no doubt, more than compensated for the expenditure of money.

He has, evidently, made good use of his reasoning centres.

In the first place, he is very critical and humorous, and quick to distinguish abstract differences, and perceive the weak points, or false analogies in the arguments of an opponent; and is very apt in using the weak points in an opponent's argument to prove his own case. He is, by nature, a social and moral reformer, and on the political platform would have made a most useful member.

Secondly, he is gifted in resolving abstract ideas into analytical analysis, and in tracing effects to their causes, as is indicated by the development of his Causative centre; and, thirdly, his large Logicativeness shews him to be highly synthetical, and skilful in combining separate thoughts into a whole; and, further, it enables him to illustrate and apply his knowledge in a very lucid and logical manner. Indeed, he may be termed a natural logician.

The size and activity of his superior and inspiring centres, denote a keen sense of the responsibilities of life, and due reverence for a power higher than himself; but, he is no lover of mere creeds and ceremonies. He is pleasing and acceptable in manners, though when annoyed he may use rather sharp expressions, but not with any intention of causing others pain.

Lastly, but not least, the aspiring and governing group of centres are well developed, thus revealing the following:—

(a) That he is governed by a high order of moral principle.

(b) He values the opinions of others; and likes a good word from his friends, but will not sacrifice his principles to gain it.

(c) He was born to be a leader, rather than a mere follower of others, but will lead in such a manly and dignified manner as to command the respect of even those who do not, in all things, agree with his opinions.

(d) Let him once be fully convinced that a certain course is right and necessary, and he will be most decisive and determined in his effort to accomplish that end.

## LESSONS IN PHRENOLOGY.—XCIX.

BY JAMES WEBB, F.B.P.S.

## PHRENOLOGY AND EDUCATION.—(Continued.)

In our last lesson I gave a criticism of the definitions of Judgment by well-known writers on Psychology. For instance, McCosh and Baldwin think Judgment is a "power"; Stormonth, a "faculty"; Dexter and Garlick, an *assertion*; Blows, "a process"; Drummond, "the *perception* or the *recognition* of objects before us"; Ryland, a "concept"; Sully, a "capability to predicate."

It was shewn that it is the province of the intellectual faculties to judge.

But it must not be supposed that even these faculties always judge correctly. They judge well proportionally with their healthy condition and development. The perceptive faculties may be large and the reflectives small, or the opposite. It is necessary, not only to observe correctly and clearly; it is equally necessary to reason correctly and clearly. When Comparison is weak, judgment is faulty in its perception of relationships. When Causality is weak, the connection between the means and the end is not perceived, and so judgment is faulty again. The fact is, practical judgment, as it has been called, depends on the harmonious activity of all the organs. To judge well is to judge without an undue influence on the part of any organ, be it a propensity or a sentiment. A person who so judges is generally understood to be a person of COMMON SENSE.

If a phrenologist were asked to give an estimate of the Common Sense possessed by a person, he would not look for an organ bearing that name, nor for one called Judgment, for there is no such organ. He would take into consideration the temperament, the activity and development of the whole of the organs. Nothing should be exaggerated, nothing defective. This harmonious combination of the various organs is very rare; and hence we may justly assert that Common Sense is very *uncommon*.

Dr. George Combe has written so well on this subject that one feels that a few extracts from his "*System of Phrenology*" deserve quotation. He says:—

"The propensities and sentiments furnish the desires which prompt to action, and also the feelings which regulate conduct; while reflection, without being able to alter their nature, judges of the motives presented by them to its consideration, taking in an extent of view, greater or less, in proportion to the size of the intellectual organs. For example, if Cautiousness be excessively large, and Hope small, this combination will present dismal forebodings to the mind; and the understanding cannot alter the feelings so as to render cheery and brilliant, scenes which they tinge with melancholy and gloom. If Hope be very large, and Cautiousness very small, then the most delusive anticipations of felicity will be suggested, and the understanding will see objects under this impression. If, again, both Hope and Cautiousness be large, each will furnish its own emotions on the objects of contemplation; and the understanding, now having two views, will possess elements for judging, and be able by comparing, to come to a sound determination between them.

"If these principles be correct, they enable us to explain why, among lawyers, a bad pleader sometimes makes a good judge, and *vice versa*. To a pleader, intellect and propensity are more essentially necessary than Conscientiousness; to a judge, on the other hand, great moral

organs are indispensable; for without an ample development of them, his intellect is liable to be led astray by subtleties and false views, and in his decisions the grand element of justice will be wanting. I have noticed that where Conscientiousness is large in a lawyer, and he is pleading a bad cause, he betrays instinctively, by his natural manner, his impression that he is in the wrong. Another individual, in whom this organ is deficient, views all cases chiefly as questions of opinion, and contends for victory with that ardent spirit which the former can display only when advocating the cause of truth."

Dr. Combe gives his view of the conduct of Lord Bacon:—

"That mind which embraced, in one comprehensive grasp, the whole circle of sciences, and pointed out, with a surprising sagacity, the modes in which they best might be cultivated—that mind, in short, which anticipated the progress of the human understanding by a century and a half, possessed so little *judgment*, so little of sound and practical sense, as to become the accuser, and even defamer, of ESSEX, his early patron and friend; to pollute the seat of justice by corruption and bribery; and to stoop to the basest flattery of a weak king, all for the gratification of a contemptible ambition."

There was here the most evident defect of *judgment*; and with such reflecting powers as he possessed, the seat of his errors could lie only in the sentiments, deficiency in some of which prevented him from *feeling* right, and, of course, withheld from his understanding the data from which sound conclusions respecting conduct could be drawn.

In concluding our remarks on Judgment, it should be pointed out that there are persons who appear to have much common sense, yet possess but indifferent reflective faculties, but, in these cases it will be always found that the sentiments and propensities balance and combine with one another in such a manner as not to require a large development of these, the reasoning faculties. A very interesting case of this character is cited by the author from whom we have drawn upon so fully in this lesson. Dr. Combe writes:—

"A person was pointed out to me as possessing the forehead of an idiot, who yet had conducted himself with remarkable prudence and success in trade, and by his outward qualities had gained the esteem of the little circle in which he moved. On examination I found a fine nervous and sanguine temperament; a forehead greatly retreating indeed, but with a full development of the knowing organs; and in turning to the region of the propensities and of the sentiments, the former was found in fair proportion, with an excellent development of the latter. Conscientiousness, Veneration, Benevolence, Love of Approbation, Adhesiveness and Cautiousness were all large; and the sources of his prudence, good sense and amiable qualities, were at once apparent. To shew that Phrenology and the head were not at variance, I inquired into his powers of logical or profound argumentation; when his friend said although he was fond of reading, his acquaintances were surprised that he never learnt the meaning of a number of very plain words; and on asking what these were, they turned out to be abstract terms and expressions, referable for their signification to Causality and Comparison. The individual in question, not only could not reason consecutively, but in ordinary discourse misapplied, and seemed not to understand, the terms now adverted to. This is exactly what a phrenologist would have predicted.

## REPORTS OF MEETINGS.

### BRITISH PHRENOLOGICAL SOCIETY INCORPORATED.

The Annual General Meeting of the Society was held at 63, Chancery Lane, W.C., on Tuesday, March 8th. The President occupied the chair.

THE SECRETARY read the minutes of the last Annual Meeting.

Messrs. C. MORGAN and J. YEO were elected as scrutineers, and the ballot papers received were handed to them to count.

THE SECRETARY was then called upon to submit the Report of the Council to the members. The following items are an abridgment of

#### THE ANNUAL REPORT.

Your Council in presenting the Report of the year's work is glad to be able to express its satisfaction at the retrospect.

During the year seventy meetings have been held at the Office of the Society in connection with the work, which has been accomplished as follows:—General Meetings, 10; Council, 13; Council Scientific, 7; Congress Committee, 3; Agency Committee, 4; Ladies' Committee, 2; Technical Instruction Classes, 30; Institute Committee, 1.

In March the Annual General Meeting was held, at which the officers were elected.—Dr. Withinshaw, President; George Cox, Esq., Treasurer; J. B. Eland, Esq., Librarian; and F. R. Warren, Esq., Secretary. The five members elected to serve on the Council were Messrs. C. Morgan, E. Gardner, J. Goulston, T. Timson and S. Sarna.

The five retiring members were: Rev. T. B. Angold, Messrs. J. Dillon, E. B. Wedmore, J. Yeo, and S. Sarna. Lectures were delivered during the year by the President, Messrs. H. C. Donovan, A. Hubert, J. B. Eland, E. B. Wedmore, G. E. O'Dell, and E. Durham. At each meeting Phrenology was practically illustrated by public delineations of character.

Subjects of great interest have been considered at the Scientific Meetings. Members of the Society have been admitted by invitation to these meetings, as affording a valuable means for the study of practical Phrenology.

Under the Agency scheme which has been adopted by the Council, Hon. Representatives have been appointed in various places in the United Kingdom, with the object of propagating Phrenology by means of lectures, meetings &c., and of forming local societies as affiliated branches of the British Phrenological Society.

The Ladies' Committee has rendered useful service in connection with the social side of the Society's operations, including the Congress Tea. Greater attention will be devoted to the social element in the future than has hitherto been the case.

The Meetings of the Fellows of the Society are held in January, April and October for the special study of matters of scientific interest. A scheme of head measurements submitted by Dr. Withinshaw has been considered during the year, and has been accepted by the Council.

The following is a

### LIST OF FELLOWS OF THE BRITISH PHRENOLOGICAL SOCIETY INCORPORATED.

| NAME OF FELLOW.         | RESIDENCE.                 | DATE OF ELECTION. |
|-------------------------|----------------------------|-------------------|
| Coates, James           | Ardbeg                     | October 17, 1899. |
| Hubert, Alfred          | London                     | " "               |
| Webb, James             | Leyton                     | " "               |
| Cox, George             | London                     | " "               |
| Smith, Alfred J.        | London                     | " "               |
| Hollander, B. (Dr.)     | London                     | " "               |
| Allen, John             | St. Anne's-on-Sea          | " "               |
| Morrell, James I.       | West Ham                   | " "               |
| Proctor, Henry          | Liverpool                  | " "               |
| Dutton, G. H. J.        | Skegness                   | " "               |
| Westmoreland, Edward    | Carlisle                   | " "               |
| Hall, Richard           | London                     | " "               |
| Durham, Edmund          | Hastings                   | " "               |
| Fletcher, R. (Rev.)     | "                          | " "               |
| Severn, J. Millott      | Brighton                   | " "               |
| Timson, Thomas          | Leicester                  | " "               |
| O'Dell, Stackpool E.    | Richmond                   | " "               |
| Blackford, James P.     | Kingston                   | " "               |
| Burton, Charles         | Birmingham                 | " "               |
| Carr, Evelyn V. (Miss)  | Putney                     | " "               |
| Jenkins, Ed. W. (Rev.)  | Blackhill                  | " "               |
| Johnson, Gervais        | Dublin                     | " "               |
| Freeman, George (Rev.)  | London                     | " "               |
| Angold, T. B. (Rev.)    | Knighton                   | Nov. 21, "        |
| Withinshaw, C. W.       | (L.R.C.P., L.R.C.S. Edin.) | London Dec. 19, " |
| Warren, Frederick R.    | London                     | Jan. 16, 1900. "  |
| Samuel, Dennis E.       | London                     | Jan. 15, 1901.    |
| Hubert, J. Frank        | London                     | " "               |
| Wilkinson, F. W. (Rev.) | London                     | " "               |
| Wedmore, E. Basil       | Rugby                      | Oct. 22, "        |
| Gilbey, S. (Rev.)       | Australia                  | April 15, 1902.   |
| Eland, J. B.            | London                     | Oct. 21, "        |
| Moulson, H. (Rev.)      | Leyton                     | " "               |
| Donovan, H. C.          | London                     | " "               |
| O'Dell, Geelossapuss E. | London                     | " "               |

The Annual Congress was held at Exeter Hall, Strand, on November 9th, at which representatives from Birmingham, Leicester, Brighton, Ipswich, Liverpool, Morecambe, Bristol, Braintree, &c., &c. The meetings were well attended, and interesting programmes were gone through. Tea was served in the interval between the meetings.

The Technical Instruction Classes, under the able direction of Messrs. Geo. Hart Cox and J. P. Blackford, have provided more comprehensive instruction in regard to the scientific aspect of practical Phrenology than any course of lessons hitherto obtainable.

Arrangements have been entered into for a further course of thirty-six lessons, to be conducted by Dr. C. W. Withinshaw and Mr. Geo. Hart Cox.

The number of Affiliated Societies has not increased during the year, but it is hoped that under the new "Agency Scheme," new local societies will be formed in the provinces which will become affiliated with this Society.

The Provincial Council held its Annual Congress followed by a great public meeting at the Temperance Hall, Leicester, on Thursday, May 10th, at which Mr. Jas. Webb presided, and delegates from various provincial societies were present.

The POPULAR PHRENOLOGIST began its ninth year of publication in January, 1904. All open meetings of the Society are reported, and a copy is sent free to each member monthly. Members are invited to assist in making the paper as widely known as possible.

The Council feel deeply grateful to D. E. Samuel, Esq. for a generous contribution of £40. towards the Office Fund, without which much that has been accomplished would have been impossible.

A scheme for the establishment of an Institute has been approved by the Council, and a fund has been opened for its realization. A generous flow of subscriptions is solicited.

(For details of scheme, see February P.P.)

Members of the Society have, during the year, addressed meetings upon Phrenology in connection with various bodies in London and the provinces, with the result that much interest has been excited and a knowledge of the subject extended.

One pamphlet only has been published by the Society during the year, *viz.*:—"The Science of Phrenology: its Corroboration by the Anatomy and Development of the Brain," by Dr. Withinshaw.

In closing the Report the Council appeal to the members to use their endeavours to make the Society known, and to induce persons to become members. An enlarged membership and consequent increased income would widen the sphere of opportunity for propagating a knowledge of Phrenology.

THE PRESIDENT moved the adoption of the report, and said that if those present would take into consideration all that had been done, it would convey to them an indication of the progress which had been made.

MR. WM. COX seconded the motion, and it was carried unanimously.

THE TREASURER submitted his financial statement, copies of which will be sent to every member of the Society.

THE LIBRARIAN'S report shewed that six books have been added to the Library during the year, the donors beings Miss Ewen, Dr. Hollander, Mr. Eland and Mr. Blackford, the total number of volumes now being three hundred and eighty-six. There were still a number of volumes in the hands of members which have been out for a much longer time than allowed. Members who have these volumes are requested to return them. Further gifts of books for the Library from members and friends are earnestly solicited.

Votes of thanks to the retiring officers were moved in suitable terms, and on being passed with acclamation, were briefly responded to by the recipients.

A cordial vote of thanks to Mr. Samuel for his continued generous financial support was also carried with applause.

The Scrutineers having concluded their counting, the President announced the result of the ballot as follows:—

President—Dr. C. W. Withinshaw.  
Treasurer—Miss E. Higgs.  
Librarian—Mr. J. B. Eland.  
Secretary—Mr. F. R. Warren.

Five members for the Council were:—

Miss Ewen—39 votes.  
Mrs. Hollinrake—38 votes.  
Mr. Duncan Campbell—25 votes.  
" Wm. Cox—20 votes.  
Miss Poulton—17 votes.

The next on the list, Mr. W. G. Wheeler, 16 votes, was elected to the vacancy caused by Miss Higgs' election to the Treasurership, and will serve out that lady's term on the Council.

The unsuccessful candidates were:—For the Presidency—Mr. J. Millott Severn. For the Council—Mr. H. Proctor, 16; Mr. Cribb, 14; and Miss Bradley, 11 votes.

THE PRESIDENT, who enters upon his third year of office as presiding officer of the Society, said he had consented to

stand at the unanimous wish of the Council, and desired to thank the members for the confidence they had reposed in him, and for the honour they had done him, than which he recognized there was no greater. He asked for their support and co-operation during the coming year.

It was resolved that at the April meeting, in addition to the Presidential address, there should be a number of other items presented by Dr. Hollander, Messrs. J. Webb, Geo. Hart Cox, G. E. O'Dell, and others.

A discussion took place upon the propagation of Phrenology in the suburbs, and the matter left for the consideration of the Council.

On March 10th, the Social Meeting (postponed from January) was held at number 4, Furnival Street, and a most successful gathering resulted. There was a large attendance of members and friends, who seemed to make themselves "at home."

Conversation took place during the intervals between the items of the programme; and some excellent refreshments, provided by the caterers on the premises, added not a little to the pleasure of the proceedings.

During the evening pianoforte solos were rendered by Mrs. Phillips, Misses E. Higgs, Leder and Ticehurst. Songs by Misses Rentoul, Newman, Dear and L. Nightingale were all given with excellent effect; and delineations by Miss Oppenheim and Mr. G. Hart Cox were interesting and caused no small amount of wonder on the part of strangers. Addresses were ably given by the President (Dr. Withinshaw) and Mr. Jas. Webb, placing briefly the claims of Phrenology and the Society before those present. It is hoped that many new members may result from the effort. An item of much importance was a paper by Dr. Hollander on "Love" as a disease, viewed from the physician's point of view. He gave his definition, also the causes, symptoms, prognosis, diagnosis, remedies, and treatment. It was exceedingly funny, and elicited much laughter and many cheers. The chief item in the programme, however, in the writer's opinion was a recitation, "The Tenement House," rendered with much emotion and dramatic effect by Miss Jessica Sarna, a child of much beauty and exceptional ability. It was the more acceptable as not having been anticipated.

THE SECRETARY at the conclusion of the proceedings gave notices of future meetings, and thus ended a most enjoyable evening, which all present would like to have repeated.

\* \*

LEYTON PHRENOLOGICAL SOCIETY.—On February 12th, the Annual Meeting was held at the Congregational Lecture Hall, when Mr. G. Budd occupied the chair.

THE SECRETARY, in his report of the Society's operations, said that the committee had great pleasure in reporting the ninth successful year of this Society.

The membership and interest of former years had been maintained, although several subscriptions had not come to hand. The attendance at the meetings had very greatly improved, and several of the lecturers had had large and enthusiastic audiences.

Lectures had been delivered during the year by Mrs. Willis, Miss Higgs, Dr. Hollander, and Messrs. J. Webb, J. B. Eland, D. T. Elliot, Stanley, E. R. Alexander, G. E. O'Dell, Rev. H. Moulson (President), and J. Millott-Severn.

The committee desired to express gratitude to these

ladies and gentlemen for the interesting evenings they had given, and for the service they had rendered to Phrenology.

Most of the meetings had been reported in the Press, and sometimes the lectures had been printed *in extenso*.

The last note was one of regret. They had lost the Rev. Henry Moulson, one of the most earnest and devoted workers that the society had had. They only hoped that by Leyton's loss Sheffield may feel the benefit of his phrenological labours.

It was decided to make an alteration in the meetings for the ensuing year. Lectures will be given monthly (on the second Fridays), open to the public, and weekly classes will be held for members.

Mr. E. R. Alexander, E.C.C., was elected President, Dr. Findlay was appointed Treasurer, and the following Vice-Presidents were elected:—Mr. F. D. Blyth, Dr. Butler Hogan, Mr. Dolden, Dr. Findlay, Rev. J. Lindley, Mr. C. Pittam, Mr. R. Vincent, Mr. Waller, E.C.C., and Mr. Webb. The committee was reformed as follows:—Mrs. Lewis, Mr. Bearle, Mr. Crouch, Mr. Moore, Mr. Stanley, and Mr. Thornton, with Mr. E. C. Stacey, of 134, Manor Road, Leyton, as secretary.

Votes of thanks were accorded to Councillors Dolden and Waller for their assistance during the year.

On February 26th the Annual Conversazione was held. The chief feature of this Society's functions has been the phrenological delineations, and the last one was no exception, notwithstanding a really excellent musical programme. Mr. George Hart Cox, of the British Phrenological Society, gave a reading of the characteristics of Mr A. Cornish (West Ham Guardians), Mr. J. J. Donovan, and Mr. Gompertz, B.A. All three gentlemen afterwards praised the skill of Mr. Cox. Much fun was caused by their genial speeches. During the evening the new President, Mr. E. R. Alexander, E.C.C., and Dr. Findlay, the Treasurer, gave a cordial welcome to all present. The following was the programme:—Pianoforte solo, "Killarney," Mrs. Iseard; song, "A May Morning," Master Charles Coals; recital, "Willie's Father," Mrs. Pitman; song, "The Vagabond," Mr. J. J. Donovan; song, "Il Bacio," Miss Edith Payne (encore, "Kerry Dancers"); song, "For All Eternity," Master Charles Coals (encore); violin solo, "Cavatina," Miss Ethel Webb; song, "Idle Words," Miss Edith Payne (encore, "Killarney,"); song, "Thursday," Mr. J. J. Donovan.

**BRIGHTON AND HOVE PHRENOLOGICAL ASSOCIATION.**—On February 19th, the Secretary—Mr. J. E. Pennifold—gave a lecture on "Criminality, and the Classification of Criminals." The first of those who should receive our greatest consideration, and sympathy, said the lecturer, were those individuals who, possessing no strong bias, are plastic to circumstances which could mould them into either good or evil members of Society. These were those whom external accident and not internal taint had brought within the grasp of the law. The second class were those who, having inherited an inferior organization, were also unfortunate enough to have been reared in an environment which would not tend to modify any hereditary taint or disposition to act contrary to our code of morals. Such individuals, would, if placed in a better and puritable environment, free from those conditions which accelerate tendency to crime, and could have the better though weaker parts of their nature cultivated, be made useful members of Society. Although possibly no great improvement might be manifested in these individuals, he was convinced that every effort towards

improvement of character and conduct tends to transmit to morality, as criminal tendencies would be minimised in the progeny of this particular class of criminal. The third class of criminals, he said, were those upon whom every reformatory effort is wasted, whom neither kindness, discipline nor punishment tame. They were incorrigible; crime being indelibly imprinted on their organizations. Habitual criminals were to be found among the highest and lowest order of intelligence. These born criminals, in the main, did not possess the ability to discriminate between right and wrong; many of them were irresponsible from birth; and of some it might be truly said that they fall not because they never strove to rise, but because they were incapable of rising. The lecturer demonstrated the advantages of Phrenology as a means of detecting criminal developments and tendencies, and how the science of Phrenology might be usefully applied in teaching methods for moderating such tendencies. The lecturer was much appreciated. Following the answering of questions and an interesting discussion, a hearty vote of thanks was accorded the lecturer. The President occupied the chair.

On Friday, March 4th, Mr. J. M. Severn lectured on "Character Building." Previous to the lecture Mrs. Severn gave a reading relative to the subject the lecturer had chosen. The lecturer said it was possible to build up character. The first manifestation of character in infants was that of the selfish propensities; intellectual manifestation following later. An essential requisite was a thorough knowledge of human nature in its various phases, and how best to apply the necessary conditions for the production of any desired results. Better results, he said, were to be obtained by the application of Phrenology which enabled one to apply conditions before character was formed, than by the method of observing and advising after character was already built. It was pleasing to note that in this direction Phrenology was being recognised and utilized. He instanced an editor of a newspaper who, in a series of articles on Self-Culture, had made considerable use of Phrenological teaching. The lecture was delivered in a clear manner and was readily understood. At the conclusion an interesting discussion followed, and questions were asked and satisfactorily replied to.

On March 15th, Mrs. Severn read a paper on "Language," followed by other short papers on "Human Nature" and "Acquisitiveness." The subject afforded wide scope for questions and discussion, which were enthusiastically entered upon by most of the members present. A very interesting and profitable evening was spent, and the meeting was prolonged much beyond the usual time of closing.

**Phrenology in Sweden.**—Mr. Youngquist has concluded his lecturing tour through Sweden and has introduced Phrenology to many towns previously without any knowledge whatever of the subject. He disposed of a considerable quantity of literature, and gave a large number of practical expositions. Where the lectures were continued over several nights the audiences increased in numbers and enthusiasm. He frequently gave two lectures a day to good attendances. He is now back in Stockholm, where the Society is being re-organised, and purposes taking another tour in Sweden before returning to America in the autumn. Mr. Youngquist has sent samples of his literary productions to the office of the B.P.S.

Much matter is unavoidably held over this month.—(E.D.)

## PROPOSED PHRENOLOGICAL INSTITUTE.

It is proposed to secure or erect a building in a suitable position in London for the purpose of carrying on and extending the work of the British Phrenological Society Incorporated. The objects of the promoters are:—

1. To provide a permanent centre and the necessary offices for the work and objects of the Society.
2. To enable the operations of the various departments of the Society to be carried on without hindrance or confusion.
3. To supply accommodation for the mutual intercourse of members, and to give facilities for the reading of papers, the delivery of lectures, and the acquisition and dissemination of useful information concerning Phrenology.

4. To provide class-rooms, library, reading-room, consulting-rooms, and other necessary accommodation.

The following may be considered as the minimum accommodation necessary for the successful carrying on of the work of the Society:—

1. Lecture Hall for public meetings, conferences, lectures, etc.
2. Council and committee-room.
3. Library and reading-room.
4. Three or more class-rooms.
5. Museum and instrument-room.
6. Examination and consultation-rooms.
7. Secretary's office.
8. Employment bureau, in accordance with the phrenological doctrine of adaptability.
9. Editorial office.
10. Publishing and book sale-room.
11. Refreshment-room.
12. Cloak-room and lavatories.
13. Caretaker's apartments.

To realize the end in view, the British Phrenological Society Incorporated has started a BUILDING FUND, and solicits the subscriptions of those who sympathise with its aims and work. Subscriptions should be sent to the Treasurer of the Society, 63, Chancery Lane, London, W.C., to whom also legacies should be made payable.

### Phrenological Instruction Classes.

The Council of the British Phrenological Society Incorporated have made arrangements by which a full course of instruction in the Science and Art of Phrenology will be given to students at the office, 63, Chancery Lane, W.C. As the course will be started almost immediately, persons proposing to enter should make early application, as the number of places is limited. Ladies as well as gentlemen are admitted. If any sufficient number of ladies, however, prefer a separate ladies' class, arrangements can be made to have same under the able tuition of Miss E. Higgs.

The fees for the full course of three terms will be two guineas per term, or pupils entering for the full course will be admitted at the reduced fee of five guineas for the three terms. Arrangements may be entered into by which the fees may be paid by instalments. The appointed teachers are Dr. Withinshaw and Mr. Geo. Hart Cox. Full particulars of the Hon. Sec., B.P.S., at the office as above.

## ANSWERS TO CORRESPONDENTS.

CONDUCTED BY JAMES WEBB, F.B.P.S.

ELMER G. STILL, *Livermore, California*.—(1) I cannot tell you where the "thumb centre" is located in the brain.

(2) I am not certain that I know what an advanced phrenologist is, or whether all "advanced phrenologists" would recognize the same number of "brain organs and subdivisions." An organ has a function, and no organ, if elementary, can be subdivided. What has to be done is to make sure we have got the names of the basic mental faculties. Each of these will be found to have its organ.

(3) Hence I cannot answer your questions as to when or how the subdivisions were discovered, as I cannot satisfy myself that they were ever discovered. As to discovering them by reasoning *a priori*, as I judge you mean, you may rest certain that such a method is sure to lead to all sorts of mistakes, all depending on the idiosyncrasies of the reasoner.

(4) Phreno-magnetism cannot discover the organs for us. My old friend Dr. Spencer Hall, now gone from us, "discovered" some scores of organs in this way; but who has accepted his discoveries?

(5) Hence you will not be surprised that I know of no organ of Gratitude; but I confess your remarks and experiences on this point are very interesting, and I may hear from you again on this point before I ask the editor to deal with them.

(6) I must also ask to be allowed to deal with your remarks on the organ of Weight (or Touch, as you also seem inclined to call it) in a future P.P.

MR. LUNGQUIST (*Stockholm*), Mr. M. N., and others.—Next month.

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 WITHINSHAW, Dr. C. W., F.B.P.S., 149, Clapham Road, S.W.

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## FORTHCOMING MEETINGS.

- LONDON.—BRITISH PHRENOLOGICAL SOCIETY, 63, Chancery Lane, W.C.—Second Tuesday in month, at 7.45 p.m. FREE.  
 April 12th.—Presidential Address and other items.  
 May 10th.—Lecture by J. Webb, Esq., on Dr. Bastian's "The Brain as an Organ of the Mind: Its Psychology and Physiology."  
 FOWLER PHRENOLOGICAL INSTITUTE, 4 and 5, Imperial Buildings, Ludgate Circus, E.C.—Wednesdays, at 7.30. FREE.  
 April 6th.—Lecture by J. S. Brunning.
- BIRMINGHAM.—MIDLAND PHRENOLOGICAL SOCIETY, Rodway's Restaurant, Horse Fair.  
 April 1st.—No meeting.  
 April 15th.—Paper by Mr. Thrupp.  
 April 22nd.—Reading from Combe—Mr. Raggett.  
 April 29th.—Questions and Answers.
- BRIGHTON.—BRIGHTON AND HOVE PHRENOLOGICAL ASSOCIATION, Y.M.C.A. Lecture Room, Old Steine, Brighton.—Alternate Tuesdays until end of April, at 8 p.m. FREE.  
 April 12th.—Lecture by R. D. Stucker, Esq., on "Noses Notable and Otherwise."  
 April 26th.—Social Evening.
- BRISTOL.—BRISTOL AND WEST OF ENGLAND PHRENOLOGICAL SOCIETY, Lecture Hall, Y.M.C.A., St. James Square. FREE to Public Lectures. Members' Meetings alternate Wednesdays.
- GLOUCESTER.—GLOUCESTER PHRENOLOGICAL SOCIETY, East End Tabernacle, Derby Road, Barton Street. Mondays fortnightly, at 8 p.m. FREE.
- LEICESTER.—LEICESTER PHRENOLOGICAL SOCIETY, Phrenological Institute, Museum Square, New Walk. Meetings every Thursday at 8 p.m.
- LEYTON.—LEYTON PHRENOLOGICAL SOCIETY, Congregational Lecture Hall, Grange Park Road. Second Friday in each month at 8 p.m. Admission FREE.  
 April 8th.—"Dr. Bastian—His Ignorance," by Mr. J. Webb.  
 May 13th.—"Phrenological Facts and Fancies," by J. F. Hubert, Esq., F.B.P.S.
- SOUTHPORT AND BIRKDALE PHRENOLOGICAL SOCIETY. Hydro, 413, Aughton Road, Birkdale, Southport.—Class Meetings, Tuesdays, at 8 p.m.

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Vol. IX. No. 101.

MAY, 1904.

ONE PENNY.

## THE POPULAR PHRENOLOGIST.

MAY, 1904.

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All Advertisements must reach the Hon. Manager as above, on or before the 12th of the month before it is required to appear; and if proofs are required, two days earlier.

All matter for the Literary Columns must be sent to the EDITOR, "POPULAR PHRENOLOGIST," c/o British Phrenological Society, 63, Chancery Lane, London, W.C.

Correspondents are particularly requested to note that the different departments are separate, and will save delay by writing to each only on its own business.

### EDITORIAL EFFERVESCENCE.

The meeting of the B.P.S. on April 12th was the largest, I think, I have ever seen in the meeting-room. Certainly it was an excellent meeting, and the programme proved an attractive one. The success of the effort should be an incentive to promote others of the same character. The lantern so kindly lent and manipulated by Mr. G. E. O'Dell was of considerable help to the speakers, and assisted materially in securing the concentrated attention of the audience, whose appreciation was again and again demonstrated. I believe the Council are alive to the advantages of such gatherings, and more of the same nature will be provided in the future.

While I am dealing with this subject, may I suggest that one of the drawbacks to the frequent holding of such meetings is, that the Society possess no lantern, and has to rely on the kindness of friends for the loan of such on every occasion? Is there any reader of this journal who is inclined to become the donor of such an article to the Society? There must be many of you who possess lanterns, and probably more than one who find no use for them. May I beg of you to exercise the faculty of Benevolence, with which I trust you are amply endowed, and forward the instrument to the B.P.S. Office?

It is proposed to hold another Social Meeting similar to the last at No. 4, Furnival Street, Holborn, on Thursday, May 19th, at which it is hoped the members and friends of the Society will make a good effort to be present. An attrac-

tive programme is being prepared, and refreshments will be provided. Members will be notified in due course. Tickets, one shilling each, are on sale at 63, Chancery Lane.

The Treasurer, B.P.S., desires to acknowledge the receipt of two guineas from a lady towards the Institute Fund. I am anxious to publish the first list of subscriptions. Will donors kindly forward their subscriptions to the Hon. Treasurer, B.P.S., towards this Fund.

In connection with the working of the agency scheme in London, the Council ask if any friends are willing to place their drawing-rooms at its disposal for the purpose of advocating and demonstrating Phrenology. A couple of hours or so on some evening convenient to the owners would be sufficient, and may be the means of doing considerable service to the cause. Persons who are disposed to help in this direction should communicate with the Hon. Sec. at the Society's Office.

I have to apologise to Mr. J. W. Taylor of Morecambe; to Mr. J. Millott Severn, and to my readers for an inexcusable error in last month's P.P. Having been unable to see the proofs of several articles, and consequently to revise them, Mr. Severn's name appeared as author of the Sketch of the Rev. F. C. Spurr. The author of the Sketch was Mr. J. W. Taylor, and it should have been so stated. I trust that no such error will again appear. It is the first of its kind since the paper was started, and the editor must be forgiven for what was altogether the printers' fault, but for which, of course, the editor is responsible.

I regret to hear that owing to circumstances which the Provincial Council find themselves unable to control, the Congress which was to have been held in Bristol during May, has had to be postponed indefinitely. This is most unfortunate especially in view of the establishment of the agency scheme throughout the country, which it was hoped would have been practically dealt with by the provincial members, and placed upon a successful working basis. I still trust that the engagement will not fall entirely through.

I am requested to state that the number of applicants for the Society's classes have not yet reached the total required, hence the delay in starting the classes. Will those who desire to join write to the Hon. Sec. at once for particulars? These classes afford an opportunity for the study of Phrenology on a scientific basis, such as can be obtained under no other circumstances. Dr. Withinshaw's brain demonstrations are alone worth the fees asked. They will be included in the class lessons, and students will thus have a privilege unique in the history of phrenological instruction. Please do not delay decision, but apply immediately for syllabus.

## OCCUPATIONS AND PROFESSIONS.—XLIII.

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

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## THE CLERK.

In mediæval ages the word *clericus*, or *cleric* in its Anglo-Saxon form, meant "man of learning," or "good scholar." After the establishment of the Christian Church, with few exceptions, those in holy orders were the only men of any nation who could be said to be educated; thus the word "clerk" became synonymous with clergyman, and comprehends also deacons and priests. For the sake of distinction, however, it is usual now for the clergyman who describes himself as "clerk" to add "in holy orders." In other cases it is appropriate to the holders of particular offices connected chiefly with the Courts of Law, such as Clerk of Assize, Clerk of the Crown in Chancery, Clerk of the House of Commons, Clerk of the Parliaments, Clerk of the Peace, and Lord Justice Clerk, as one of the Scottish judges is called.

With these, and the old parish clerk whose duty it is to lead the congregation in divine service, but whose office, although not obsolete, has fallen into desuetude, the purposes of these articles have little to do, excepting that they are of interest in shewing

## THE ORIGIN OF THE OFFICE.

The popular acceptance of the word "clerk" at the present time means any person who is employed in those departments of trade or business which require the pen; hence it is commonly applied to all who fill subordinate places in any establishment connected with official, professional, or commercial life.

There are varieties in clerkships as they happen to be connected with public or private establishments, one broad distinction being that the latter only hold their situations at the pleasure of the individuals who employ them, though dismissal, except for gross conduct, is usually preceded by a reasonable notice. Such uncertainty, however, must necessarily affect the prospects of the private clerk. On the other hand, in all public institutions, office is considered to be held for life, subject to suitability to the post, and good behaviour. Hence the clerk in a Government office or public institution may prudently regulate his habits, his study, and his expenditure by the prospect of permanent occupation and increasing salary. Another very material distinction between

## PRIVATE AND PUBLIC ESTABLISHMENTS

presents itself. In both, if well managed, a system of subordination prevails, but not by any means in the same degree. In public offices it is carried almost to the extent of military discipline; promotion is generally given to seniority; every clerk has his recognized duty, and is responsible for the performance of it to his superiors in the same department. In private offices this same rule cannot be enforced with the same strictness; there he is employed where he is most useful and most wanted, with comparatively little reference to his age or official standing; promotion is little thought of where permanency is doubtful, hence, official precedence, the best security for subordination, is disregarded.

In many city mercantile offices, and in most lawyers' and other offices, there are two sorts of clerks—the ordinary clerk who is paid to do the routine office work, and

## THE PUPIL-CLERK—

usually the sons of relatives of the employers, or young men having means and influence—who enter the counting-house merely for commercial education, with a view, later, of pursuing the business or profession on their own account. These frequently pay premiums ranging, in many instances, over several hundreds of pounds, in addition to their full services, for this privilege. The merchant, the banker, the solicitor and the novice in almost every trade or profession begins to learn his duty as a clerk. He is employed on work precisely similar to paid clerks; but in his case it is only a state of preparation, not even of probation; his station in life, his actual capital, or his prospective influential connections give him a *locus standi* before he is qualified to fill it. To enable him to fill it creditably and advantageously, he must learn the elements of business; thus he commences his business career as a clerk at the desk, but only temporarily, clerkship being only another school, and he does not enter this school until he is supposed to have acquired that degree of knowledge which is essential to support the character of a gentleman and

## A MAN OF MEANS.

In this capacity the pupil-clerk usually serves two or three years, which time is sometimes arranged to be spent in the office departments of one or two different firms, so that a varied experience may be acquired. The clerk by profession, whether in a public or private establishment, stands in a very different position; he, too, may rise to the head of his department, but being without capital or influence he usually finds himself placed where he is simply to secure independent and immediate subsistence, and without any certain preferment in prospective.

Clerks as a class are not as progressive as one would expect them to be considering the education and intelligence they must necessarily possess. The Institute of Bankers, 34, Clement's Lane, E.C., has done much to rise the status of the bank clerk in matters which concern his profession; yet, excepting the Clerks' Provident Society, it has no Incorporated Society connected with the profession. Though good positions, and, in a few instances,

## LARGE SALARIES ARE OBTAINABLE

in clerkships in connection with Government or public offices, and even in private establishments, the calling cannot be said to be lucrative. The occupation and training is in many respects conducive to intellectual development which may lead to, and fit, the individual for a more remunerative and important post. The calling, however, is recognized as a highly respectable one; and many parents eager to get their sons into houses of business where they may maintain the appearance, if not the standing, of gentlemen, choose for them the position of a clerk; yet from purely monetary and health standpoints the practical business-man, and even the mechanic in many respects, has a considerable advantage.

Women as well as men are now largely employed as clerks in Governmental and public offices, as well as in commercial business houses and private establishments. The clerical fraternity is an exceedingly large and eminently useful one. Without the clerk no business of importance could be carried on successfully. Yet the station of the clerk rarely secures more than a bare independence. But neither is it attended with undue anxiety or drudgery of labour, and it admits of some of the comforts and many of the elegancies of superior life.

*(To be continued.)*

## JOTTINGS FROM MY NOTE BOOK.

BY OUR CANDID CRITIC.

The writer was very much struck with the remark of a well known politician at a meeting held a short time ago. The speaker was referring to the recent Education Act, and in the course of an excellent speech made the following statement—"The man who KNOWS is always master of the man who does NOT KNOW." Exactly, and, when wisely used, "knowledge is the wing wherewith we fly to heaven." We are all familiar with the adage of the ancient Greeks; and Pope's couplet,

"Know then thyself, presume not God to scan,  
The proper study of mankind is man,"

has been quoted repeatedly from every phrenological platform for many years past.

\* \* \*

And no knowledge can be regarded as more important than a knowledge of man—his mental and physical powers, his condition of mind and potentialities, his relation to others and the universe in particular.

The sciences of botany, chemistry, geology and others are useful and valuable, but they are not more so than Phrenology, the science of mind. Self-knowledge is regarded by some writers as the most important of all knowledge, and so it is to a large extent. We must, however, be careful in this process of self-examination that it does not lead to a paralysing of effort in ourselves.

\* \* \*

This necessity for guarding against self-distrust needs a paragraph to itself. Where Self-Esteem is small and Approbativeness and Cautiousness are large there is great need to guard against mental paralysis. Some men are afraid to attempt for fear of ridicule and failure. "They linger shivering on the brink, and fear to launch away." But Phrenology does nothing to encourage this sort of feeling. It may demonstrate a natural lack of courage, resolution, and self-confidence, but it does not indicate that a man is bound to always retain these negative characteristics. On the contrary, every phrenological chart contains advice on "How to Cultivate" and "How to Restrain." Men are warned to flee from the city of Self-Destruction and the Slough of Despondency, and shewn how they may climb the hill Difficulty, overcome Giant Despair, and reach the promised land of mental, spiritual, and material Success.

\* \* \*

And there never was an age, so far as we are able to judge, when men needed greater incentives to effort and self-discipline than the one in which we live. I have no doubt, that the best of men, at times, get worried and wearied of life's trials and disappointments. They see so much that needs remedying, and find so much hypocrisy and unreality round about them that they are apt to get very discouraged. At such times, Phrenology and a dose of Emerson would do them an immense amount of good.

\* \* \*

Let us first glance briefly at our greatest representative philosopher and phrenologist, Geo. Combe. He says in his known work *Moral Philosophy*—"In proportion as man evolves a correct knowledge of the elements of external nature, and of his own constitution, out of the dark chaos in which they have hitherto existed, will his means of acting

wisely and advantageously, for his own happiness, be augmented. If we trace in history the periods of the direst sufferings of human nature, we shall find them uniformly to have been those of the most benighted ignorance, while if the progress of knowledge be destined to increase virtue and enjoyment, our brightest days must yet be in reserve, because knowledge is only at this moment dawning even on civilised nations. . . . The external world is clearly constituted with the intention that man should exert his highest faculties, illuminated by knowledge, and that his happiness should thereby be increased."

In his wonderful Essay on "Self-Reliance" Emerson does his best to get men out of the condition of self-paralysis to which we have referred. He says—"Discontent is the want of self-reliance: it is infirmity of will. Regret calamities, if you can thereby help the sufferer: if not, attend to your own work, and already the evil begins to be repaired. . . . Insist on yourself; never imitate. . . . Do that which is assigned you, and you cannot hope too much or dare too much. . . . Nothing can bring you peace but yourself. Nothing can bring you peace but the triumph of principles." These extracts are somewhat fragmentary, but I hope all who read these notes will forthwith make a special study of the writings of these two really great men—Combe and Emerson.

\* \* \*

If half the time that is spent in frivolous novel reading was spent in reading the lives and teachings of such men as those mentioned, we should soon have a race of Britons worthy of the Empire on which it is said the sun never sets.

\* \* \*

A knowledge of Phrenology will enable the student to find out what studies he is best fitted to undertake. It will reveal to him the natural bent of his mind, his limitations, his possibilities; what it is best for him to avoid, what it is best for him to cultivate. Some men are best fitted to take up a course of scientific study: others will excel in art. Some by the constitution of their minds are best fitted for legal knowledge; others are naturally best adapted for mechanics. The point to find out is what each is best adapted for, and this can be best shewn by a knowledge of Phrenology. Hence, we say that a knowledge of Phrenology is essential to a right understanding of all other subjects, and the man who knows himself by means of Phrenology is best able to instruct others.

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#### Councilor G. H. J. Dutton, J.P.

We are glad to congratulate our good friend and contributor on his being unanimously elected to the post of Chairman of the Skegness Urban District Council, of which body he has been a member some years. The speeches of his proposers were of a flattering character, but we know he deserves all the good that can be said of him, and are convinced that the result will justify the selection of our valued ally. Of course, during his term of office he will be a Justice of the Peace, *ex officio*, a position we trust the Lord Chancellor will, in his case, make permanent.

Received.—"Suggestion," "Mind," "Human Nature," "Mind and Body," "Herald of the Golden Age," "Psycho-Therapeutic Journal," "Human Culture," "Cadets' Own," "South-Western Gazette," "Brighton Society," "Protestant Standard," etc., etc.

## THE TRAINING OF CHILDREN.—XXIII.

By ESTHER HIGGS, F.F.P.I.

### COMING CITIZENS.

The boys and girls of to-day are the citizens of to-morrow, and the kind of citizens they become depends largely upon the bias given to them in their early days by those to whom they look for instruction and guidance. So that the parents and teachers of the moment have no small share in bringing about the future well-being or otherwise of their country.

What then should be our central aim in trying to prepare the child for the duties and responsibilities that will one day be his, and how can we influence him aright in these things?

In order to answer this question we must first consider what are the essential qualifications of good citizenship, and what it is that makes a nation great. Said Mr. Lecky, speaking of the prosperity of nations and the causes thereof as indicated by history: "Its foundation is laid in pure domestic life, in commercial integrity, in a high standard of moral worth and of public spirit, in simple habits, in courage, uprightness, and a certain soundness and moderation of judgment which springs quite as much from character as from intellect.

"If you would form a wise judgment of the future of a nation, observe carefully whether those qualities are increasing or decaying. Observe especially

#### WHAT QUALITIES COUNT

for most in public life. Is character becoming of greater or less importance? Are the men who obtain the highest posts in the nation men of whom in private life and irrespective of party competent judges speak with genuine respect? Are they of sincere convictions, consistent lives, indisputable integrity? . . . It is by observing this moral current that you can best cast the horoscope of a nation."

Thus runs the historian's testimony to the fact, which is gradually gaining recognition, that character is the first and foremost condition of a nation's greatness.

In the making of a good citizen then, it is important to develop those qualities of sterling character which mark a nation of true men and women. Somewhat of the old puritan fidelity to principle is needed, so that loyalty to conscience must ever come before partisanship, and duty take precedence of diplomacy.

But whilst stern and uncompromising loyalty to truth and duty is firmly inculcated, this must be coupled with

#### THE SPIRIT OF TOLERATION,

sympathy and breadth of charity, so that the legislation of the future may be marked by that "soundness and moderation of judgment" which is indicative of true wisdom.

We do not wish the children to become bigots, zealots, or blind followers of any party, creed or sect; but we would have them be enthusiastic workers for the good of humanity, for these are the best patriots and the makers of their country's greatness.

In the words of the old Book, "righteousness exalteth a nation," and that nation which conducts its dealings both at home and with other nations on the principles of equity, fairness and generosity will certainly not lose rank in the course of evolution amongst the peoples of the world.

Then let us seek so to prepare the minds of the future citizens that their sympathies will be enlisted on behalf

of those measures which tend towards human welfare in the best sense of the word; that they may give disinterested service in seeking to raise life to

#### A NOBLER PLANE.

Self-aggrandisement, avarice and greed have had their day, and they have sadly marred the pages of history; but even now altruism is winning all along the line, and in the future its triumph is assured.

If you ask me how you are to teach the children these things, I answer you can begin at once in the home and in the school.

By example as well as precept shew love of the good and true, courage in facing difficulties, patience amid irritations, and unselfishness of aim. Instil the principles of truth and justice and try to make the moral atmosphere of the home and school such that it may well be extended to the State.

For remember that the character of a nation is very largely determined by the homes of its people, and character, as we have seen, is the first essential condition of a nation's greatness.

Then teach the responsibility of every citizen to do his part in bringing about better conditions of life, and shew how that responsibility is not lessened because it is shirked, even when shirked from so-called religious motives.

If, as we considered last month, the whole of life is sacred, then surely these

#### DUTIES OF CITIZENSHIP

may be entered into in a religious spirit, as indeed is being done to-day on a larger scale perhaps than ever before in this country. It is significant to find the churches of the land uttering solemn protests against certain retrograde measures when a moral question is at issue. There are indeed still some religious bodies who have recently decided that "in the interests of the Christian Church and in the interests of freedom. . . . it was imperative that, as Christian ministers, they should keep apart from the hurly-burly of political strife." Yet these are in an ever-diminishing minority, and will soon cease to exist, as religion enters more deeply and widely into the practical life of the people.

So that we may safely teach the claims of citizenship to our children; awaken their interest in municipal matters and national affairs; in the great men of the past and the growth of progress through the ages; and, above all, seek to inspire the young minds with the desire to uphold the best traditions of their country, to aid her true advancement, and to be proud of her only when she is a power making for righteousness.

### Important Notice to Members B.P.S.

Members of the British Phrenological Society Incorporated are invited to attend the Council Scientific Meetings, held at the office, 63, Chancery Lane, on the first Tuesday in each month. As cases of an exceptional nature are examined at these meetings, and practical work is always in evidence, those who desire to acquaint themselves with the methods of others, and to be informed with reference to exceptional and abnormal developments, should eagerly grasp the opportunity thus afforded them. The next of these meetings is on May 3rd, next—members only admitted.

## PHRENOLOGICAL CHARACTER SKETCH, LXXIV.

BY MRS. A. M. M. SEVERN.

MRS. C. LEIGH-HUNT WALLACE.

Mrs. C. Leigh-Hunt Wallace, the well known editor of that up-to-date, bright little journal *The Herald of Health*, and one of its chief contributors, is also the President of the "Physical Regeneration Society." Since the pure mind demands a pure body through which to express itself, and this cannot be realized by the men, women and children who are content to live, eat, drink and dress according to the dictates of modern society, whose surroundings are always more or less unhygienic, dress unscientific, and diet unnatural, so Mrs. Wallace pleads, and pleads eloquently, through her



Photo. by Douglas Godbold,

74, Baker Street, W.

journal, for right conditions of living, for dress reform, and a return to natural diet, in order to cultivate and bring out the best that is within us.

As can easily be imagined this apostle of reform is a woman of no ordinary type. She has a strong individuality, and a mental make-up which well adapts her for her self-chosen mission. In person she is rather tall, slim and graceful—a womanly woman, in every sense of the term.

The circumferential measurement of her head is  $21\frac{1}{4}$  inches, and its width  $5\frac{7}{8}$ . The social and domestic organs are well developed. She is very affectionate; fond of home and all that pertains to home life; constant in friendship; devoted to her husband (whose projects and schemes she voices); and is one of the most loving of mothers. Indeed, when speaking of her large organ of Philoprogenitiveness as giving her a strong love for children, pets and animals, she

exclaimed, "That is so; (and as my little son once remarked as I was teaching him to repeat his evening prayer, 'Don't say, My little lamb, mother; say, Bless all the little lambs to-night'); for I sometimes wish I could mother the world. That is why I fight the unjust Vaccination laws, and am an ardent Anti-Vivisectionist; it is in order to save the children, and to protect the animals from needless suffering and fiendish cruelties. I am very strong on these two points."

She has well-developed Approbativeness; is sensitive, but not touchy; and highly appreciates the approval of those whom she loves and cares for, and is ambitious to excel in whatever she undertakes.

Her organ of Conscientiousness is very large and active, so much so that at times it bothers her considerably. She is not largely Venerative but will respect what is good, pure and true coming through any channel.

She is fairly intuitive and reasonable, exceedingly shrewd, has good business abilities, and is quick to perceive differences. The organ of Concentration is now moderate, through constantly dealing with a multiplicity of duties; but it appears to have been much larger formerly. She has large Eventuality and wonderful ability to remember, yet possesses the power to reject facts and fancies calculated to hinder rather than help in her capacity as a journalist and writer. Her sturdy independence and self-reliance is more the outcome of cultivated self-possession, than natural Self-Esteem. Her large Form enables her to remember faces well. Having well developed perceptive, Locality, and a very observant, fact-gathering and inquiring mind, with large Size, Colour and Order, together with Constructiveness and Ideality, combined with her temperament, which is fine, highly strung, and nervous, she should become an artist of no mean order.

She also possesses good musical abilities; is very thoughtful and seriously in earnest, yet can appreciate fun and genuine humour, can be satirical when aroused, and knows how to thrust home.

Her executive organs are immense; she is forceful and determined, and tenaciously holds on to what she deems to be a right principle; ready to combat, indeed eager for the fray, whenever and wherever her theories are questioned. Fond of work—she would create it rather than remain a moment idle—restless, she likes to have many things on the go, and is quick to decide. She can plan and arrange work for others to do; is a first-rate organizer, and a constant source of surprise and anxiety to her friends lest she should over-do. Occasionally she gets run down, but her large Vitativeness enables her to quickly recuperate and throw off conditions adverse to health, and is soon as active as ever.

She is very receptive, highly refined, quick-witted, self-possessed, efficient, alert, practical and business-like. She has done, and is still doing, a great work by her constant advocacy of vegetarian principles—not only proclaimed but lived up to by herself and family. As a strict vegetarian and anti-vivisectionist, no creature must suffer death in order to feed or clothe her or her household; beautiful garments can be fashioned out of silk, wool, and cotton materials. She may well ask why should we slay the animals for their fur in which to clothe ourselves; or why shoot or strangle our feathered friends wholesale, and for their plumage hush their song, or stuff their poor dead bodies to deck our hats? Surely there are ribbons and laces, glistening ornaments, and beautiful artificial flowers in abundance. The bird craze is not beautiful and certainly not becoming. All honour to the woman who sets her face against it, and tries to persuade others to do the same.

## LESSONS IN PHRENOLOGY.—CI.

BY JAMES WEBB, F.B.P.S.

## PHRENOLOGY AND EDUCATION.—(Continued.)

From what has already been said in previous lessons it is seen that no two philosophers have agreed as to what are or are not the result of the activity of distinct faculties of the mind; indeed, that the greatest confusion exists in the minds of all non-phrenological writers on the subject. And if Education is the process of teaching pupils how to think in a manner best productive of happiness, and so little is understood by so-called authorities on the subject, how is it possible to do this properly? How can we educate the unknown? That is to say, how can we cultivate the mental faculties whose nature and purposes are quite unknown? And yet this knowledge is as important to the teacher as a knowledge of the organs of the body and their functions is to the medical practitioner.

Surely there must be some cause for all this regrettable ignorance of the faculties of the mind and their functions. There is! It is the belief that certain mental operations resulting from the combined activity of several organs are the results of the activity of separate organs: that is to say, modes of mental action have been confounded with brain functions—operations have been confounded with the operating powers.

If we want to improve the act, say *attention*, we must improve the actor, the faculty whose power of attention is weak. To improve memory or observation of places, faces and colours, we must improve the organs that observe—Locality, Form, Colour, etc.

The acting powers, the individual organs, not being known, how can they be cultivated?

In past lessons we have treated fully of Will, Judgment, Attention and Imagination. Let us now deal briefly with Consciousness, Perception, Conception and Apperception.

Like the mental operations just named, Consciousness is a resultant. The impetus of a moving cannon ball is a resultant. As well hope to improve the speed of a cannon ball after it has left the cannon's mouth, after the activities giving it its impetus have done their work, as alter Will, Attention, Consciousness, etc., after the motives and impulses producing them have ceased.

We have been told that Perception, Conception, Apperception are mental faculties by our psychological philosophers.

Perception is a resultant of the activity of the faculties that perceive. Conception is the activity of those that conceive. And speaking on the lines of the modern psychologists (especially the admirers of Herbart), Apperception may be said to be the result of the faculties that "apperceive."

These faculties are those called Form, Size, Colour, Weight, Eventuality, Locality, etc.

Dexter and Garlick (I name them because their work is written specially for the purpose of cramming teachers with "psychology" stuff for their examinations) say that "Perception does not tell us how the outer world really is, but how it appears to us."

Sully tells us that "the process of localising the sensations and referring them to definite objects" is the function of Perception.

What these authors should have said is, that the faculties of the mind that do these things are called perceptive faculties.

Again. When Dexter and Garlick tell the aspirants for the profession of teacher that Conception is the reproduced image resulting from former sense impressions, they are merely, say, using the word Conception for Memory.

So, when they say that Apperception is the general name for the process of mentally "taking in," whatever form that process may take, they can only mean that the perceptive faculties, each for itself, take in, *i.e.*, perceive, the appearances of the objects about them. And no less an authority than Titchener while using the word defines it in agreement with phrenological teaching. He says: "An apperception is a perception whose character is determined wholly or chiefly by the peculiar tendencies of the nervous system, rather than by the nature of the thing perceived." That is to say, for example, that a person with a large organ of Weight, say a grocer, will "apperceive" the weight of an object with a good organ of Weight, or "apperceive" the dimensions of an object with a large organ of Size better than he would with a small organ—"by the peculiar tendencies of the nervous system."

This word Apperception reminds me of the word *Mesopotamia*. It means a lot—to some people.

Messrs. Dexter and Garlick admit it means a lot to them. It means *Attention*, for example. They say: "When 'words go in at one ear and out of the other,' there is a lack of attention, or of the apperceiving group, or both."

And some psychologists consider Apperception synonymous with Memory. Herbart himself had this idea.

In his *Thought and Feeling*, F. Ryland says: "In all thinking we have assimilation or apperception, as the Herbartians chose to call it. In every case new ideas, or relatively new ideas, are incorporated into one system with other ideas."

The fact is modern Psychology will have to give up its pedantry and babbling about words if teachers are to have a chance of knowing what Psychology does really teach, to say nothing of benefiting by its teachings. Dr. James, the wisest and most intelligent psychologist of the day, is an able critic on this point. He says in *Talks to Teachers* :—

"*Apperception* is a word that cuts a great figure in the pedagogics of the present day. . . . I said at our first meeting that the teachers were suffering at the present day from a certain mystification on the part of editors and publishers. Perhaps the word 'apperception,' flourished in their eyes and ears as it nowadays often is, embodies as much of this mystification as any other single thing. The conscientious young teacher is led to believe that it contains a recondite and portentous secret, by losing the true inwardness of which her whole career may be shattered. And yet when she turns to the books and reads about it, it seems so trivial and commonplace a matter—meaning nothing more than the manner in which we receive a thing into our minds—that she fears she must have missed a point through the shallowness of her intelligence, and goes about thereafter afflicted with a sense either of uncertainty or of stupidity, and in each case remaining mortified at being so inadequate to her mission."

Dr. James then shews that apperception simply means learning or becoming acquainted with a thing. He says:

'But it verily means nothing more than the act of taking a thing into the mind. It corresponds to nothing peculiar or elementary in Psychology, being only one of the innumerable results of the psychological process of association of ideas, and Psychology itself can easily dispense with the word, useful as it may be in pedagogics.'

## ANATOMY AND PHYSIOLOGY OF MAN.

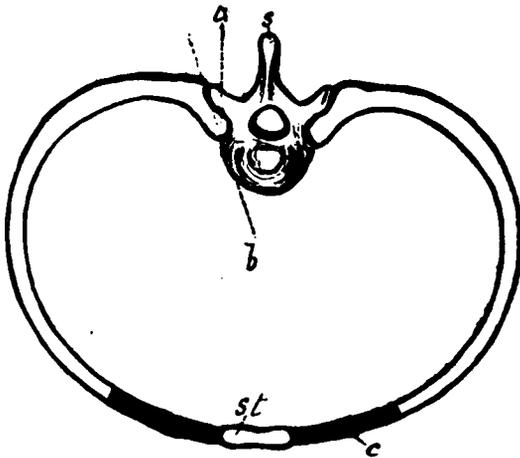
BY DR. WITHINSHAW, PRESIDENT, B.P.S.,  
Late Demonstrator of Anatomy, Royal College of Surgeons  
Edinburgh.

### THE SKELETON

#### THE SPINAL COLUMN.—(Continued.)

The first cervical vertebra is called the ATLAS. It differs from the other vertebræ in being ring-shaped and in not having any proper body, only the front part of the ring corresponding in position to the body of a typical vertebra.

The AXIS, or second cervical vertebra, is also peculiar, in that its body is prolonged upwards into the front part of the ring of the atlas. This prolongation or process is called the *odontoid process*. It has a smooth surface in front where it meets the inner surface of the anterior part of the ring of the atlas, which has also a corresponding surface and



DESCRIPTION OF DIAGRAM.—Articulation of a pair of ribs to a vertebra.—*b*, body of the vertebra; *f*, transverse process; *e*, spinous process; *r*, rib; *c*, costal cartilage; *st*, sternum, in transverse section.

enables the atlas to move round for a considerable way on the axis, with the odontoid process as a pivot. A ligament stretches across the ring of the atlas, just behind the odontoid process, keeping the process in its place and separating it from the spinal cord, which passes through the ring. The lower surface of the atlas presents two smooth areas by which it forms joints with the axis, as do the other vertebræ with one another; the looseness of these joints allows the atlas to turn on the axis with great freedom. On the upper surface of the atlas are two smooth articular surfaces on which the skull rests; by means of the joints formed by these surfaces a forward and backward movement of the skull is permitted. When the head is moved forwards and backwards, as in nodding, it moves on the atlas, which

is kept fixed. When the head is turned round to either side, the atlas moves with it, and glides on the axis with the odontoid process of the axis as the pivot. This rotation of the head is limited by two ligaments, the cheek ligaments, which pass from the top of the odontoid process to the skull. When the head is tilted to one side the spinal column in the region of the neck is bent, the vertebræ in this region allowing a considerable amount of play from side to side.

The SACRUM is a wedge-shaped bone, the broad end being above and the narrow end below. The upper end articulates with the last lumbar vertebra by a joint on each side, and is also bound to it by ligaments and, in the centre, by the inter-vertebral disc. The lower end of the bone is connected with the coccyx. In the infant the sacrum consists of five distinct vertebræ, but in adult life these become united to form a single bone. The arches of the vertebræ fuse together as well as the bodies and the processes, so as to form by their union a canal running down the back of the bone; in this canal lie the nerves which come out from the end of the spinal cord. The spinal cord itself ends at the level of the second lumbar vertebra.

The Coccyx is connected by a joint to the lower end of the sacrum, and consists, in the child, of four small bones. In the adult these four bones become united into one. They are the rudiments of the numerous separate vertebræ of the tail in other animals.

### THE THORAX.

The bones of the thorax consist of the ribs, and the dorsal vertebræ, to which they are attached behind, and of the breast bone or sternum, to which the ribs are indirectly connected in front.

THE RIBS.—There are twelve ribs in each side. Each rib is attached to the corresponding dorsal vertebra. It is articulated to the vertebra at two places, on the body of the vertebræ and at the transverse process. In the case of most of the ribs, each one comes in contact slightly with the body of the vertebra above that to which it belongs. These joints allow up and down movement.

In passing forwards from the spinal column to sweep round and form the walls of the chest, the ribs slope a little downwards. The first ten ribs are connected to the sternum, but the anterior end of each rib, before it joins the sternum, consists of cartilage. These are called the *costal cartilages*.

The first seven ribs join the sternum separately, but the cartilages of the next three are firstly connected to each other, and then to the cartilage of the seventh rib; so that they join the sternum indirectly only. The last two ribs are short ones and do not reach the sternum; they are called floating ribs.

THE STERNUM or breast-bone is slender and flat, and, in shape, somewhat resembles a dagger. It is about seven inches long, and two and a half inches broad at its upper end, but narrow below. The cartilages of the first seven ribs are attached to it on each side, and the collar bones are connected to it, by means of joints, above.

At the Council meeting held on April 19th, the following members of the B.P.S. were elected to the Fellowship of the Society:—Miss Esther Higgs (Chiselhurst), and Messrs. J. B. King (London), W. W. Padfield (Ipswich), F. C. Stacey (Leyton), and C. P. Stanley (Leyton).

## THE PHRENOLOGY AND PSYCHOLOGY OF LITERATURE.

BY W. GEO. WHEELER, L.P.I.,  
*Author of "Phrenological Helps," etc., etc.*

No. 26.—"BEULAH," BY AUGUSTA J. EVANS WILSON.

The author of the able philosophical literary production known as "Beulah," in the opinion of the writer, takes a place in the front rank of celebrated novelists, alike for her great originality of style and artistic beauty of conception, as well as her scientific presentation of remarkable character. The work abounds in deep ethical thought, sublime moral ideas, with psychological perception and intensity of feeling. It reveals a wonderful knowledge of human nature. The authoress enters the palace of the mind, explores its vast apartments, studies its varied and complicated parts. It is hers to understand something of the mystery of life. If the production contains much less of the weird metaphor and brilliant colouring of "Macaria," it is the more profound. Herein then is food for thought, a study for the philosopher, the scientist, the religionist—touched with a great sadness, yet true to the inner life of upward struggling humanity.

Beulah is the leading character. Born of poor parentage, and early left an orphan, she is yet immeasurably rich in

### THE WEALTH OF MIND.

Hers is a soul of vast compass. To the superficial her physiognomy is plain almost to ugliness, yet has she, to the deep student of character, a face and head of remarkable power and interest. A grand frontal and pre-frontal lobe. The large grey, thoughtful eyes are "set beneath an overhanging forehead, a boldly-projecting forehead, broad and smooth." Her face, neck, and hands were colourless. "She had a pale, high brow and a mass of rippling, jetty hair." The "heavy black eyebrows, which, instead of arching, stretched straight across and nearly met." There is an intense liness, and perfection of tone in her type of organism. The thinness of the skull is apparent.

"THE BLUE VEINS MIGHT BE TRACED ANYWHERE ON HER BROW AND TEMPLES."

The frontal lobe and coronal region would show at times a perceptible vibration.

Beulah's early troubles, and specially the cruel separation from her lovely little sister, Lilian, results in an illness, in which she is attended by a celebrated medical practitioner, Dr. Guy Hartwell. Dr. Hartwell is a ripe scholar, a student of philosophy, and a man of fine parts. He is tall and broad-chested, with deep-set piercing eyes, singularly brilliant. He has something of the

### "IMAGINATIVE ÆSTHETICAL TEMPERAMENT,"

with a mind for study, a great appreciation of art, and knowledge of literature. He is a skilled musician. Hartwell has a "head massive and well formed, with an ample forehead, the expansive brow being almost transparent in its purity." He is a great, exceptional character, with a powerful will and an unyielding disposition. Although unselfish and generous, his temper is not always of the sweetest. He has suffered, and declined to take it kindly. His social affections have been outraged. What is more, he has studied philosophy only to find it vain. He has gratified his intellect, but left the soul hungry and unsatisfied. This is the great man who desires Beulah for his child. Beulah resides,

during her education, at the doctor's home, and to him she owes much of her intellectual advancement. He would make her his adopted daughter, but ambition and pride of character cause her refusal. She must stand alone.

Beulah studies night and day. The scene in which she delivers, amid venerable age and scholarly greatness, the valedictory address, having graduated as a teacher in connection with the public schools of America, is full of interest. There is

### SOMETHING VERY FASCINATING

in her powerful phrenological developments, and her striking physiognomy. "Her brow," said a stranger, "is magnificent." It harmonized with her powerful intellect and logical mind. Her "reasoning was singularly forcible, the imagery glowing and gorgeous, while passages of exquisite pathos drew tears from her audience." Hers was indeed the greatness of a great mind, the nobility of a grand soul.

Beulah is a true woman. The weary days and nights in which she nursed Eugene Graham, a companion of her childhood, saving him from a drunkard's death, proclaimed it. Eugene had brilliant prospects and noble ambition, being adopted by a gentleman of fortune. His moral decline commences at a German University, drink and evil companions, combined with a foolish marriage, complete his downfall. Beulah saves him from death, fires anew his ambition, and arouses his dormant faculties. He again writes "Excelsior" on his banner, studies long and labours hard, eventually rising to fame as a lawyer and a politician. Eugene has "a classical face, and the proportions of his polished brow indicated more than ordinary

### INTELLECTUAL ENDOWMENTS."

Beulah is gifted as a singer, a writer, and as a teacher. She is fond of drawing. Her production of the head of Sappho, a great ancient poetess, is described as "perfectly beautiful." The artist replies, "Because, forsooth, it is no low-browed, swarthy Greek. I have a penchant for high, broad, expansive foreheads, which are antagonistic to all the ancient models of beauty. Low foreheads characterize the antique; but who can fancy violet crowned, immortal Sappho other than I have drawn her?"

Beulah succeeds in every mental undertaking. She lived in the great realm of mind. It was hers to talk with poets, philosophers, and great souls of all time. She trod dangerous and unknown paths of thought, desiring to know, struggling for light on life's mysteries, endeavouring to read the veiled future and mystic past. Truly there are great souls who stand alone, who estrange not themselves from

### THE DIVINITY WITHIN,

and who, once perceiving the pathway of duty, count all things loss to secure it.

There is throughout a striking harmony between mind manifestation and head formation. The authoress speaks of the "massive brow." In fact, "the whole countenance betokened that rare combination of mental endowments, that habitual train of deep, concentrated thought which characterizes the eagerly-inquiring mind."

Beulah, after long years, finds in Dr. Hartwell a life companion, and who shall say his musical soul did not receive satisfaction after busy days of labour, as he listened to the singing of his beloved? The magnificent voice full of purity and rare sweetness, echoes from the depths of her soul—soft, rippling notes, thrillingly low in its wailing melody, deep and full in its organ-like tones."

"Beulah" is a real study of life and character, a story beautiful in its sadness.

## HUMAN NATURE AND INTUITION.—III.

(Concluded.)

By P. K. ZYTO.

Seeing that the evidence negating the localization of this supposed mental element invalidates the evidence brought forward in its favour, we shall now endeavour to ascertain if "Human Nature" or "Intuition" is really a mental element.

Fowler commenced with an assumption, the reasoning involved in the process being purely *a priori*. He ought to have thoroughly tested this supposed mental element by means of introspection, experimental and comparative psychology—the only available means of testing a mental element. That Fowler did not apply this test is only too evident. The function of "Human Nature" or "Intuition" is stated to be the intuitive perception of character; intuitive physiognomy and reading character at first sight—all three definitions imply one and the same meaning. In contrasting the intuitional with the phrenological mode of reading character we find both agree in arriving at their conclusions through objective and subjective observations. Further investigation shews that the "intuitionist" is less conscious of the objective and subjective data on which his conclusions depend than the phrenologist.

A distinguishing feature between intuitive and phrenological character reading is, that the former is much more rapid and limited than the latter.

This does not imply a difference in function in such mental elements as may be involved in the process of character reading, but a difference in their *mode* of functioning.

Now we cannot localize a *mode* of functioning, yet this is what the advocates of "Intuition" try to do. Let us now investigate this subject *ab initio*, and see if facts gleaned from the study of the mental and organic evolution of the child support the contention of our intuitional friends. First then, let us consider muscular movements. At first the infant cannot find the breast, but its lips and tongue are capable of going through such muscular movements as are necessary to satisfy its nutritive needs. The hand and arm movements are at first simply a series of meaningless, primitive jerks. About the eleventh week the infant begins to carry its hand to the mouth with accuracy. Abbot further remarks that at four and up to six months the attempts to seize objects are of a tentative character, often unsuccessful; and for some time after this, and when near objects are seized with tolerable accuracy, the motions of the hands are of a rough, irregular and wild character. Those who have studied the evolution of the muscular manifestations of children will have no difficulty in corroborating Abbot's observations.

Turning our attention to the psychical evolution of the child, we find the first primitive emotion to make its presence known is Fear, followed by Anger and Affection.

For some time the mother's mental and physical movements appeal to and stimulate the pleasurable side of the child's existence. It is during this period the child learns to associate in a general way the mother's facial expression with her manifested affection and sympathy. By and by, the little autocrat manifests a more than ordinary amount of wilfulness which the sensible mother is quick to notice and correct by assuming a displeased expression, accompany-

ing it sometimes with a gentle tap. The puzzled look of the child and other accompaniments indicate that he has gained a new experience, and from this gradually learns to associate the mother's displeasure with her more rigid facial expression. The child has now reached an important stage in its mental evolution, and, seeing that it has now learnt to recognise the affectionate sympathies of the mother by one form of facial expression, and also her displeasure by another form of facial expression, I think we are on fairly safe ground in inferring this to be the child's first definite step in character reading. Our next question is the nature of the mental elements involved in the process. The perceptive faculties were evidently the first stimulated; then follow a few of the emotional elements and Comparison.

No doubt the interaction between the various elements referred to must more or less have affected Causality. But where does this supposed mental element "Intuition" come in?

We have pointed out that the child's first motor movements are simply irregular meaningless jerks, but after many tentative efforts they assume gradually a more marked mento-motor character—indicated by their power of greater co-ordination.

The evolution of the psychical centres seems to progress on similar lines.

The first primitive emotions to manifest themselves are Fear, Anger and Affection, but they do not combine to form a complex state of consciousness. Fear does not produce co-ordinated movements; its influence is largely inhibitory. Anger gives rise to a series of muscular contractions and jerks of an explosive nature. Affection, on the other hand, seems to favour co-ordinated movements. It is not until the association fibres of the brain become more developed that complex states of consciousness involving some of the observing and emotional faculties plus Comparison are possible.

And when the external stimuli—acting on those brain centres intimately bound up with Affection—Love of Approbation Comparison and Observation—consists of contrasted facial movements suggestive of the mother's affectionate sympathies and the reverse, the resultant, so far as the child is concerned, is an insight into two distinct features of the mother's character.

From what we have stated it is evident the child learns to read character *step by step* no matter how many elements may be included in the problem. In course of time the child *learns* to sum up certain traits of character with considerable rapidity, so that we describe the process as an intuitive one, but this is not brought about by the introduction of that supposed mental element "Intuition." The intuitive character of the act has been brought about by the increased mutual sympathy between the various mental centres involved in the character reading efforts, plus the increased conductivity of the association fibres connecting the various mental centres necessary to complete the act. Of course all the psychical centres of the brain act and react on one another, but this does not imply they are conscious of each other's states of consciousness. Now that is precisely what would require to take place before this supposed "mental element" could become an actuality, and then, of course, it would cease to be an element. But, we are told reading character phrenologically is not the same as reading character intuitively. What constitutes the difference?

The phrenologist bases his statements on systematized data, the data being of an objective nature which are the external stimuli that act on his observing, emotional and reflective faculties. The facts that stimulate the brain of the intuitional reader of character are also of an objective nature. They may consist of certain peculiarities of facial expression, gesture or gait, and are consequently the external forces that stimulate the observing, emotional and reflective faculties of the intuitionist before his opinion is formed.

By systematizing his facts the phrenologist is in a position to explain and substantiate his statements.

The intuitive reader of character observes in a haphazard way, and forms an impulsive opinion—that does not imply that his conclusion is somewhat limited is not correct. Not being a trained observer and thinker he does not systematize his facts, so cannot give reasons explanatory of his statements. Where the advocates of "Human Nature" err is in mistaking a mode of functioning for a function. They might just as well assert that in running and in walking the functions of the legs are not the same because the rate of progress is greater in the one case than in the other.

My object in writing this somewhat complex *argumentum ad judicium* is to shew not only the nebulous nature of the evidence advanced in favour of "Human Nature" as a mental element, but also to point out the great difference between the methods of the much respected L. N. Fowler and his scientific predecessors, Gall, Spurzheim and Combe.

## REPORTS OF MEETINGS.

### BRITISH PHRENOLOGICAL SOCIETY INCORPORATED.

The usual meeting of the above was held on April 12th at 63, Chancery Lane, the President in the chair.

THE SECRETARY read the minutes of the previous meeting, which were duly confirmed.

THE PRESIDENT said that he took that opportunity of thanking them for electing him for the third year to the high and honourable position of President, and would endeavour to justify the confidence placed in him. To open the programme a volunteer was requested to submit his head for examination. Mr. Henry Williams responded, the result being satisfactory.

DR. WITHINSHAW then gave a most lucid address on—

"MENTAL SCIENCE: ILLUSTRATED AND APPLIED."

By the aid of lantern slides kindly lent and operated by Mr. G. E. O'Dell he explained the anatomy of the brain, and the functions of its various lobes. It was not always a matter of brain size only, but other conditions as environment, education, temperament, etc., had to be considered as factors in diagnosing character. The relative great size of the olfactory lobes in the brain of the dog as compared with the same organs in man, with the correspondingly powerful function of smell in the animal shewed the value of considering size as the first factor. A slide representing various grades of intelligence in human beings was shewn, in which the size of the frontal brain indicated proportional intellectual power.

The heads of Lords Bacon and Tennyson were shewn as examples of splendid intellectual endowments—the fine

reasoning power and philosophy of the former and the lofty ennobling poetry of the latter agreeing with their head formation. The late Lord Russell of Killowen and Mr. George Cadbury; Mr. W. E. Gladstone and Lord Salisbury; Mr. A. J. Balfour and Mr. J. Chamberlain, each in turn were exhibited on the screen, and their chief characteristics pointed out from a phrenological point of view. As contrasts several portraits of lower type heads were also shewn.

Space forbids our giving *in extenso* all the crisp criticisms that the learned President passed on these. The attentive audience followed every word with keen appreciation, and shewed how delighted they were by loudly applauding when he finished.

MR. JAMES WEBB was next called upon to give an account of his recent travels in the country where Drs. Gall and Spurzheim lived. This he did in his inimitably natural and interesting way, exhibiting a number of photographs taken by his son, who accompanied him in his journeyings. He prefaced his narrative by a sly hit at modern newspapers for not being up to date in matters phrenological. Only the previous day he read in the *Morning Leader* a learned article by a certain Dr. Stevenson who solemnly announced to the world that he had discovered that the size of the brain shewed the development of the mind. (Laughter.) And the *British Medical Journal* says it was a wonderful discovery. This was after Dr. Hollander had written his books, and after this Society had been in existence so many years pushing Phrenology on the notice of the British public. The writer of the article had measured three hundred and forty-two heads in hospitals, schools and the like, and had come to that conclusion. He (Mr. Webb) had come to the same conclusion when he was a boy, and had since measured some thousands of heads. When he took his journey up the Rhine, he determined to come back through the birthplace of Dr. Gall and walk through the woods where the celebrated founder of Phrenology used to go bird-nesting with his school-mates, and where, as he tells us, he could never find the situations of the nests again, even though he marked the spots, whilst some of his companions could readily come again to them a second time even though they did not mark the spots, a circumstance which set him inquiring in after years as to the why and wherefore of it. Even at that early age he observed differences in persons' characters, and to some extent was aware that their brains differed in shape. As might be expected, Mr. Webb spoke with affectionate enthusiasm of the scenes he visited, and created no little merriment as he detailed the experiences of this devoted pilgrimage. The picture of Gall's birthplace was shewn on the screen, also a photograph of the inscribed tablet put upon the house by the late L. N. Fowler as a memento of his visit some years ago. On his way home Mr. Webb called at Paris and took a photo of Gall's tomb; his difficulty in obtaining this, and the subterfuge to which he resorted in order to get the necessary permission from the authorities was one of the best bits of undaunted zeal it has ever been our lot to record. The telling of the story caused unrestrained laughter. He noticed that the wreath was still there which Mr. O'Dell placed on the grave some time back.

DR. BERNARD HOLLANDER next spoke on

"PHRENOLOGY APPLIED TO THE DIAGNOSIS OF MENTAL DERANGEMENT."

He exhibited a diagrammatic representation of the brain shewing its division into lobes. Those medical men who were connected with the study of mental derangement (he

said) admitted the localizations of phrenologists so far as the special functions of the different lobes were concerned. The frontal lobes—*viz.*, that part of the brain, roughly speaking, which lay in front of a vertical line drawn upwards from the openings of the ears—distinguished the human brain from the animal brain. The remaining lobes were found in all animals. The conclusion naturally to be drawn from this was that the frontal lobes had functions which were distinctly human, that is to say, intellectual and moral. And that this was so was shewn by experiment and by observation.

If the whole series of animals' brains be gone through, it would be found that as the intelligence of the animal increased so the size of the frontal lobes increased with it. The most intelligent monkey, the orang-outang, had frontal lobes very much smaller than the lowest type of human idiot. There was therefore an immense gap to be bridged over between the two. The frontal lobes had to do with the intellectual and moral faculties. This was known to be so by experiment, because injuries to that part of the brain caused derangement of the intellect and of the moral sense. And again, when that part was deficient, as in certain forms of idiocy, the human being thus afflicted, while perfectly able to manifest all the animal propensities and feelings, was not able to manifest intelligence, or moral sense. The frontal lobes were most important because they controlled the operations of the remaining parts of the brain. So that if the frontal lobe was injured there was nothing to control the feelings and propensities, and they will therefore be more strongly manifested. And this was the case whether the cause be injury, disease, inflammation or destruction of the brain matter of that region. The other lobes then manifested their functions more strongly, and the person became more of an animal being than a human being. All experiments that had been performed on animals confirmed this. The temporal lobes had to do with the animal propensities. This view was now becoming recognized by medical men (although it is strictly phrenological) who had to do with cases where derangement of these faculties was manifested. These shewed force of character, which in a much exaggerated form led to violence and even murderous instincts. In his book on *The Mental Functions of the Brain* this localization was pointed out to be around the ears. The bone separating this part of the brain from the internal ear was so very thin that inflammation of the ear often set up mental manifestations of a very dangerous character. A number of such cases were given in the work already mentioned which had ended in violence and homicidal mania. An accident to the front part of the temporal lobe often led to Kleptomania, a diseased condition of the instinct to acquire. This was distinguished from thieving in this, that the Kleptomaniac did not want to realize the articles taken, but simply collected them, whereas the thief desired to turn them to account. If the injury or disease was at the back of the brain, it led to a form of mental derangement called melancholia. Of this there were two kinds, first when the intellectual faculties were involved, thus depriving the feelings of their proper control; and the other when there was direct injury or disease of the posterior portions of the brain, when the person became depressed and the feelings deranged. Excessive grief was one form of this when the posterior and lower portion of the brain was the seat of the trouble. These were, roughly, the chief divisions of the brain which were recognised to some extent by mental specialists, and the

various disorders which followed on disease of the particular parts. Progress in accepting phrenological teaching was slow amongst medical men, but he was convinced that without a knowledge of Phrenology there was very little hope that the treatment of these cases would be as successful as it ought. It was a great thing to be able to diagnose where the disease was located, and a knowledge of Phrenology gave hope of finding cures for such cases. He advocated the establishment of a Hospital for the Insane, where treatment based on the lines he had suggested, would be adopted, as well as boarding-houses for chronic lunatics.

Mr. Webb consented to give a delineation, which he did of the head of a youth who came forward from the audience.

The reading was a very successful one.

A most interesting, instructive and enjoyable evening was thus brought to a close.

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**BRIGHTON AND HOVE PHRENOLOGICAL ASSOCIATION.**—On Tuesday, March 29, Mr. Horace Ford lectured on "Phrenology and Religion," Mr. J. M. Severn occupying the chair. The lecturer stated that the truths of Phrenology were so real to him, that he would as soon believe in the non-existence of his own being as doubt them.

He explained that Phrenology was not fatalism, but that it enabled one to rationally cultivate or restrain organs as required by circumstances. He dealt at length with the faculties concerned in religious matters, also the combination of other organs with them. His observations of clergymen had been extensive, and he had always found their different mental organizations reflected in their prayers and sermons. As an aid to religion, he considered Phrenology invaluable, in that it gave increased light and understanding in obeying Scriptural injunctions. As shewing loss of moral control owing to injury of brain substance, he quoted the famous "Crowbar Case."

His lecture was interspersed with much humour, and proved both instructive and conclusive. An animated discussion followed, mainly on the pre-supposed idea of the fatalistic teachings of Phrenology. Questions were submitted and satisfactorily replied to, and a hearty vote of thanks to the lecturer concluded the proceedings.

On Tuesday, April 12th, Mr. R. D. Stocker lectured on "Noses, Notable and Otherwise," Mr. J. M. Severn being in the chair. The lecturer said that most people judged the character of persons from the face, and intuitively arrived at conclusions without being able to give reasons for so doing. Intuitive impressions of people, were frequently correct, and agreed with scientific deductions. The nose was the most important feature of the face, and while not being a mental organ, was still indicative of much character. A large nose was indicative of power, and races and persons who made a mark in the world were to be distinguished by a large nasal organ. The Chinese and Hindoos possessed small noses and corresponding lack of executive power. The Japanese nose was larger than the Chinese, also the Russian was tolerably large. Temperament could be detected from the nose; the vital being indicated by fleshiness, softness and rotundity; the motive by a predominance of bone; while the mental temperament was indicated by a clear cut, sharply defined nose, more developed at the tip, and of fine quality. The straighter the nose in an individual the more passive in disposition will be its possessor. He dealt with the different 'bumps' on the nose, their position

and significance. His remarks were well illustrated by numerous sketches, which enabled his hearers to readily grasp the points he wished to impress upon them. Questions were asked and replied to, those present signifying their appreciation of the lecture.

**LEYTON PHRENOLOGICAL SOCIETY.**—At the meeting of this Society in March, Mrs. Hayes read a paper criticising some of the claims of Phrenology. Her chief objections were: (1) To the assurance of the average phrenologist as to the absolute truth of the theories upon which Phrenology was founded; while she contended that as there was no finality in knowledge, the assurance was not warranted. (2) That the proven facts of Phrenology did not account for morbid brain tendencies. (3) That the result of an examination of her own head did not in some respects agree with her own knowledge of herself, as the result of her introspection and of her known actions. (4) In all cases of dual personalities the head remained the same in both states, often those of saint and fiend: the consequences being that a phrenological description could not apply to both conditions. (5) The impossibility of distinguishing certain types of criminals, such as those driven to criminal acts from force of circumstances rather than from organisation.

Mr. Stanley, in reply to the criticisms, said that the assurance of Phrenology was based upon knowledge, though they did not claim all knowledge. Introspection as a means of knowledge was unreliable; no two psychologists by this method agreed on fundamentals. Phrenologists did not claim to measure acts, but only tendencies. There were acknowledged difficulties in all diagnoses in proportion to the complexity of the subject. He did not accept all that was said about dual personalities. It had not been proved; but man possessed a dual brain, which was a subject for consideration. While we could not detect all criminals by Phrenology, we could warn the young against the pitfalls in their path.

The discussion was continued by Dr. Findlay, Rev. F. Lomax, and Messrs. Gompertz, B.A., Fawcett, B.A., Webb, etc.

A vote of thanks to Mrs. Hayes was passed with acclamation for her eloquent and attractive paper.—E. R. Alexander, Esq., presided at the April meeting. Mr. J. Webb defended Phrenology from the attack made upon it by Dr. Bastian in his work, "The Brain as an Organ of Mind." The lecture was much appreciated by an interested audience, and it was followed by a discussion, in which Mrs. Hayes and Messrs. Alexander, E.C.C., Fawcett, B.A., Stacey, Crouch, etc., took part. A vote of thanks to the lecturer, closed the proceedings.

**FULHAM.**—At the Higher Elementary School, on April 9th, Mr. William Cox delivered a lecture on "Memory from the Phrenological Standpoint" to the members of the Old Sherbrookian Club.

Mr. Joseph Smith, science teacher, and secretary of the club, presided. He said the fame of Mr. Cox had reached them through the *Fulham Times*, which contained every week a phrenological sketch from his pen of some local celebrity; and he was pleased to welcome him that evening to give them a lecture on so practical a subject as "Memory, from the Phrenological Standpoint."

Mr. Cox said that a reliable memory was of the utmost importance to all, not only to students, but to business men, working men, clerks, etc., and everybody would do their work better by having a well-trained memory.

Memory occupied an important place in the constitution of the human mind, and even the lower animals were endowed with some share of it. Cats, dogs, horses, elephants and others manifested this power in a considerable degree, but there was a great gap between men and animals. If a man shewed no more intelligence than a dog or an ape, they would consider him a degraded creature; but when a dog or other animal shewed slight signs of intelligence it was considered wonderful.

There were many varieties of memory—one person having an excellent memory for forms and faces yet a bad one for names and places; some may remember harmonies and rhythm, another had no power to memorise these; and so on with events, dates, etc. Some persons had an omnivorous appetite for little things, and filled their minds with small wares giving them narrow and petty views. The opposite of these looked at general principles, carrying them in their memory neglecting details. A judicious blending of the two was desirable.

Phrenologically, the forehead was the seat of the brain organs, which was devoted to the memory or memories of an intellectual character, and by studying the shape of the forehead it was possible to know the special memory of its possessor, what class or kind of knowledge he could best remember.

The Lecturer referred to the experiences of Dr. Gall when a youth, and the observations he based on those experiences. He also dealt with the matter of brain structure, and the methods by which the various parts of the brain acted in combination; and concluded a most interesting lecture by urging his hearers to utilize Phrenology in the training of their memories.

The lecture was illustrated by reference to the heads of some of the young men present, a feature which added greater interest to the observations made.

At the close, Mr. Smith proposed a hearty vote of thanks to Mr. Cox for his excellent address. The lecture had been very much enjoyed; in his estimation it had been so good, and the subject so lucidly treated, that he felt compelled to say, "Almost thou persuadest me to become a phrenologist." Mr. Witheridge seconded. The vote was unanimously carried with enthusiasm. The lecturer briefly returned thanks.

**THE FOWLER INSTITUTE.**—On March 6th, at the Fowler Institute, Mr. J. S. Brunning gave an interesting and amusing lecture upon "Noses." He commenced by making the statement that "all great men have large noses." This, he was careful to add, did not apply to women; he could assign no cause for it, but he had known many women above the average in intellectual power and brilliancy who were possessed of very small noses; but in the case of men he considered the rule invariably held good that all really great men had this feature prominent. This, of course, did not refer to those who happen to be in high positions irrespective of merit.

Mr. Brunning then read an extract from Fowler's *Self Instructor*, which he considered to be the most useful little book upon Phrenology that was ever published.

In describing and analyzing the various types of "nose," the lecturer made the interesting statement that he had observed changes in the development of the nose corresponding with the mental changes that were taking place. Thus, in those who were qualifying for a front position the bridge of the nose grew, so taking on more of the Roman type.

Queen Alexandra was cited as having almost a pure Grecian nose, this being quite in accordance with her love of beauty, art, and the refinements of life.

The Cogitative was becoming the English nose. Then with regard to the Melancholy nose the hopeful fact was stated that this may be outgrown. He had known of many persons saved from a lunatic asylum by going to a lecture upon Phrenology which first shewed them a possibility of triumphing over their natural depression of mind.

After a further analysis of still other types of nose, discussion was invited. Several responded, giving their views upon the subject.

Mr. Elliot held that it was not safe to get far away from Phrenology; the nose certainly indicated temperament, but it was unwise to attach too much importance to any one indication of character as was often done by physiognomists; the brain was the headquarters of the mind and he preferred to rely on the indications of Phrenology rather than those of Physiognomy.

Mr. Brunning, in reply, stated that he was an earnest believer in Phrenology. The remarks he had made that evening upon "Noses" were the result of his own observation entirely; he did not follow, nor could he accept, the teachings of Physiognomy as such, for he could not find that it had a scientific foundation like Phrenology.

Mr. Brunning and Mr. Elliot each read the character of a gentleman from the audience, and a very hearty vote of thanks was accorded to the lecturer by his appreciative hearers.

**TROTTON, SUSSEX.**—Mr. R. W. Brown gave an interesting phrenological address at Dumpford House on Tuesday evening. A goodly number assembled to hear the lecturer, who spoke at some length to an attentive audience; occasionally his eloquence soared above the heads of the majority, but to those who followed the fluent language an unbroken thread of interest connected the whole of his remarks. He traced Phrenology through the sacred writings, finding its origin in the question addressed to Cain: "Why is thy countenance fallen?"

He particularly dwelt on the benefit a delineation might be in considering the education of children. If parents were conscious of their several abilities, studies could be directed to the development of each one's best capabilities, this also applying as a safe guide in deciding on their business career—the suitability of occupation or profession. A vein of humour ran through his advice to those who wished to marry, how to choose and what to avoid. In conclusion he invited a lady and gentleman to come forward for public examination; on its being accepted each assented the delineation was correct.

### ANOTHER SCRAP OF EVIDENCE.

BY WILLIAM COX.

Some months ago (see P. P. for Oct. 1903) I related an occurrence which added confirmation, if confirmation were needed, to the localization of the cerebral organ of Self-Esteem as universally agreed upon by phrenologists. On March 21st of this present year another incident came under my observation which is interesting, to say the least of it, from a phrenological point of view.

On the date mentioned a coachman was driving a pair of high-stepping carriage horses in a landau over an asphalted

road which by reason of a slight sprinkling of rain had become "greasy," a condition which all horsemen detest. This pair of horses lost their footing and fell; first one fell and then the other was dragged down on top of him. The coachman and footman jumped off the box and sprang to the horses' heads to try and get them to their feet again; the horses struggled and kicked, and in the scrimmage and commotion the coachman unfortunately received a blow on the head from one of the fore feet of the struggling animals, which rendered him insensible for half an hour. The occupants of the carriage, two ladies, had the man taken to the nearest hospital, where the wound was dressed, and he was advised by the doctor to stay there quietly for the night, as in cases of injury to the head there was no telling what developments might ensue, there being the risk of internal hæmorrhage. But the man would not be advised; he said he felt all right and quite able to drive again. He left the hospital, as he could not be detained against his will, but it was not deemed wise to allow him to drive the carriage. I saw him shortly after he left the hospital, and was allowed to examine his head.

The wound was not a clean cut exactly, but had the appearance of being caused by the edge of the horse's shoe, which had evidently struck the head in a slanting direction with considerable force, but without fracturing the skull. The position of the wound was on the middle line, extending about an inch and a half in breadth, at the upper part of the back of the head—the parietal region; underneath the wound lay those convolutions of the brain in which reside the centres of Self-Esteem.

The man has a good-sized head, and the lymphatic element is the prevailing one in his temperament, so that his natural manner would usually be equable and placid. But at the time of seeing him he was somewhat excited. What impressed me was his bombastic, self-confident and boastful air. "There's nothing the matter with me," with considerable emphasis on the ME. "I'm all right." "I can do the job, leave it to me," meaning of course that he could drive the carriage home, clean up, and do the horse's.

The manager under whose control the man was felt inclined to believe him and to let him try, because the man was so very confident of his ability to do his responsible work, and so loud in his protestations that he had only got a little cut on the head, notwithstanding the serious view the hospital surgeon had taken of the case.

Any phrenologist will see at once the reason of the man's boastful behaviour both at the hospital and subsequently; it was this: In consequence of the sharp blow on the organ of Self-Esteem an excess of blood was present in that particular part of his brain, causing an exalted and unwonted activity of the organ in question; that the man was really not his true self, and should be turned from having his own way, as it would not be safe.

I tried to explain this view of the case to the manager. But he, whilst disavowing his belief in Phrenology, and even indulging in a hearty laugh at such ridiculous nonsense, nevertheless concluded, on second thoughts that it would be the wiser course to let some one else drive home the carriage, and accordingly gave the wounded man his orders to keep quiet for the night.

The man became worse next day, and by doctor's orders was kept in bed, with perfect tranquillity. And at the time of writing this (the third day after the accident) there is no prospect of his resuming work for a week.

The point of interest in this communication, of course, is

the effect of the wound on the head upon the man's behaviour; his unwillingness to be controlled, his strong desire to have his own way, his great confidence in his own powers even against the wise counsels of those who knew better; his headstrong manner; all of which are excessive or abnormal manifestations of the faculty of Self-Esteem in a character such as his.

It may be objected by the sceptically inclined that the man's motive in wishing to do his work himself was his desire not to lose his pay. Possibly he may have had some such thought, but that would not account for the extreme action of Self-Esteem which was observable in this case, as the man is not naturally endowed above the average in respect to this organ.

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## ANSWERS TO CORRESPONDENTS.

CONDUCTED BY JAMES WEBB, F.B.P.S.

S. BAIN.—When Mr. Severn (in speaking of Rev. J. McNeill, in P.P. of May, 1903) said that that gentleman is "constitutionally magnetic, and is able to exert a powerful personal influence over his hearers," he was speaking somewhat theoretically, rather than in accord with accepted facts. Writers on Mind have enunciated so many theories respecting mind influence (telepathy, etc.), that till information is obtained, one cannot hazard a conjecture, much less state a theory as fact.

When the writer of this page taught Chemical Physics (Electricity, etc.) some forty years ago for the Science and Art Department, it was looked upon as marvellous that one wire could transmit a current, the second wire being replaced by the earth. Now inorganic bodies on the wide ocean *without any wire* can transmit currents to other inorganic substances, which may be translated into thoughts, though many miles apart. It is not to be wondered at that living beings may pass unseen currents to each other which may be called magnetic, especially when near each other, and "tuned" to each other's natures, whether the tunings be according to affection, temperament or similarity of brain development.

You say "it would be very interesting to know what organs create magnetic influence." It would. No doubt the affections and sentiments are answerable for most things called by this name. Faith, Hope, Charity, and the several loves are answerable for much that has been called magnetic. A person with large Benevolence, Faith, Hope, and Love of Approbation will appear most magnetic in ordinary parlance. I may think that others with large Friendship, etc., are also magnetic. At any rate, most of us have been surprised at the wonderful influence some people have over others, that is not otherwise easily explained.

A STUDENT IN THE FAR SOUTH.—Your criticism of the report in the "P.P." you refer to is quite just. I believe the report was copied from a local newspaper and was not in full. However, the loose way people have of using the words *mind, soul, spirit*, etc., is very unaccountable except that, not knowing anything of any value of the mind, most people use words as synonyms that ought to be seen have different meanings. Your letter is interesting, coming from the Far South. May I say that South Africa is waking up to a knowledge of Phrenology?

"SUBSCRIBER" (*Trinidad*).—You ask two questions about a statement in the *Woman's Magazine of America* that "the brains of the Japanese, both male and female, average greater weight than those of the English." You inquire:—

1. What does this mean? Does it mean, all things being equal, the Japs are superior to the English?

2. Which of the two, the Russian or the Jap, in the struggle in the Far East, considered phrenologically, should be the victor? You add it would be interesting to the readers of the "P.P." to know.

In the first place, you must study the question of size being a measure of power in reference to the various nations, and you will come to the conclusion that the person who wrote the article in the *Woman's Magazine* knew nothing of the subject. The statement is incorrect. The *average* English head is larger and heavier than that of the Jap. I have no doubt that there are hundreds of thousands of Jap heads larger than those of the same number of English heads. The writer has taken selected samples, and has arrived at a false result. Very likely, if all the heads of both nations were carefully measured, very little difference would be discovered, but the advantage would be on the size of the English.

2. The answer to this question would require a vast amount of knowledge on my part which I do not possess: e.g., Which nation has the longest credit with the great financiers? Which army is best officered? Which nation will allow its politicians to bleed it the longer? Which nation has right on its side? How far will cunning and selfish statesmen in England, America, Germany, China, etc., be able to interfere openly or secretly to prolong, shorten and complicate the issues? Which statesmen will be most successful in their diplomacy?

And, taking your question socially, I say: Neither will be the victor. Both will be losers. A few clever men may gain; the vast populations will be far poorer every way.

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## FORTHCOMING MEETINGS.

- LONDON.—BRITISH PHRENOLOGICAL SOCIETY, 63, Chancery Lane, W.C.—Second Tuesday in month, at 7.45 p.m. FREE.  
 May 10th.—Lecture by J. Webb, Esq., on Dr. Bastian's "The Brain as an Organ of the Mind: Its Psychology and Physiology."  
 June 14th.—A Popular Evening, Practical Demonstrations of Phrenology, by Dr. Withinshaw, and Messrs. G. E. O'Dell, G. Hart-Cox, etc.  
 FOWLER PHRENOLOGICAL INSTITUTE, 4 and 5, Imperial Buildings, Ludgate Circus, E.C.—Wednesdays, at 7.30. FREE.  
 May 4th.—Lecture by D. T. Elliott, Esq.
- BIRMINGHAM.—MIDLAND PHRENOLOGICAL SOCIETY, Rodway's Restaurant, Horse Fair.
- BRIGHTON.—BRIGHTON AND HOVE PHRENOLOGICAL ASSOCIATION, Y.M.C.A. Lecture Room, Old Steine, Brighton.—Alternate Tuesdays until end of April, at 8 p.m. FREE.  
 SUMMER RECESS.
- BRISTOL.—BRISTOL AND WEST OF ENGLAND PHRENOLOGICAL SOCIETY, Lecture Hall, Y.M.C.A., St. James Square. FREE to Public Lectures. Members' Meetings alternate Wednesdays.
- GLOUCESTER.—GLOUCESTER PHRENOLOGICAL SOCIETY, East End Tabernacle, Derby Road, Barton Street. Mondays fortnightly, at 8 p.m. FREE.
- LEICESTER.—LEICESTER PHRENOLOGICAL SOCIETY, Phrenological Institute, Museum Square, New Walk. Meetings every Thursday at 8 p.m.
- LEYTON.—LEYTON PHRENOLOGICAL SOCIETY, Congregational Lecture Hall, Grange Park Road. Second Friday in each month at 8 p.m. Admission FREE.  
 May 13th.—"Phrenological Facts and Fancies," by J. F. Hubert, Esq., F.B.P.S.
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VOL. IX. No. 102.

JUNE, 1904.

ONE PENNY.

## THE POPULAR PHRENOLOGIST.

JUNE, 1904.

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All matter for the Literary Columns must be sent to the EDITOR, "POPULAR PHRENOLOGIST," c/o British Phrenological Society, 63, Chancery Lane, London, W.C.

Correspondents are particularly requested to note that the different departments are separate, and will save delay by writing to each only on its own business.

### EDITORIAL EFFERVESCENCE.

The late production of the May number of this journal, was due to circumstances over which I had not the slightest control, and was against both my wish and my instructions. Owing to changes in connection with the printing establishment which has contracted to produce the P.P., there has been considerable delay in the last few issues culminating in the serious and almost fatal lapse referred to. I am pleased to say, however, that arrangements have been made, which will, I trust, secure prompt delivery in future, and give no further cause for annoyance or blame.

The time for holding meetings is now drawing to a close, and most of the phrenological societies have gone into recess for the summer. The British Phrenological Society have, however, one more meeting before they adjourn. It will partake of the same character as the April meeting, which proved so attractive and so successful. Short speeches, delineations, etc., by well-known experts, "fill the bill," and all who attend will be not only interested, but instructed. A big gathering will be looked for at this the last meeting of the session. Note the date, Tuesday, June 14th, at 7.45 p.m.

The Council of the British Phrenological Society has decided to allow any member of the Society to attend their Scientific Meetings held at 63, Chancery Lane, on the first Tuesday in certain months, particulars of which will be notified to any members desiring it. The next Scientific Meeting will be on Tuesday, June 7th, when some cases of interest will be dealt with. At these meetings cases of abnormal development, and special ability are examined, and, as they afford splendid opportunities for securing a knowledge of practical work, it is to the interest of all members to attend.

I am this month inserting a "copy" of an interesting document referring to the life of Dr. Spurzheim. It is perhaps not generally known that Mr. Stackpool E. O'Dell has in his possession the whole of Dr. Spurzheim's MSS., much of which has never been published. From this treasure-house the document referred to has been taken. As an acquaintance with the lives of the early phrenologists would be of considerable interest to many of my readers, I propose to give from time to time selections from these MSS., which our friend and co-worker, Mr. O'Dell, has kindly given me permission to use, a permission of which I shall gladly avail myself.

Mr. F. H. Line, of New Street, Daventry, writes to solicit help for the widow and five children of Harvey West, who lost his life in a gallant attempt to save the lives of three children who fell into the river. As the bereaved ones have no source of income at all, it would seem to be a case where those of my readers who are charitably disposed may give with advantage. Mr. Line is a well-known phrenologist, whose appeal may be relied upon. As a life governor of the Royal Humane Society, he has secured for the family an "In Memoriam" testimonial from that Society, signed by the Prince of Wales, as a memento of the gallant deed.

Not yet have there reached me any number of cases either of peculiar development, or of cases of special benefit, derived from the application of Phrenology, save one only, and that not of sufficient value to publish alone. Surely the devotees of Phrenology are able to give some record of good done, and some well-attested cases in which our science has been of inestimable value to those who have sought its aid. Or is it indifference on the part of my readers? I again beg you to send on records of such cases, which must be subject to the rules for attestation I have previously laid down.

May I ask our friends to kindly introduce the POPULAR PHRENOLOGIST to their friends and neighbours, who may at the present be entirely ignorant of the existence of our journal. We fear that too little effort is being made by many to spread the light. I propose to publish in future numbers the names and addresses of persons (newsagents and others) who supply the paper. Only those, however, who request their name to appear will be added to the list. The list will appear in each issue, and I would ask readers who buy the paper to please draw the attention of their newsagents to the list. Only those who keep the paper for sale can be inserted.

## OCCUPATIONS AND PROFESSIONS.—XLIV.

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

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### THE CLERK.—(Continued.)

The duties and positions of the clerk are so very diverse that to describe his or her proper qualifications, or the processes by which such qualifications must be attained, likewise the many different branches of clerkship, would, in effect, involve explanation of the practical business of nearly every profession and branch of trade, and even a detail of our national economy so far as the machinery of its public offices extends. It will therefore be necessary to confine oneself to one or two only of the different branches of clerkships.

There are a large number of clerks having no stated duties, whose acquirements are slight, and whose position is naturally precarious, employed in warehouses, shops, brokers', manufacturers', publishers' and newspaper offices, and other commercial establishments. To qualify for bank, Civil Service, and other high-class clerkships, certain competitive examinations have to be passed; but such is not always demanded in the cases of ordinary business and commercial clerkships. Appointments are generally obtained through private influence or from advertisements. To be well acquainted with all the subjects usually taught at school, though useful and necessary, is insufficient for the performance of the technical duties of an office. The youth commencing as a clerk, with a view to obtaining a good position, has much to learn; and should take every opportunity of making himself acquainted with the details of the business in which he is employed. As he proceeds he should endeavour, too, to make his services indispensable, and of special value; his chances of promotion and of advance of salary will thus be greatly enhanced.

The situation of the clerk at the beginning of his career is that of a pupil; and as such he may have to serve from one to three years at a very nominal allowance of wages. When competent to perform the recognized duties of clerkship, he is started with a salary of £40 to £80, increasing to £100, £150, or £180, and even as much as £300 or £350 per annum according to his abilities and position, the particular class of clerkship he is engaged in, and the requirements and standing of his firm—though the salary of a subordinate or ordinary clerk in commercial or mercantile houses is seldom more than from £80 to £120 per annum. The salaries of junior railway and booking clerks commence at from £25 to £30 per annum, rising to £300 in some of the highest appointments. There are instances where men have risen from the lowest to the highest positions in the railway service. In the provinces booking clerks often rise to be stationmasters, when they receive a salary of from £80 to £150 or more with a house and other extras. Candidates must be nominated by directors or leading officials. Bank clerks usually commence with £50, and rise by steady increment to £250 or £300; while the higher division clerkships connected with the Home Civil Service are as high as from £100 to £800 and £1,000. The competitive examinations connected with the latter are very difficult.

(To be continued.)

## Special Notices.

The Council of the British Phrenological Society Incorporated has decided to create an Associateship of the Society, to secure the co-operation of persons who do not feel disposed to become members. Fee 5s. per annum. Associates will be entitled to attend members' meetings, and the use of the library, but will not be eligible for office, nor entitled to vote in the election of officers or members. It is earnestly hoped that this arrangement will induce a large influx of friends who desire to be associated with the Society in its efforts to spread a knowledge of Phrenology.

### Members' Families.

The Council has also decided that after the first member of any family has been admitted to full membership of the Society, other members of the same family may be admitted to full membership at half the usual annual subscription. This should be an inducement for present members to introduce their near relatives to the Society.

### Life Members.

Gentlemen may become Life Members by a single payment of £10 and ladies by a single payment of £5. Those who are now members may deduct from this amount all annual subscriptions they have paid since the Incorporation of the Society in 1899, so that gentlemen who have paid their five years' subscription at 10s. per year can become life members by a further payment of £7 10s. only, and ladies under similar conditions one-half of that amount. It is hoped that a large number of members will avail themselves of the privilege thus granted to become life members.

### To Inquirers.

For fuller particulars of the British Phrenological Society Incorporated see fourth page of cover; or write to the Hon. Secretary, 63, Chancery Lane, W.C., who will be pleased to send fullest particulars by post to all inquirers. Persons may now join as full members for half annual subscription for the half year, 1904. All subscriptions expire on December 31st.

### Phrenological Delineations.

Many persons having expressed themselves as desirous of having delineations under the direct authority of the British Phrenological Society Incorporated, the Council has arranged to provide for consultations at the Office at 63, Chancery Lane, W.C., at a fee of 10s. 6d. If more than one member of the same family attends at the same time, the fee for the second and further consultations shall be half the above. No written statements will be issued. The present arrangement for times is, for June, Monday evenings from 6 to 9 P.M. Persons requiring consultations to whom this time is inconvenient should write to the Secretary at the Office for an appointment, when an effort will be made to meet their requirements.

It is hoped that those who need phrenological advice will avail themselves of the opportunity afforded them on Monday evenings.

## JOTTINGS FROM MY NOTE BOOK.

BY OUR CANDID CRITIC.

One of the most frequent visitors to the Annual Meetings of the British Phrenological Society is Mr. C. Burton, of Birmingham, and it may safely be said that few phrenologists are more devoted to the subject than our old friend. As some of our readers will probably be aware, Mr. Burton is now publishing a series of "Note Books," in all, 25 or thereabouts, and seven of these have already appeared. These are mainly of a phrenological character, but some are not confined to our subject alone, because the writer believes—and he is perfectly at liberty in a free country like ours to hold what faith he thinks fit—that Phrenology does not cover everything relating to the human mind.

The last of these little booklets is entitled, *The Story of Love*, and I should like, with the editor's permission, to refer to this in my notes this month. There is one feature of Mr. Burton's writings that is distinct from the general run of phrenological authors—that is, their originality. I use this word in its broad sense. In one sense there is no such thing as originality. Letters and words however applied are mainly derived from experience; but it is possible for a writer to present a truth, or what he conceives to be a truth, in an entirely new light, and this our friend certainly succeeds in doing. But to come to the pamphlet itself.

In an apology to the reader on the sex question, on page 7, Mr. Burton writes: "Only knowledge and understanding can make us free. All ought to seek these, and tolerate no impediment that may be put in the way; and truth, as it is discovered, should be scattered abroad without fear of authorities, or vested interests in ancient customs." This is not bad from such a tied house Chamberlain city as Birmingham. We had almost been led to believe that through the influence of "Our Joe" Birmingham had not only ceased to advance, but had so far deteriorated as to become a worshipper of "vested interests"; but after reading this we are not without hope.

The definitions of love given on pages 9 and 10 are, on the whole, very good, but we cannot quite endorse the sentence, "Freedom of thought and directing will-power are in the intellect, and proportioned to the stage of the soul's development." It is the province of the intellect to ultimately decide on a course of action; but is not this largely determined by the strongest emotions for the time being? One of our greatest philosophers has taught us "that men are more influenced by their feelings than their intellect," and we think that is so. An enlightened intellect, combined with large moral faculties, should direct; but does it? We agree that freedom of thought is proportioned to the stage of the soul or mind's development, but that the will-power is in the intellect we cannot admit. We hold that the

will-power is determined by the predominant faculties for the time being, and the intellect instead of directing is often directed. What it ought to do is another matter; we are only dealing with the question as we find it in the sentence referred to.

The first sentence under the head of "Divorce" on page 16 may not suit the orthodox reader, but it contains much truth and sound common sense. "Permanent attachment in marriage depends upon natural conditions of harmony, and when they do not exist there will be natural inclinations to divorce." Exactly; hence the importance of finding out the natural conditions and adaptability beforehand. As Mr. Burton says in another place, "real marriage is not of the body, but of the soul." Unless the mental and spiritual characteristics blend and predominate there can be no real happiness in married life.

The writer's remarks on "Religion and Matrimony" are likely to be misunderstood. For example, the first sentence under this heading, "Religion cannot have any more natural connection with matrimony than it has with other human actions," though modified in the next paragraph, would have been better omitted. Religion affects all human actions, when it has any influence at all, and it is perfectly natural that marriage, on which so much depends, should be regarded as a religious rite by all who are religiously inclined.

The "Causes of Discord, Between the Sexes," page 33, are capably presented, and are all very correct. "How to Promote Matrimonial Harmony" is also excellent, and should be carefully studied. The book, as a whole, is helpful and practical, and should secure a wide circle of intelligent readers.

On page 36 Mr. Burton reproduces a portion of his paper on "Conjugality" read at the last conference of the B.P.S. In this, he certainly makes out a good case for the abolition of this so-called "organ," and it would be well for phrenologists generally to observe more definitely in this direction so as to find out the truth.

### Phrenological Instruction Classes.

The Council of the British Phrenological Society Incorporated have made arrangements by which a full course of instruction in the Science and Art of Phrenology will be given to students at the office, 63, Chancery Lane, W.C.

The fees for the full course of three terms will be two guineas per term, or pupils entering for the full course will be admitted at the reduced fee of five guineas for the three terms. Arrangements may be entered into by which the fees may be paid by instalments. The appointed teachers are Dr. Withinshaw and Mr. Geo. Hart Cox. Full particulars of the Hon. Sec., B.P.S., at the office as above.

## THE TRAINING OF CHILDREN.—XXIV. ·

BY ESTHER HIGGS, F.B.P.S.

## GARDENING.

The beautiful spring-time makes us think more than ever of sweet-scented flowers, trees all decked in green, and the many delights Nature has to offer in the bursting forth of fresh life under the influence of the rays of that great life-giver, the sun. And I want to recommend the sowing of seed and the tending of plants and flowers as a useful occupation for the children.

To those fortunate enough to have gardens this will not be a difficult matter; a little plot is frequently allotted to each child, and the competition is keen to see whose garden yields the best result.

I rather fear, however, that in these days, when even young children ride bicycles, the less exciting pursuit of gardening is apt to be neglected by them. It would be a decided loss from the character standpoint were this to be the case; for the spasmodic energy demanded by an occasional cycle run is not of such permanent value as the patient industry required in gardening.

I have nothing to say against the bicycle, which I hold to be an excellent cultivator of such qualities of character as courage, self-reliance, decision, etc.; but yet the garden also has its place as an educator, and for patience, continuity, regularity of care and forethought commend me to horticulture. Then, again, what lessons may be learned from

## THE STUDY OF THE FLOWERS,

and thoughtful little minds will easily make comparisons and learn many simple yet vital truths whilst tending their plants.

This is an age of hobbies, and many and various are the ways in which the young folk of this generation find pleasure and interest. But the hobbies of most value must be those which take them oftenest into close touch with Nature. And why? Because here we are brought face to face with realities; we find that although we may deceive our fellows we cannot cheat Nature. Honest work will be rewarded, and whatsoever a man sows THAT shall he also reap. This is the grand lesson which few have really learnt, but which is being taught every day in the garden and in the field.

We read how Christ used for illustrations the grass, the lily, the sower, etc., and from them drew lessons concerning the things of the kingdom. So the wise mother may gather her children around her, and from the simplest flower teach some great and vital truth; and depend upon it these early lessons are remembered long after later ones have been forgotten. Then not only use the flowers as illustrations but, by explaining

## THEIR STRUCTURE, HABITS AND GROWTH

in simple fashion, try to develop an intelligent love for them and for their culture. Help the child in his garden, give him suggestions, and explain, if you can, the reasons for the digging of the ground and preparing of the soil; why the aspect of the piece of ground should be studied, and how it is that the different flowers need different cultivation, etc.

Thus seek to arouse your child's interest in gardening,

and, if you succeed in your efforts, you will have given him a life-interest and a lasting source of pleasure and inspiration.

But many, alas! have no garden. Well, it is still possible to grow plants and flowers both in window-boxes and pots.

A little town-bred maiden once had a box of grass of her very own. She revelled in this box of grass, for it was all she had of God's beautiful green world. Years afterwards she became the mistress of a beautiful country home, and could walk for miles in her own lovely meadows; but the remembrance of that box of grass, over which she dreamed as a child, never left her, and she still thinks with pleasure of that early foretaste of the beauties of Nature which were by-and-by to surround her.

If you take the children to the parks, allow them to ask questions of the gardeners there about the flowers and shrubs, and they will succeed in gaining much information, as well as in cultivating their perceptive faculties and increasing their general intelligence.

## THE HOME GARDEN,

however, is the best, and there many pleasant summer evenings may be spent whilst busy little people are at work weeding, watering, training, and generally making beautiful their small paradise.

Gardening is a healthy exercise, and may be a most sociable one where friends unite in the same pursuit. It need not be costly; on the contrary, it may be made remunerative in several ways, such as vegetable-growing, etc. And the flowers will act as little messengers from heaven, if sent or taken with a kindly word, to some of the many sufferers who are unable to gather them for themselves.

Listen to the following striking pronouncement from the pen of Sir Walter Besant, M.A.:—

"Of all human occupations, gardening is by far the most interesting. The gardener not only cultivates the soil, making it produce delicious peaches, strawberries, plums and pears, apples and quinces, radishes and cabbages, roses and lilies, corn and barley, but he also cultivates many most human faculties, such as patience, self-sacrifice, observation, perseverance, memory, forethought, and many other things. It is not without meaning that Adam is said to have been a gardener."

And the author of "Elizabeth and her German Garden" says, in speaking of erecting a tablet to the memory of the former owner of her beautiful garden, in which he had planted so many lovely shrubs, "How could he be anything *but* good since

## HE LOVED A GARDEN—

*that divine filter that filters all the grossness out of us, and leaves us, each time we have been in it, cleaner and purer and more harmless?"*

Then cultivate, I say again, in your children a love for their gardens, a quick appreciation of the beauty of flowers, and a reverence for the wonder of their growth, and you will do them good service.

Let none think gardening a task beneath his dignity; this is a poor, superficial, and ignorant thought indeed. A truer conception was that of the little girl who, in her innocence of the art of gardening, yet with a sense of divine co-operation, went round the garden opening all the flower buds she could find, and, when questioned as to what she was doing, simply replied, "I'm helping God."

## PHRENOLOGICAL CHARACTER SKETCH.

BY W. GEO. WHEELER, L.P.I.,

*(Council Member of "The British Phrenological Society.")***Mrs. Alfred Mellon.**

"Mrs. Alfred Mellon, known under her maiden name, Miss Sarah Jane Woolgar, born July 8th, 1824, made her first appearance in London at the Adelphi Theatre, in September, 1843, in a farce called 'Antony and Cleopatra,' when her merits were recognized, and she found herself high in favour with the London public. Her name has been identified with all the Adelphi triumphs since the date of her first appearance." "She became the wife of the late Mr. Alfred Mellon, the popular composer and conductor, for some time the leader of the orchestra at the Adelphi Theatre, who died in June, 1867."—"Men and Women of the Time."—Thompson Cooper, F.S.A.)

The world of art presents great and notable characters, possessing special talent, exceptional brain capacity, and rare manifestation of mind. Mrs. Alfred Mellon may be classified among these. She has attained greatness, securing by the vigorous use of her natural abilities, by an assiduous application, by exceptional physical and mental energy, an exalted position in the world of dramatic art.

Mrs. Alfred Mellon's home is to be found in the historic borough of Chelsea, a centre peculiarly interesting for the



Photo. by Martin and Sallow,

416, Strand, W.C.

many great names, more or less, connected with it. Mrs. Mellon,

A SPLENDID WOMAN IN VENERABLE AGE, retains much of the freshness of youth, is in full possession

of her mental forces, and in excellent health. She gave the writer a genial and kindly welcome.

Mrs. Alfred Mellon has a magnificent physical constitution, is tall and striking in appearance, with a predominance of the mental and motive temperaments. She has a warm and artistic personality. Her brain is compact rather than massive, with a predominance in the frontal region, and considerable height from the ear upwards to the crown. She has very large developments of Concentration and Conscientiousness, great firmness and decision of character, indeed has been specially known for her strength of will, power of mind, and determination of purpose. Her self-reliance and pride of character are very noticeable. She has high ideals of life.

Mrs. Alfred Mellon has systematized her life to the full. She is exceedingly orderly, methodical, and carefully correct; she has worked by rule. A want of order and anything approaching carelessness prove annoying to her nature. She has had, and still possesses to a large degree, great powers of perception, is a keen and close observer, an excellent judge of form, size, and colour. She reads character intuitively, and her ever watchful eyes must have secured her, in addition,

## A GREAT KNOWLEDGE OF INDIVIDUAL HUMANITY.

Her intellect is of a pronounced order, and she must have been known for her clear judgment and decided originality. Her success has not been a result of clever imitation, but rather that of keen judgment, unmistakable individuality, and natural powers applied.

Mrs. Mellon has a good development of all the essential organs for memory and eventuality, and the perceptive are augmented by a powerful concentration. Mrs. Mellon was able to bring the whole force of her mind to bear upon her art—indeed, could forget all else but the study on hand, for the time being.

The fine, full moral brain is ruled by Conscientiousness. She has noble ideals, a true sense of the right and wrong of things, a deep conception of justice. Her spiritual faculties have a good place. She has faith in the supernatural, belief in a Supreme Being.

The organs of Language and Ideality are large, and these powers of the mind work in harmony. Mrs. Mellon is an excellent conversationalist, more especially in connection with

## THE SUBJECT OF HER ART.

Her elocutionary powers have evidently been of a first order, and the voice retains much of its fine compass, musical ring, and artistic charm.

The social group of organs are full. She has a strong attachment to home and all connected with it, and although she has travelled much has always kept these ideas deeply in mind. She has moderate Friendship, and indeed has always found pleasure in a choice circle of gifted friends—moral and intellectual.

Mrs. Alfred Mellon's leading characteristics, combined with a very fine quality of organism, are Conscientiousness, Firmness, Concentration, Language, Ideality, and the perceptive. She has an excellent memory for faces, full organs of Time and Tune, and favourable Construction.

Mrs. Mellon's career has been successful, and she now lives in quiet and happy retirement. Her almost first appearance in public was at the age of ten, when she played the part of Prince of Wales in *Richard III.*, for her father's benefit. She has had a long life and a brilliant career—may she yet have very many healthy and happy years.

## LESSONS IN PHRENOLOGY.—CII.

BY JAMES WEBB, F.B.P.S.

## PHRENOLOGY AND EDUCATION.—(Continued.)

No one can have read the articles that have appeared on this page during the past two years or so without being struck with the indefiniteness and contradictions of the writers on what is generally believed to be the Science of Psychology. It has been shewn that apart from Phrenology there is no Science of Psychology worthy of the name. The fact is, words are bandied about without meaning, and indeed they are often used in such a way as to hide their true meaning.

Something less than a month ago the Education Department issued the Code of 1904. In its Introduction we find that its author, Mr. R. L. Morant, C.B., says: "The purpose of the Public Elementary School is to form and strengthen the character, and to develop the intelligence of the children entrusted to it, and to make the best use of the school years available, in assisting both girls and boys according to their different needs, to fit themselves practically as well as theoretically for the work of life."

"The school must at the same time encourage to the utmost the children's natural activities of hand and eye by suitable forms of practical work and manual instruction."

"It will be an important though subsidiary object of the school to discover individual children who shew promise of exceptional capacity, and to develop their special gifts."

"And, though their opportunities are but brief, the teachers can yet do much to lay the foundations of conduct. They can endeavour, by example and influence, aided by the sense of discipline which should pervade the school, to implant in the children habits of industry, self-control, and courageous perseverance in the face of difficulties; they can teach them to reverence what is noble, to be ready for self-sacrifice, and to strive their utmost after purity and truth; they can foster a strong respect for duty, and that consideration and respect for others which must be the foundation of unselfishness, and the true basis of all good manners; while the corporate life of the school, especially in the playground, should develop that instinct for fair-play and for loyalty to one another which is the germ of a wider sense of honour in later life."

To the writer all this effusion is mere verbiage, and without value, because not consonant with the human mind. No doubt it has been said, in effect, thousands of times by others, and in the future will be quoted by many other innocent writers on education as of great educational value.

Let us examine it.

"The purpose of the school is to strengthen the character and to develop the intelligence of the children," "according to their different needs."

Now every child comes into the world with a character. Each child has a character at birth; ay, it is the recipient of a resultant, the effect of the combined characters of its ancestors. A character cannot be formed. It is already formed. It can be strengthened. But unfortunately the most vicious thing a teacher can do sometimes is to "strengthen" character. A very selfish child—a child born selfish—was told by its selfish parent that to every sixpence he got he, the parent, would add another. The child thought of little else for years, and though he amassed a

fortune, he died in a mad-house believing he was a pauper in the parish workhouse. No, no; before a teacher begins to strengthen and "form" character he should have some method of knowing the character born with the child—his innate disposition. Knowing it, and the phrenologist alone is capable of knowing it, then he may be able to modify it according to its "needs." Some children need to be taught thrift and self-protection, others generosity and justice.

No two boys or girls are alike in innate disposition. Everybody knows this. What the author or authors of the Code should have said is: Develop the intellect and the sentiments that appear to be deficient, and modify by suitable methods the propensities that appear to be too fully developed already. And instead of saying: Develop the intelligence, we should have been asked to *increase* the intelligence, for surely intelligence cannot be developed. The greater the development of the intellect the greater will be the intelligence. And, moreover, the greater the development of the intellect may only increase such "intelligence" as may be valueless or harmful unless the moral sentiments be well developed also.

By all means let the teacher do his best to assist "both girls and boys according to their different needs," but let us make sure that those "needs" we think are any one child's "needs" are really so. The "needs" of Drs. Palmer and Neill surely were not the passing of medical examinations. Were they not rather the cultivation of the moral sentiments? Messrs. Jabez Balfour and Whittaker Wright needed less instruction in arithmetic than they needed in conscientiousness.

Even the instruction of the children's natural activities of hand and eye should be subservient to such moral "needs" as they may require.

Rightly dealt with, the "suitable forms of practical work and manual instruction" may be made exceedingly valuable in improving the observing powers.

But the authors of the Code have some faint idea of the scope of a proper education; for they say that teachers should have a subsidiary object "to develop the special gifts of individual children of exceptional capacity." From what I have said above it will be necessary to be assured that the special gifts when cultivated will be used for the good of the community rather than for providing a means of selfish indulgence.

Then follows the old error: "The teachers can yet do much to lay the foundations of conduct." The foundations are laid already. What is wanted is very considerable excavating to remove some "foundations" and strengthen others.

Teachers, we are told, may "implant in the children habits of industry, self-control and courageous perseverance in the face of difficulties."

Habits are to be implanted!

No teacher can implant a habit. Habits are the result of the activities of the faculties already "implanted." There are indeed children with too much industry, self-control and courageous perseverance.

I have known teachers try to "take it out" of such boys: often with no success. Why? Because they had not assessed the size of the organs of Destructiveness, Secretiveness and Firmness, the three organs generally employed in performing those "habits."

After these remarks it will be apparent that if such a document can issue from the Education Board there must be something wrong about the psychology of the schools.

## ANATOMY AND PHYSIOLOGY OF MAN.

BY DR. WITHINSHAW, PRESIDENT, B.P.S.,

Late Demonstrator of Anatomy, Royal College of Surgeons,  
Edinburgh.

## THE SKELETON.

## THE SHOULDER-GIRDLE.

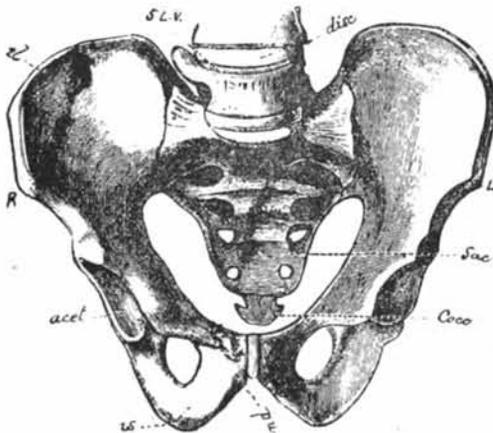
The shoulder-girdle or pectoral girdle is an imperfect arch to which the arm is jointed. It consists of two bones, the collar-bone, or *clavicle*, and the shoulder-bone, or *scapula*.

The *CLAVICLE* is a narrow bone about six inches long. Its inner end is jointed to the top of the sternum, from which it curves outwards to a prominence of the scapula projecting over the shoulder joint.

The *SCAPULA* is a broad, flat, triangular bone, lying on the back of the chest. The scapula does not join the ribs or spinal column, but is hung in its place by muscles, so that it is freely movable. It articulates with the clavicle at the shoulder and supports the arm; to it also are attached the large muscles passing to the back of the arm.

## THE PELVIC-GIRDLE.

The pelvic-girdle is a strong arch, springing from the sacrum, and to which the thigh bones are jointed. It is formed by the *HIP-BONES*, two large irregular bones of a peculiar shape which arch round the lower part of the



DESCRIPTION OF DIAGRAM.—The Pelvis.—*Sac*, sacrum; *coco*, coccyx; *il, is, pu*, ilium, ischium, pubes, three parts of the innominate or hip-bone; *acet*, acetabulum cup for head of femur; *S L.V.*, 5th lumbar vertebra.

abdomen to meet in the middle line in front, where they are joined together by a narrow bridge. The pelvic-girdle, unlike the shoulder-girdle, is firmly fixed to the spinal column; each hip-bone is rigidly attached to the side of the

sacrum, so that the sacrum is wedged in between the two hip-bones, like the keystone of an arch. The upper part of the hip-bone, called the *ilium*, presents a large flat surface, which forms part of the wall of the abdomen at the sides, and gives attachment to the large muscles of the buttock. The arched form of the pelvic-girdle makes the lower end of the abdomen somewhat basin-shaped; the cavity so formed is called the pelvic cavity, and the bony walls of the cavity make the *pelvis*.

## THE BONES OF THE LIMBS.

**THE ARM.**—The upper extremity or arm consists, mainly, of two parts, one above and the other below the elbow; the part above the elbow is called the upper arm, while the portion below the elbow is designated the forearm. In the upper arm is a single, long, strong bone, the *humerus*. The upper end of this bone is expanded, smooth and rounded, and is jointed to the scapula of the shoulder-girdle. This shoulder-joint is like a cup and ball, and so permits the greatest freedom of movement, the arm being allowed to move forwards and backwards, outwards and inwards, and round in a circle. The humerus broadens out at its lower end to form, with the two bones of the forearm, the elbow-joint. The outer bone of the forearm is called the *radius*, and the inner one the *ulna*. The elbow-joint is one of the best examples of a hinge-joint, only allowing the arm to be bent there (flexion), or to be straightened (extension). At the wrist-joint the lower end of the radius broadens to articulate with several small bones called the *carpal bones*. In the palm of the hand there are five slender bones, *metacarpal bones*, one for each finger and one for the thumb. In each finger there are three small oblong bones, termed the *phalanges*; in the thumb there are only two of these bones. The bones that articulate with each other at the wrist form joints which allow the hand to be bent or straightened or moved from side to side. The joints between the fingers enable the fingers to be bent or straightened.

In addition to these movements, the radius is so jointed at the elbow and wrist that it can roll round the ulna, and thus bring the palm of the hand uppermost (supination) or the back of the hand uppermost (pronation).

**THE LEG.**—The bone of the upper part of the leg, the thigh, is called the *femur*, and consists of a long cylindrical portion, the shaft, and two enlarged extremities. The upper end of the thigh-bone is jointed by its rounded head to a socket in the hip-bone. The joint is of the cup and ball kind, and allows the leg to be moved from side to side, to be bent or straightened, or to swing round in a circle. The broad lower end of the thigh-bone is jointed at the knee to the shin-bone or *tibia*. The knee-joint conforms to the hinge pattern, and therefore is restricted to the bending and straightening movements. To the outside of the tibia is attached a slender bone called the *fibula*. The lower ends of the tibia and fibula form a hinge-joint with the bones of the foot. In the heel and thickest part of the foot there are several small bones, called the *tarsal bones*; then, in front of these, in the sole of the foot, are five slender bones, the *metatarsal bones*, and lastly, three bones in each toe, except the big toe, in which there are only two bones. As in the fingers, these small bones of the toes are called *phalanges*. The bones of the feet are so arranged as to form the arch of the instep, and the cartilages which lie between the ends of the bones give elasticity and spring to the arch, which enables us to walk without jar or jolt.

## THE PHRENOLOGY AND PSYCHOLOGY OF LITERATURE.

BY W. GEO. WHEELER, L.P.I.,  
Author of "Phrenological Helps," etc., etc.

### NO. 27.—MRS. CRAIK'S "HEAD OF THE FAMILY."

The interesting story writer, with considerable grace and naturalness of style, has presented in *The Head of the Family* a full-length picture in literature of home and social life. If there is displayed all too little of artistic colouring, idealistic conception and imaginative fire, it has a quiet vigour and thoroughly healthy glow, and a deep sense of that sweetest of old truisms, "Home, Sweet Home." The story reveals all the delights of the family circle, the simple, although not the less beautiful, daily acts of self-sacrifice and self-denial, the giving of one's-self in living on the family altar, the "daily round and common task" which falls, in a measure, to us all. The true home is an earthly paradise. It is the palace of education, a test of the nation's moral greatness. Woe to the community, woe to the nation that creates, or permits to exist, a rotten system of society—a system fostering thousands of homeless wanderers, thousands starving, thousands ill-clad. Alas for the legislature which perceives unhealthy matrimonial alliances, resulting in national deterioration, and seeks not to correct it; which perceives her choicest living flowers, the tenderest handiwork of the All Father, crushed and neglected without a mental effort to redress, or indignation sufficient to protest.

#### LINDSAY AND NINIAN GRÆME,

brother and sister, having lost their parents, take upon themselves the education and training of a somewhat large family. They are both comparatively young. Lindsay had struggled and suffered, loved and lost. The days of her conflict were passed. She had traversed the dark valley of shadow, mid tears and tribulation, storm-tossed and rudely shaken indeed, but retaining still an unselfish and untarnished soul. Ninian had the strong, rugged features of the Scot. His physiognomy was interesting, although not handsome. His was a face to instinctively trust. His "stature combined height, strength, dignity and grace." He had a great Conscientiousness, a powerful will, and a continuous concentration. He was a wise and good man.

Ninian Græme is a member of the legal profession, and certain characters connected with his clients are of chiefest interest.

Hope Ansted is daughter of one of the latter, and Ninian is her guardian. She is beautiful and child-like. With nothing of intellect, greatness or talent, she yet possesses traits of character which endear her to all. Her picture is clearly outlined by Dr. Reay, geologist and mental scientist, in the following conversation:—

"THERE'S A HEAD FOR YOU TO STUDY,"

said Græme aside to Professor Reay. He pointed out Hope as she sat holding in her arms Ninian's pet cat, whom she was benevolently trying to soothe.

"Conscientiousness, good; range of domestic affections, ditto, especially Philoprogenitiveness. Intellectual organs

"Not very remarkable, as I see myself," interrupted Ninian; "yet, I assure you, I find far less trouble in teaching her than Tinie."

"Ah! a wonderful steady head has Miss Christina (Tinie); but she makes no use of it."

These characteristics were specially noticeable in Hope's daily life. Her Conscientiousness gave a great controlling power to her mind. When her father, with none of his child's keen sense of honour, compels her to live in luxury and wealth, while he is leading others to ruin by the non-payment of his debts, her whole nature goes out against it, and she longs for honest poverty. Her social affections are yet more remarkable. There was a beautiful heroism in her quiet, undemonstrative nature. An infectious fever breaks out at the Græmes' residence, and the young people are sent away.

#### HOPE DECLINES TO LEAVE

the house, declaring she must help her guardian and nurse his sister. A simple child she was; yet when the affections and moral faculties were concerned she never hesitated. Her sincere social nature and strong Conscientiousness gave her an unflinching courage. Love reigned, and perfect love cast out fear. When all was over, and she had participated in labour and suffering, she did not regret the steps she had taken.

Herein we perceive Phrenology recognized. Hope's head formation, as described by the Scientist, fully harmonized with her character.

Rachael Armstrong, another friend of Ninian Græme, is a very striking character. Rachael, daughter of a common farmer, who, up to the age of thirteen, could scarcely read or write, eventually educated herself to a remarkable degree. At seventeen she grew softened in her manners, and her mind unfolded itself. In a few years she took a first place in a great profession.

Rachael has a striking personality. "The shape of her head was magnificent. The brow broad and queenly, overshadowing the eyes, conveying the idea of remarkable mental power." She had a cultured mind and a graceful presence. Her hair was of "a deep, dark red, somewhat coarse in texture"; but

#### THE EYES WERE WONDERFUL—

a warm, clear brown, with unutterable depths of thought and passion. Her voice revealed the greatness of a great soul, as well as that of a studied elocutionist.

Herein we perceive the phrenological views again recognized—the massive frontal lobe, broad forehead and projecting brow harmonizing with her mental endowments. Rachael is a psychological study. The story of her great love and outraged affection is ably described. Hers was an affection so concentrative, so masterful, as to absorb her whole nature. It demanded a great return. It staked its all on the altar of another's soul, and lost. Heaven pity and save such as this great, mad woman. What wonder if love changes to hate? When passionate affections are outraged, and all the forces of the mind rise up to protest against it, who shall describe the soul's anguish and the mind's despair?

The love of Ninian Græme for Hope Ansted is very beautiful. He kept the great burning secret hidden for long years in the recesses of his soul. It was duty first, and love afterwards. Hope's love is different, although not the less beautiful—a love springing from a warm, affectionate nature, a sweet veneration, a holy friendship: the child's love for the strong, wise man.

The *Head of the Family* has a phrenological interest.

## DR. SPURZHEIM.

It may not be generally known that Dr. Spurzheim left a considerable number of unpublished MSS., and much matter, including correspondence of a more or less confidential character. The executors of Dr. Spurzheim made no use of this whatever, and for some years it has been among the treasured possessions of Mr. Stackpool E. O'Dell, who is always pleased to permit an inspection of the same by anyone really interested in it. At his suggestion, I have thought it might interest some of my readers to reproduce some of the items of importance; and I therefore reproduce this month a Petition by Proprietors of the London University to its governing body which conveys its own meaning, and a card announcing a series of lectures by the learned doctor:—

### PHRENOLOGY AND LONDON UNIVERSITY.

"We the undersigned Proprietors of the University of London, are desirous for the undermentioned reasons, that a Professorship to teach the Knowledge of Man, both in his Moral and Physical Nature, and their Mutual Relation, should be established in the London University (as is already in several of the German Universities) and we request the Council will take into their immediate consideration the establishment of such a Chair.

"1st. We consider this branch of Science as of the highest importance to every one; inasmuch as correct Knowledge being necessary to avoid practical error, this Science must be essential to those who would guide others in education, and to the Statesman and Philanthropist.

"2nd. It appears to us that Mental Philosophy as hitherto taught, has not been of the practical use for which it is calculated; from the innate powers of the mind not being sufficiently understood, and from too little attention being paid to the natural difference in Individuals.

"3rd. In our opinion the rights and duties of Man, as founded on Nature, deserves peculiar attention.

"4th. We believe that the structure and functions of the brain are not sufficiently attended to, and that the study of the mutual relations of mind and body is too much neglected.

"5th. The Knowledge of the Causes and Treatment of Insanity appears to us lamentably deficient, and this branch of Science is not taught, we believe, at any Medical School in Great Britain or Ireland.

"6th. As few persons can study in all their details the various branches into which the Knowledge of Man in his Moral and Physical Nature and his social relations is now divided, we believe that a summary of the whole would be of great practical benefit to the Public at large.

"We are the more desirous of the immediate consideration of this question, as at this time the University might have the assistance of the superior powers and experience of Dr. Spurzheim, who has devoted so many years to the study of Anthropology, and whom we beg leave respectfully to recommend as eminently qualified to fill that Chair."

Lester Stanhope  
Geo. P. Barclay  
Robert Owen  
Danl. Gaskell, Lupsett Hall,  
Wakefield  
G. B. Strutt, Belper, Derbyshire  
J. Strutt, do.  
Thos. Hackett, do.  
(Merchant of Derby)

Thos. Thornely, Liverpool  
Thos. Bolton, do.  
Theodore Rathbone, do.  
Christr. Rawdon, do.  
Fracis. Jordan, do.  
Thos. Holt, do.  
J. Burned, do.  
Lavin Moxley, do.  
Jno. Grundy (Rev.), do.

|                                |                  |
|--------------------------------|------------------|
| John S. Sodden, Bath (Surgeon) | Henry. B. Fearon |
| Wm. Harvey, Liverpool          | Lawce. Marshall  |
| Jas. Harvey, do.               | Fred. Natusch    |
| Ench. Harvey, do.              | Geo. Wm. Young   |
| Saml. Thompson                 | Henry Sass       |
| Joseph Bistwick                | Charl. Innis     |
| Thos. Coope                    | Geo. Collam      |
| H. Oxenford                    | Sinclair         |
| W. Bickley                     | Geo. Lowe        |
| Wm. Fawcett, Liverpool         | Apsley Pellat    |
| Thos. Booth, do.               | Henry Hill       |
| (Treasurer, of Reading)        | E. H. Baily      |
| Wm. Rathbone, Liverpool        | Wm. Jenkins      |
| John Ewart, do.                |                  |
| (Brother of M.P. of that name) |                  |

It would be interesting to know if any of the above signatories were still living, or any members of the various families represented, and, if so, whether the interest in Phrenology still continues. Can any P.P. reader inform us?

## PHRENOLOGY.

—:O:—

DR. SPURZHEIM will deliver to Ladies and Gentlemen, a Course of Twelve Lectures on PHRENOLOGY, on Tuesdays, Thursdays, and Saturdays, at Three o'Clock, at Willis's Rooms, King-street, St. James's. To begin on Thursday the 7th April.

Tickets, TWO GUINEAS each, to be had of Mr. DE VILLE, 367, Strand, and at the Bar of the Thatched House Tavern.

## ANSWERS TO CORRESPONDENTS.

CONDUCTED BY JAMES WEBB, F.B.P.S.

**INQUIRER.**—Dr. Vimont thought that there must be an organ of Distance as well as of Size, for eagles and other birds of prey, including sea gulls and swallows, which have in pouncing upon their prey to measure the distance of their object of attack most carefully, have the part of the brain believed by him to be this organ very largely developed. He found it between Size or Extent and Weight or Resistance. He instances also the chamois, which can jump from one rock to another, alighting on a ledge hardly wide enough to hold its feet, as an example of an animal having this quality. Phrenologists have not accepted this organ, believing that Size and Weight not only perform the function of this supposed organ, but include the brain area indicated by Dr. Vimont as devoted to it.

**M. N.**—If you could give a better nomenclature to the mental faculties than that used by the orthodox phrenologist you would be a benefactor to the race; but when you are so defective in your ordinary English as to spell "principles" with an "a," your efforts can only be laughed at except by those more ignorant than yourself. The organs of Courage and Fear, Combativeness and Caution, are very ably dealt with in Sir Geo. Mackenzie's excellent *Illustrations of Phrenology*, printed in 1820. This and other books published in the early years of the last century are most interesting and suggestive reading: there is much for you to learn.

### SAD DEATH OF MR. JOHN ALLEN.

It is with the deepest regret that we have to record the sad death of Mr. John Allen, of St. Anne's-on-Sea, one of the vice-presidents of the British Phrenological Society Incorporated. The deceased was a man with considerable force of character, and widely respected by all who knew him. For quite a number of years he had been in the habit of attending the meetings of the "British Association for the Advancement of Science," and it was at the Nottingham meeting of this body in the year 1890 that the writer first made his acquaintance. He was particularly interested in those sections that approximated to mental science, and the address of the president of the Anthropological Section that year was of special interest to students of Phrenology.

While spending a holiday at Blackpool in the autumn of 1902, we went over to St. Anne's and called at Mr. Allen's residence. He had just returned from the annual meeting of the British Association, and, in his eager, earnest way, he talked to us of his experiences of that meeting. He led a comparatively lonely life, deeply attached to his St. Bernard dog "Hebe," but having apparently few friends in whom he could confide. He was then carrying on a fancy business in addition to his phrenological practice; but he seemed somewhat out of his element in the former, and referred to the days when he had the "Kilgrimol School" at St. Anne's. As a matter of fact, he had been somewhat despondent since the death of his wife and child, and, but for his dogs (he had three when we called), had been somewhat weary of life. His death was caused by asphyxiation, and occurred at his shop on Wednesday, May 19th. It appears that a fortnight previously he had decided to go into lodgings, and, thinking that his landlady would not care to have a dog, he had arranged for his favourite to be poisoned. This, with other matters, had doubtless preyed on his mind, and he died as stated. His character was of the highest type, and he ever had the courage of his convictions. For some years he was a member of the Urban District Council at St. Anne's, but got dissatisfied with public life in many of its aspects. Still, he was a member of the Fylde Board of Guardians up to March last, and took a great deal of interest in Poor Law administration. He was a native of Nottingham, and was delighted with the progress of the city of his birth, as well as the town of his adoption. We felt deeply grieved to hear of his sad end, as he was upwards of seventy years of age, and we feel sure that every reader of the P.P. who knew Mr. Allen will be extremely sorry to hear of his sad death. We tender to any friends or relatives our respectful sympathy.

G. H. J. D.

## THE POPULAR PHRENOLOGIST

Can always be obtained at the following addresses. News-agents and others who keep this Journal on Sale may have their names and addresses inserted in this list free of charge upon application:—

LONDON.—British Phrenological Society, 63, Chancery Lane, W.C.

L. N. Fowler and Co., 7, Imperial Arcade, Ludgate Circus, E.C.

BRIGHTON.—J. Millott Severn, 68, West Street.

KINGSTON.—S. Maule, Clarence Street.

## REPORTS OF MEETINGS.

### BRITISH PHRENOLOGICAL SOCIETY INCORPORATED.

At the Ordinary Meeting, on May 10th, at Chancery Lane, Mr. Geo. Hart-Cox presided, in the absence of the President. The minutes of the previous meeting were read and adopted. One new member was admitted, after which

Mr. HALL gave what the subject (Mr. Burland) described as "an excellent delineation," to the delight of the audience.

Mr. HART-COX, in introducing the lecturer, said they had heard Mr. Webb many times on many phases of the subject, and always looked forward to a treat. He had much pleasure in asking him to deliver his lecture on

#### DR. BASTIAN'S PSYCHOLOGY,

as deduced from his work *The Brain as an Organ of the Mind*.

Mr. WEBB said that that book having been frequently quoted to him by non-phrenologists in discussing the value of Phrenology it may be of use to shew the true nature of the book. The late Professor of Philosophy, London University, Dr. Croom Robertson, speaking generally, said: "It is not easy to make out what it is exactly that Dr. Bastian does think in several of the most vital points which he discusses. . . . Chapter 24 professes to deal with the functional relations of different parts of the brain. It hardly carries out the promise of its title. . . . Then follows a section on the fundamental relations of the cerebral hemispheres which seeks to throw light on the duality of the body and the unity of mind, but with no particular result."

Dr. Bastian seemed to think that when he considered he had "good grounds for believing" anything, and when this anything "seems" obvious to him, he was entitled to conclude that his "view" was harmonious enough. Here were his words: "The cerebellum . . . is a supreme organ for the reinforcement and regulative distribution of out-going currents" (page 509). But on page 568 he seemed to repent, for he said "there are good grounds for believing that the cerebellum acts in some way at the instigation of the cerebrum in the production of voluntary movements . . . and on the other hand it seems obvious that the cerebellum also assists in the performance of automatic movements. . . . Being concerned as it is, therefore, both with new and old actions, it has essentially a double function; and what we as yet know of this view."

That a Professor of Anatomy and F.R.S. should argue and conclude with "therefore" about things which "seem" to be "harmonious enough" was saddening to the phrenologist, who never admitted a thing to be what it "seems," or that he should think a "view" was "harmonious enough" when it was simply in *his* own mind "obvious" because there were "good grounds for believing it."

When a person asked him (Mr. Webb) if he "believed" in Phrenology, he replied, "Certainly not." He then got the remark, "Oh! I thought you did." There was no ground for believing in Phrenology. It was simply a matter of knowledge. Facts were discoverable by observation and

experiment, not settled as facts because one had "grounds" for "believing" them to be facts. This was the great fault of the book, a "believing" that what "seems" "obvious" to Dr. Bastian *must* be true.

Though psychologists and physiologists agreed in holding that man possessed a "muscular sense," Dr. Bastian would have none of it. He said, "We may much more reasonably and conveniently,"—how convenient Dr. Bastian's reason was to him!—"in the face of all the disagreements concerning the muscular sense, speak of the sense of movement as a separate endowment of a complex kind, whereby we are made acquainted with the position and movements of our limbs; whereby we judge of weight or resistance, and by means of which the brain also derives much unconscious guidance in the performance of movements generally."

Could anything be more unscientific than this? Without an atom of fact we had to accept as science the vaguest possible statement, or refuse to attempt to understand what he evidently did not understand himself. The phrenologist had a better method. He went to the root of the matter. He found that people with the anterior area of the frontal region of the brain largely developed, as it was in Michael Angelo and Canova, and as it ever had been in all sculptors, billiard players, and equestrians of eminence, were expert in their sense of weight, touch, and sense of movement. This being without exception the case, he arrived at his conclusion, and hence his claim. He claimed no more and no less than facts warranted him in doing. He watched the assertions of one psychologist against another with regret, knowing that each could learn a better way.

On page 517, Dr. Bastian spoke of Drs. Gall and Spurzheim as "enthusiasts who attempted to systematize an extremely complex subject prematurely . . . and that too without professing to have much special knowledge or ability for the carrying out at least one half of the work involved in such an enterprise."

Gall and Spurzheim always objected to being considered as having completely systematized their science. Moreover they had both special knowledge and ability, so that Bastian was a false witness, as could be proved by reference to the greatest writers on the subject—Professor Turner, Drs. Elliotson, Broussais, Vimont, Solly, Reil, etc. Dr. Reil said that he had "obtained more information from the dissection of the brain by Dr. Gall than he had believed it possible for a man to discover in his whole life-time."

But he (the lecturer) may have done Dr. Bastian a wrong in thinking his view less valuable than that of Dr. Reil. He would therefore supplement this quotation with one from Bastian in answer to himself: "Gall and Spurzheim were well abreast of, and even leaders of the knowledge of their day in regard to the anatomy of the brain." If this were true, why in another place did he disparage them by asserting that they knew no more "than their predecessors as to the real physiological distinction existing between the grey and white substance of the cerebrum"? Surely he knew that this distinction was first taught by these phrenologists. In a work published before Dr. Bastian was born, Dr. Spurzheim wrote these words:—

"Neither Dr. Gall nor I have ever thought of saying that the portion of the completely developed nervous system which is pulpy or grey gives birth to that which is white and fibrous. . . . Putting our theory of the formation out of the question entirely then, Dr. Gall and I still assert our title to be considered the first who discovered and made

known the general relation that prevails in man and the mammalia between the pulpy and fibrous parts of the brain and its several parts."

Was it possible that Dr. Bastian's further remark could be forgiven, when he asserted that "the grey matter of the convolutions, therefore, the matter which we now believe to be so largely concerned with the most delicate and subtle brain functions, was by the founders of Phrenology considered to have no proper nerve functions at all"? Dr. Gall, in his great work (vol. 2, p. 21), wrote: "The convolutions of the brain must be recognized as the parts in which the instincts, sentiments, and propensities are exercised; and, in general, the moral and intellectual forces." Yes, Dr. Gall not only knew the use of the convolutions, but specified the "delicate" and "subtle" forces they were the organs of; which forces Dr. Bastian even now may talk about, but fails to understand. Sir Wm. Turner, the ablest living authority on the brain, said, "Soemmering, Gall, and Spurzheim . . . have all contributed by their labours various important facts to the department of anatomical science, and have assisted in shewing that some of the convolutions possess in all brains well-defined positions and relations."

Dr. Bastian said "their analysis of the human mind was supposed to have been complete." By whom? Not by Gall. This was what the great anatomist said: "I am far from believing that the edifice is finished. Neither the life nor the fortune of one man can be sufficient for this vast project." Dr. Bastian had said that Drs. Gall and Spurzheim had taken into consideration only one half of the brain, yet on page 518 he complained they had considered too much of it; he says "the haphazard constitution and boundaries of their so-called organs may be learned from Spurzheim himself. 'The organs are not,' he says, 'confined to the surface of the brain, they extend from the surface to the great swelling of the occipital hole (medulla oblongata), and probably include even the commissures, for the whole mass of the brain constitutes the organs.'" He also complained that the early phrenologists did not take into account the convolutions of the brain resting on the tentorium, and of "the contiguous inner faces of the hemispheres." The quotation he gave from Dr. Spurzheim refutes the statement.

In his *Phrenology* Dr. Spurzheim says: "There are many convolutions in the middle line between the two hemispheres of the brain, and others at the basis, and between the anterior and middle lobes, which do not appear on the surface, but it seems to me that a great part, at least, of every organ does present itself there, and further that all the parts of each organ are equally developed, so that though a portion only appear the state of the whole may be inferred."

If Dr. Bastian was right, why had Dr. Ferrier written: "To Gall, however, let us in passing pay the tribute that in his analysis he followed strictly inductive methods, and made many observations of an enduring value"? Dr. Bastian said: "If we take the organ of Philoprogenitiveness we find that it corresponds with a bony prominence which varies greatly in thickness in different individuals, whilst internally it corresponds to the point of union of four great venous sinuses." Had Dr. Bastian studied any text-book of Phrenology he would have known that this organ was not located where he had stated, and never was so located by any capable phrenologist. Each half of this organ lay on each side of the venous sinuses that passed upward and above the lateral sinuses. In the occipital fossæ only was the organ of Philoprogenitiveness located, and no part of it

corresponded with a "bony prominence" not to "the point of union of four great venous sinuses."

Mr. WEBB, in the course of his most valuable lecture, gave numerous extracts from various authoritative writers in defence of Drs. Gall and Spurzheim's methods and discoveries, and dealt with Dr. Bastian's assumption that his attack on Phrenology had necessarily demolished it.

A brief discussion followed the paper, in which Messrs. HART-COX, HALL, and others took part.

Mr. WM. COX concluded the evening's programme by giving a delineation of the head of the lecturer in an interesting manner.

On May 19th, at 4, Furnival Street, Holborn,

#### A SOCIAL EVENING

was spent, at which a large gathering of friends took place. An excellent programme was gone through, and a pleasant evening resulted. In the absence of the President (Dr. Withinshaw), the proceedings were conducted by Mr. J. P. Blackford, who, in a brief speech, welcomed the friends of the Society, and spoke of the value of human nature study to all. During the evening songs were rendered as follows:—"May Morning" and "The Dear Home Land," by Miss Nightingale, winning deserved applause; "When the Heart is Young" by Miss Rintoul, also being highly appreciated. An amusing recitation, "A Traveller's Tale," was given by Miss Z. Prager with good effect; while Miss R. Prager delighted with an excellent violin solo. Miss Leder, Mrs. Phillips and Miss Ticehurst gave some excellent pianoforte solos; and other entertaining features were a ventriloquial sketch by Mr. E. Hart-Cox and a slight-of-hand performance by Mr. G. Hart-Cox, junr. These two young gentlemen proved themselves to be not only capable entertainers but exceedingly clever each in his own department.

Among the more purely phrenological items were delineations by Mr. G. Hart-Cox, who successfully dealt with a lady and gentleman whose heads were strongly contrasted; and by Mr. Webb, whose rendering of the mental possibilities of a young gentleman was, if possible, above his usual excellence.

Mr. Wm. Cox supplied one of the more serious contributions to the programme in his subject, "A Phrenological Marriage," in which he shewed that the perfect mating of the sexes should result from a perfect combination of the physical and mental developments of each. The organs which were deficient in one of the parties should be more largely developed in the other; thus the union would result in a harmonious blending of the whole, a condition which would result in happiness.

The most highly appreciated item on the programme, however, was a paper by Miss Higgs, which we give to our readers in full. It was entitled

#### "THE ART OF BEING GLAD."

I had nearly said the *lost* art of being glad, but happily it is not quite a lost art; although, from the sombre expressions on the faces of those around us, we are apt sometimes to wonder whether true, honest, simple gladness is not just a little bit going out of fashion. But we must not let it go; it is far too valuable for that. Humanity would indeed be a poor thing without its gladness, and unconsciously we feel this and always welcome a sunny face.

Let us analyse this gladness, and see what are its component parts, and discover if we can why it is all too rare. The kind to which I refer is that genuine feeling of buoyant joy which is expressed by the phrase "Glad to be alive."

Now this certainly does not appear to be descriptive of even a tenth of the people we meet day by day. We look upon their faces and see, What? Thought, care, anxiety, restlessness, discontent or dulness; occasionally a smile, sometimes of sarcasm, often of friendly greeting, but comparatively rarely of genuine enjoyment. The need is, however, felt, though not always understood, and hence the flocking to places of amusement by people who would get out of themselves, away from their own morbid personalities. And thanks are due to those who cater for this need in a healthy fashion, and enable multitudes to throw away their care for a space and really to recreate themselves by enjoying a hearty laugh at genuine fun. But why is it that the inner well of joy is so scant? There are several reasons, some relating to our environment and others to ourselves.

Take first the environment. So long as we allow this to dominate us we shall be joyful or depressed in proportion to the changing circumstances of life. But once change the centre, and know that it is in ourselves and not in our circumstances that joy has its spring, and we shall find that it is a quality of the mind which may be cultivated and increased. Happily we are so constituted that the legitimate gratification of every faculty brings happiness, and the superior faculties bring a superior quality of happiness. So that if our environment is such that all our faculties are *not* satisfied, then, if it is our duty to remain in that environment, we can still cultivate this grace of content, or rather of being joyful under trying or depressing circumstances. This readjustment of faculties constitutes the triumph of the higher over the lower nature and brings a superior happiness: as of one who at the call of duty gives up fondly-cherished ambitions, losing perhaps a successful career, but gaining instead an added depth of character and more nobility of mind.

We are not all so fond of overcoming difficulties of this kind as our old friend Mark Tapley, who with his invincible cheerfulness chose to live in the dullest and most depressing place he could find, in order that he might "come out strong," as he put it, in the matter of cheerfulness and good humour.

And what a brightening influence such an one always has upon the lives around. The ancient proverb "A merry heart doeth good like a medicine" still is true, and instances innumerable could be cited shewing beyond a doubt the hygienic value of merriment and gladness, and those who unselfishly determine to keep a bright face to the fore for the sake of others will do an immense amount of good by their sunny influence. Then why are we so dull, so gloomy and self-centred? Is it not that our spirits need to be re-set, our minds trained to think along other lines? We get into grooves and there we stay, and if the grooves are unpleasant ones so much the poorer will our influence be. As one has well said, "Habits of thought determine the soul's destiny." So, if we would cultivate our joyousness, we must think along joyful lines, and the habit of joyfulness will be ours.

Doubt, fear, anger, suspicion, selfishness, and all uncharitableness effectually dry up the well-spring of joy.

But a calm, strong faith in an over-ruling Providence, a buoyant hope which looks towards the sun, a large-minded charity that thinketh no evil, practical efforts, to do one's duty and to help one's fellows, add to these a healthy enthusiasm in a worthy cause and the result is *joyfulness*. And with that joyfulness comes the capacity for cheering and brightening the lives of others at little cost to ourselves, but with permanent and oft-times priceless benefit to them.

Then, friends, let us cultivate the art of being glad; those amongst us especially who are of an anxious, troubled disposition will find an added joy and sweetness in life they have never known before.

"How little it costs, if we give it a thought,  
To make happy some heart each day—  
Just one kind word or a tender smile,  
As we go on our daily way.

"Perchance a look will suffice to clear  
The cloud from a neighbour's face,  
And the press of a hand in sympathy  
A sorrowful tear efface.

"One walks in sunlight, another goes  
All weary in the shade;  
One treads a path that is fair and smooth,  
Another must pray for aid.

"It costs so little! I wonder why  
We give it so little thought?  
A smile—kind words—a glance—a touch—  
What magic with them is wrought!"

\*.\*

**BRIGHTON AND HOVE PHRENOLOGICAL ASSOCIATION.**—A social evening was held at the Y.M.C.A. on Tuesday, April 26th. The President (Mr. J. M. Severn), in an opening speech, explained the many uses of Phrenology, following which he dealt with anatomical objections, illustrating his remarks by means of skulls. Mr. J. E. Penniford then read a paper on "Veneration." He first dealt with the discovery of that organ, describing Dr. Gall's method of research. He pointed out how this faculty was manifested, from savage to highly civilized peoples—how, as we progressed, objects which were once deemed worthy of reverence lose their hold, giving place to other objects more worthy of veneration. He also shewed many other phases of its activity. An interval was announced, giving those present an opportunity of social chat, also of partaking of refreshments, which were all that could be desired, special thanks being due the ladies of the committee who generously supplied them. After the interval, Mr. R. D. Stocker briefly outlined the general principles of Physiognomy, giving practical demonstrations by delineating the characters of two gentlemen present, which elicited hearty applause. Mr. Sanderson's relation of humorous anecdotes appertaining to Phrenology was greatly appreciated. Mr. J. M. Severn then gave a very interesting phrenological reading of a boy, the truth of his statements being attested to by the mother. The meeting was brought to a termination by a hearty vote of thanks to all who had contributed to what proved to be a most successful and enjoyable social evening.

**GRAVESEND.**—Mr. P. K. Zyto was honoured at the Upper Public Hall by having the Mayor of the Borough to

preside at his lecture on Phrenology given in aid of the funds of the Presbyterian Church. The tickets of admission were priced from two shillings to sixpence, and a good and attentive audience gathered to be instructed as to phrenological facts and methods. Mr. Zyto, having been introduced by the Mayor (Councillor G. Naylor), gave an attractive lecture upon the science of Phrenology, using a human skull and limelight illustrations to convey the truths to his audience. References to the cranial developments of prominent men were much appreciated, their portraits being thrown upon the screen. The first was that of Darwin, followed by Mr. A. J. Balfour, who was compared with Mr. Joseph Chamberlain, the result being more to the latter gentleman's advantage. Other subjects were: The Duke of Devonshire, W. E. Gladstone, Lord Salisbury, General Hector McDonald, General French, Sir Walter Scott, and "Robbie" Burns. After the lecture, delineations were given of various members of the audience, among them being the Rev. W. D. Campbell and Mr. May; and the lecturer's reading of their character, as told by their "bumps," met with general approval, though his remarks may have been somewhat embarrassing to his subjects. After the lecture, a hearty vote of thanks was proposed by the Rev. Mr. Campbell, and seconded by Mr. Miles, to Mr. Zyto for his kindness in coming to Gravesend and entertaining them so thoroughly. Thanks were also accorded the Mayor for presiding. The votes were briefly acknowledged by their recipients, and the singing of the National Anthem terminated the proceedings.

### "A FIRST IMPRESSION."

By L. L. DELACOUR.

I was invited by a friend to sit as a block for some phrenological students to experiment on. After the ordeal, my friend suggested that I should put my impressions in writing. I have no course but to comply and abjectly apologise for the following, and to say, with my ancient ancestor, "I was tempted."

On entering the phrenological sanctum, I found myself the centre of observation of some eight pairs of eyes, the majority of the owners of which were fearfully energetic and enthusiastic in their studies: not a very terrifying position perhaps, but still rather embarrassing. There came over me a sort of knowledge of my own inferiority, when I felt that eight pairs of eyes were looking me through and through, and nailing me, as it were, against the wall. "Good evening!" At last the silence was broken, and a gentleman who would make a fine model for Abraham (he was one of the teachers) shook me by the hand, one of those shakes in which you do all the shaking (or quaking), and the other holds out his hand, grips you and smiles, and you feel compelled by some unknown force to thank him for what is only an ordinary courtesy—the heartiness of it was so unmistakable. "Will you be seated?" Looking round, I could see only one vacant chair, which was placed exactly in the middle of this ring of knowledge; so, in sheer desperation, being a nervous young man by disposition, I sat down. Silence once again, during which I could feel eight pairs of eyes travelling keenly over my highest extremity, while kind remarks such as, "No physical courage," "Large slothfulness," "Not much reverence,"

etc., went round the ring. After a period which seemed to me hours, but in reality five minutes, the gentleman of the type of Abraham spoke,—“Mr. So-and-So, kindly favour us with a delineation of this head.” Suddenly, a pair of hands gripped me from behind, twirled my head to the right, and a pair of exceedingly keen eyes took in my profile and everything else at arm's length. One or two more twirls and some pretty hard feeling, during which I ventured to apologize for the large size of my head, and received the cute response that it was not the size only, but the quality also which had to be taken into account. I relapsed into silence, conscious of the vicious snapping of seven pairs of eyes. After telling me a lot about myself which I had never known, pointing out the best way to make use of the poor brains Nature had endowed me with, raising me one minute to the top of the ladder of exultation, and dropping me the next to the bottom of the well of despair, each member of this select circle was called upon by the teachers (of whom there were two) to manipulate my cranium. Fortunately I have a thick skull, or some part of it would surely have cracked under the rough handling it got. Some added to, some contradicted, some questioned what others had said, and, last of all, learned and pitiful Abraham put them all right, and me too, by taking my head into his own hands and doing it properly. The result of his examination was jotted down in hieroglyphics by my friend who accompanied me, and afterwards transcribed, which document I hold as a priceless treasure, and a memento of my first phrenological experience. I was asked if anything he had said was not correct, or if I would like to ask any questions. In answer to this challenge, backed up by the gentleman's grip, and the smouldering fire of the circle of eyes, and taking into consideration my natural nervousness, I murmured “Anything the gentleman has said is correct,” and the eight pairs of eyes beamed approval. Then, after some mysterious discussion, it was decided to take the diameter and other measurements of my head, and the gentleman who resembled Abraham stepped forward with an instrument, which to my already shaken nerves appeared to be very like one of those head-screws one sees amongst the implements of torture at the “Tower”; and I was just deciding whether I should like to be buried at Kensal Green or Brompton, or be cremated, when the instrument was clapped on my head, the measurements taken, I had shaken hands with the owners of those eight pairs of eyes, and was out in the street, vaguely wondering why it was possible that such a terrific and mystic power could and does make itself felt not a thousand miles from Chancery Lane.

#### REVIEWS OF BOOKS.

**PSYCHOLOGY.** Price 3s. *L. N. Fowler and Co., London.*—This book deals with the cultivation of the mind and the will by what Mr. Frank H. Randall, the author, designates as positive and negative processes. The whole tenor of the book is in the direction of shewing the power of mesmeric influences. In the early chapters definitions are attempted, which have puzzled the greatest minds of every age, and I cannot say the result is such as to settle the matter for all time. Mr. Randall, however, gives us some new points of view which to the student will be of an exceedingly interesting character. One strange distinction seems to be drawn, and that is

the one which assumes mind and will to be two separate forces, whereas every phrenologist recognizes will as one of the factors, and a constantly varying factor, of mind: all the resultant at any one moment of the mind's activities. The author is more at home in his chapters on mesmerism, which will well repay reading. Special reference is made to healing by its means the disorders which arise in mind or body. Many explanatory tables are given in the book. We can recommend all interested, either as students or otherwise, in the ever-attractive subject of mesmerism to secure this book, as Mr. Randall has said much that is of interest and value.

**TELEPATHY.** Price 1s. net. *L. N. Fowler and Co., London.* The theory of mental telepathy—or communication between minds without any apparent physical means—propounded by the author of this little work is well thought out, but whether practically useful must be left to the experimenter to decide. Mr. R. D. Stocker, the author, undertakes to describe the nature of mind, and to explain the mode of action of man's mental nature. It is somewhat difficult to see the ground-work of his theory as to the vibratory nature of thought, especially that part of it which assumes that the rate of vibration of say “emotion” is different from the rate set up by “judgment.” Now, as judgment is in itself a result and not a cause, one can hardly follow the reasoning. The book has one advantage: it adds to the very scant knowledge we have on this little known subject some very simple lessons, which will enable all who put them to practical use, to test for themselves the validity of the claims of Telepathy. If what the author asserts can be thus verified, we shall soon be able to abolish telephone and telegraph, and reduce the need for the universal postal systems of the world.

**PUBLICATIONS RECEIVED:**—*Human Nature*, (San Francisco); *Mind* (New York); *Suggestion* (Chicago); *Reason* (Toronto); *Human Culture* (Chicago); *Psycho-Therapeutic Journal*; *Gadets' Own*; *South-Western Gazette*; *Protestant Standard*; etc., etc.

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## FORTHCOMING MEETINGS.

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 June 7th.—Scientific Meeting. Members free.  
 June 14th.—A Popular Evening, Practical Demonstrations of Phrenology, by Dr. Withinshaw, and Messrs. G. E. O'Dell, G. Hart-Cox, etc.  
 FOWLER PHRENOLOGICAL INSTITUTE, 4 and 5, Imperial Buildings, Ludgate Circus, E.C.—Wednesdays, at 7.30. FREE.  
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- BIRMINGHAM.—MIDLAND PHRENOLOGICAL SOCIETY, Rodway's Restaurant, Horse Fair.  
 June 3rd.—Study of the Faculties.  
 June 10th.—"Wise Men," by C. Burton, Esq., F.B.P.S.  
 June 17th.—Address by Mr. Clark.  
 June 24th.—Questions and Answers.
- BRIGHTON.—BRIGHTON AND HOVE PHRENOLOGICAL ASSOCIATION, Y.M.C.A. Lecture Room, Old Steine, Brighton.—Alternate Tuesdays until end of April, at 8 p.m. FREE.  
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- BRISTOL.—BRISTOL AND WEST OF ENGLAND PHRENOLOGICAL SOCIETY, Lecture Hall, Y.M.C.A., St. James Square. FREE to Public Lectures. Members' Meetings alternate Wednesdays.
- GLOUCESTER.—GLOUCESTER PHRENOLOGICAL SOCIETY, East End Tabernacle, Derby Road, Barton Street. Mondays fortnightly, at 8 p.m. FREE.
- LEICESTER.—LEICESTER PHRENOLOGICAL SOCIETY, Phrenological Institute, Museum Square, New Walk. Meetings every Thursday at 8 p.m.
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VOL. IX. No. 103.

JULY, 1904.

ONE PENNY.

## THE POPULAR PHRENOLOGIST.

JULY, 1904.

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All Advertisements must reach the Hon. Manager as above, on or before the 12th of the month before it is required to appear; and if proofs are required, two days earlier.

All matter for the Literary Columns must be sent to the EDITOR, "POPULAR PHRENOLOGIST," c/o British Phrenological Society, 63, Chancery Lane, London, W. C.

Correspondents are particularly requested to note that the different departments are separate, and will save delay by writing to each only on its own business.

### EDITORIAL EFFERVESCENCE.

Summer is now fairly with us, and the propaganda work, by means of meetings, is in abeyance for two or three months. It is not, however, necessary to hide one's Phrenology during this period, as many opportunities will constantly present themselves to us, as individuals, to point out its practical value, in many of the affairs of life, to our friends, or to those with whom we may find ourselves associated during the summer season. By a little judicious conversation, we may correct false impressions as to the scope and claims of Phrenology, and thus win some who are opposed because misinformed.

At many of the holiday seaside resorts there are sundry male and female self-styled Professors) with a capital P), who, in addition to other titles, claim to be phrenologists, but whose phrenological knowledge is usually on a par with their credentials. It may not be generally known that there are certain persons who, trading on the weakness of human nature, prepare and sell "Diplomas" (save the mark) for a few shillings to anyone wishing to buy, and these so-called "Diplomas" are flourished in the faces of the public as evidence of the fitness of the flourishers; the only preparation necessary for its possession having been the careful saving of the sixpences till enough had been accumulated to secure it from the astute persons aforesaid.

These "Professors" usually confine their professional practice to the sands, and hold themselves ready to "read

your head, face, or hands" for the nimble sixpence. I would warn my readers to have nothing to do with persons of this type, as certainly, in the great majority of cases, they will not only be poorer in pocket, but less disposed to value Phrenology and its teachings. So many persons assume, and quite naturally too, that Phrenology is as represented by these "quacks" (having no personal knowledge of the subject), that they condemn the whole matter after such a consultation as is above referred to.

Before consulting a phrenologist, I would advise all to satisfy themselves that he or she is a duly qualified practitioner, holding the certificate of some recognized Institution, such as that of the British Phrenological Society Incorporated, which latter is given only as the result of a critical examination and test of the holder's ability. Phrenologists who desire to practice should seek to qualify themselves by entering for this certificate. Particulars as to subjects for and times of examinations, can be obtained of the Hon. Secretary, British Phrenological Society, 63, Chancery Lane, London.

As so many persons have, at various times, asked for private delineations under the direct auspices of the British Phrenological Society Incorporated, the Council have arranged that qualified phrenologists should be in attendance at their office, 63, Chancery Lane, upon Thursday evenings, from six to nine o'clock, during the month of July, for the purpose of private consultations upon all matters in which Phrenology can be of any service. On Thursday, the 21st, a lady specialist will be in attendance for the purpose of advising mothers as to the care and training of their children. Ladies who prefer to consult one of their own sex should note the date. The fee for consultation and delineation is ten shillings and sixpence. If more than one examination be required by members of the same family, half fees for all after the first.

It is hoped that those readers of the P. P. who desire a careful and scientific diagnosis of their mental powers will avail themselves of the opportunity thus afforded them. The half-guinea fee is very moderate for a full analysis, and considerably less than would have to be paid a medical man for a complete examination of the physical powers. It cannot for a moment be doubted that a correct knowledge of the mental capacity possessed by any person, including information as to strong and weak powers, is of at least equal importance to a knowledge of the condition of heart and stomach. Be wise and seek the information now within your reach.

## OCCUPATIONS AND PROFESSIONS.—XLV.

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

*(All Rights Reserved.)*THE CLERK.—*(Continued.)*

A mental organization giving aptitude and relish for mental employment is essential to the clerk who is well adapted to his calling, though the mental qualifications of clerks differ in degree, in accordance with the class of work they are adapted to, or expected to, perform. In nearly all classes of clerkship the mental temperament should slightly predominate, though a good share of the vital and fibrous temperaments assist in giving necessary staying power, and mental and physical endurance. Constructiveness, Form, Weight, Order, Calculation, Ideality and Individuality should be largely developed to give mechanical dexterity in the use of the pen, good perceptive intelligence, arithmetical and calculative ability, aptness for details and a natural love of order, system and neatness. The reflective and reasoning faculties, when large, conjoined to large Cautiousness and fair Secretiveness, will give cautiousness, prudence, intuitive perception, insight, thoughtfulness, consideration, reason, adaptability, and some degree of originality of method when required for initiative action. The moral organs, especially Conscientiousness and Veneration, should be large, together with well-developed Concentrativeness and Firmness, so as to give

## A STRONG MORAL BENT,

honesty, integrity, a deferential disposition towards superiors, good powers of mental application, perseverance, trustworthiness and reliability. A good degree of Benevolence, fair Friendship, and but moderate Self-Esteem are rather necessary, seeing that the clerk should be obliging, amenable to authority and sociable to his fellows. Well-developed Ideality and order, fairly large Approbativeness, and moderate Self-esteem will give him love of refinement, personal neatness, self-respect and regard for others' opinions. However poor their circumstances clerks are compelled to dress well. Well-developed domestic organs, including large Inhabitiveness, will tend to give fixity in respect to locality, position and place. In view of the constant interchange of business with other countries, a knowledge of languages is essential in many departments of clerkship. The profession being of a decidedly sedentary nature, if health and vigour would be maintained it is almost absolutely necessary that the clerk should engage in some regular outdoor recreation and exercise, and avail himself of being in the open air much in his leisure. Dark persons usually endure confinement to office duties better than fair persons. The duties of

## COMMERCIAL CLERKS

in large city houses are usually divided; some being employed as entering clerks, whose chief duties are to take down to dictation what the "giver down" calls out respecting goods on the counter. Such should be able to write quickly and clearly, calculate rapidly, spell well the names of articles and people, and have a fair knowledge of geography and geographical names. Others are employed entirely on the ledgers—some on the "Sales" ledgers, others on the "Bought" ledgers. The sales ledger clerk checks the day-books or journals; sees that the calculations are correct, and copies the totals of amounts belonging to each

customer to their respective accounts in the ledger, which needs to be done with exceeding care, as when the ledgers are balanced it is requisite that the figures should agree. Thus rigorous accuracy in the performance of business and even literal obedience to the orders of superiors are quite indispensable qualities. An error, however trifling in itself, may cause an apparent deficiency in cash, and produce an infinite degree of trouble and waste of time in the discovery and correction of it; and until the mistake is rectified, suspicion and distrust may pervade the whole establishment. And so in other things, as the inaccurate endorsement of letters, the mislaying of papers, delay in posting, the omission to enter an acceptance in the "Bills-payable" book, etc. The duties of

## THE BOUGHT LEDGER CLERK

are similar to those of the "Sales" ledger clerk. He checks the invoices of the purchases, copies the totals into the "Bought" ledger, etc. The invoice clerk is engaged chiefly in making out invoices and accounts. In these departments the clerks should write a rather small, clear, neat hand and plain figures. The especial duties of the correspondence clerk are to attend to the correspondence, take down the verbal instructions of cashier or manager, and, having written them out in long-hand, present them to the principal for signature.

Railway, insurance, banking, merchant, accountant, shipping and canal companies are among the great employers of commercial clerks. The railway clearing-house, Seymour Street, Euston, London, employ a large number of clerks who are subjected to

## COMPETITIVE EXAMINATION.

The age for entry is between fourteen and sixteen. The initial salary is small, and the prospects of advancement depend much on the individual's ability and perseverance. Many men now holding prominent positions on the great railway systems of the United Kingdom began as railway clerks with but a small salary. Shipping companies take apprentices, usually for three years, during which time a small salary is received.

The London Chamber of Commerce, Eastcheap, E.C., has arranged a system of examinations in commercial subjects, including French, German, Shorthand and Commercial Geography. Book-keeping and business methods are also considered. Full information may be obtained from the secretary. The examinations are conducted by the College of Preceptors, Bloomsbury Square, London.

County Councils, Vestries, School Boards, Corporations, and other local municipal and governing bodies employ large staffs of clerks, whose circumstances are gradually approximating to those of the Civil Service; an age of entry being fixed, a competitive examination arranged, also a regular scale of salary with yearly increments, and, in some instances, a retiring pension is granted.

## THE ACCOUNTANT CLERK

has examinations to pass, a premium to pay, and serves five years, commencing as soon as possible after he is sixteen. To qualify for accountancy the clerk needs to possess a strong natural endowment of calculative ability, reasoning powers, mental and physical endurance and good business judgment. Similar endowments are needed in the bank clerk, with the addition of large Human Nature and Cautiousness and a fair development of Secretiveness to give him foresight, prudence, intuitive discernment of character and motives, diplomacy, self-possession, discretion and reserve.

*(To be continued.)*

## JOTTINGS FROM MY NOTE BOOK.

BY OUR CANDID CRITIC.

It was with very great regret that I received news of the death of my old friend John Allen, formerly of Nottingham, and for many years past at St. Anne's, Lancashire. His physiognomy was a striking one, and indicated force of character above the average. His Roman nose—ever considered the sign of attack—often landed him into difficulties. He had his own opinions on most subjects, and was never afraid of expressing them as occasion required. Right to him *was* right, and wrong *wrong*. There was no compromise, no trucking to the multitude, no meeting an opponent half way. Consequently in public matters and in philanthropic work he often stood alone, and was at loggerheads with those round about him.

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It is said of him that on one occasion, when he was a member of the Board of Guardians, he likened his colleagues to animals in a menagerie. One he described as "the cunning fox," and others were compared to various other animals. At the end, one member got up, and remarked, with a drawl, that Mr. Allen had mentioned every animal in the menagerie but the one that applied to himself, and that was "the braying ass." This was sarcastic and severe, and no doubt overdrawn, but was possibly justified under the circumstances. Although of a strongly religious tendency, his views on dancing were diametrically opposed to those of many professing Christians. Some years ago I accompanied him on a visit to an old local preacher belonging to the Wesleyan Methodists. The wife of Mr. Justice Grove had been reading a paper in favour of dancing, at the British Association, the day previous, and our preacher friend strongly disapproved of this and emphatically condemned the same. Mr. Allen, in equally strong terms, defended the lady, and a quarrel might have ensued but for my interposition. Each of the gentlemen had a Roman nose, a head high in the crown at the back, and a relatively narrow forehead in the reflective region. Still, the world needs men of the force of character of our old friend.

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Emerson tells us, "The virtue most in request is conformity. Self-reliance is society's aversion. It loves not realities and creators, but names and customs. Whoso would be a man must be a nonconformist. He who would gather immortal palms must not be hindered by the name of goodness, but must explore if it be goodness. Nothing is at last sacred but the integrity of your own mind. Absolve you to yourself, and you shall have the suffrage of the world." John Allen was a nonconformist in this sense. If he believed a thing was wrong he unhesitatingly and firmly denounced it. If it was right in his opinion, he as firmly upheld it, whatever the opposition. For this "the world whipped him with its displeasure," but his conscience approved, and he did not mind the world's opinion. Peace be to his ashes. Such men are rare, and are jewels amid much that is dross and counterfeit.

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Readers who are anxious to strengthen and enlarge their faith in Phrenology should copy the example of our founder, F. J. Gall, and visit the Law Courts. Here you meet with a variety of character, and an insight into human nature

that is not to be found to the same extent in any other sphere. In every department there is something to learn.

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Take, for example, the magistrates. Some are severe, uncompromising, arbitrary, and imperious. Others are gracious, merciful, forbearing, and sympathetic, while not a few are a combination of both. Each have their uses, and the prisoner on the whole is more likely to obtain justice from the varied types than from single individuals of one type. The severe type is necessary at times, because some prisoners or defendants are guilty of subterfuge, lying, and prevarication when questioned or cross-questioned, and only severity will meet the case; on the other hand, some prisoners or defendants are unacquainted with the mode of procedure of the law courts, and, on being pulled up so suddenly, get nervous and quite collapse. In a case of this kind, there is a possibility of injustice, especially if they cannot afford to engage a lawyer.

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The legal gentlemen are an interesting study. The most successful are not necessarily always the most intelligent. It is often the man with only average intelligence and great audacity that carries the day. Picture to yourself one of this kind. Head high in the crown at the back, slightly receding forehead, wide head over and about the ears, keen and penetrating eyes, and a prominent jawbone. The faculties most prominent are Self-Esteem, Firmness, Combativeness, Destructiveness, Comparison, Language, large Perceptive Powers, and sufficient Intuition to enable him to feel the pulse of the Chairman of the Bench. A man of this kind often gets the advantage of another with larger reasoning powers and a better all round judgment who has less force. Lawyers with much affectation of manner are at a disadvantage in a law court. Verbosity, irrelevance, and talking in a circle are a disadvantage in a lawyer who has to appear before a magistrate such as I have first described.

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Prosecutors or witnesses also need to be careful to avoid circumlocution and irrelevance. A straightforward tale, clear answers to questions from the bench or from lawyers, an excellent memory of facts, and the power to reproduce the same, are the leading qualities necessary for a witness. There should also be self-possession and a ready wit. I was much amused the other day. A proprietor of highway locomotives was charged with neglecting to take proper precautions for the public safety. His men had no flag and no "sentinel in advance." "Do you consider your foreman competent?" said the Chairman of the Bench. "Yes, sir," said the man, "he is married." "That is no sign of competency," was the quick retort of the Chairman. A careful, self-possessed witness would not have wandered into such a statement. But more about police courts in future notes.

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It may interest readers of the *P.P.* to learn that Mr. E. Durham, the popular exponent of Phrenology at Hastings, is the fortunate winner of a prize of £5 per week for life, given by the proprietors of *Pearson's Weekly*, for successfully solving a series of two hundred and forty-six picture puzzles. Mr. Durham is to be congratulated.

## THE PHRENOLOGY AND PSYCHOLOGY OF LITERATURE.

BY W. GEO. WHEELER, L.P.I.,

Author of "Phrenological Helps," etc., etc.

No. 28.—SHAKSPEARE'S "TIMON OF ATHENS."

Shakspeare has presented in *Timon of Athens* a powerful study in life and character, and although the work lacks somewhat the brilliant word-painting and poetic charm of his greater productions, it yet contains food for thought—indeed, may be described as one of the many great lesson-books of the world constructed and originated by that immortal mind. Shakspeare's productions are brimming over with thought and feeling, touched with fire and life, portraying human nature under many and varied circumstances, from the profoundest thinkers and ethical teachers to the most depraved and ill-developed criminals. His works command the attention and consideration of philosophers and great masters, dramatists and elocutionists, poets and preachers. His thoughts are

### TREASURES OF THE HOUSEHOLD.

Timon is a princely personage by reason of his wealth as well as for the all too liberal distribution of the same. He is a philanthropist without discretion—a sacred personality upon whom men fawn and flatter for the sake of the powerful yellow god that he possesses. His fellows measure him, not by his soul, but by his gold. The immaterial wealth in his keeping does not count. Is not the tendency of man toward the material, toward the things of time and earth? It is only the divinely awakened few who mount upward to the glorious God of the immaterial, who created the things seen materially to picture before the soul of man the eternal. When the highest faculties of the mind are dormant, what is the human creature above the mere animal? Timon's so-called friends were but "things that walk on two legs," poor, feeble beings who knew not they might be as "gods though in the germ."

Timon has an idealistic confidence in humanity, imagining those around him to possess his own all-generous nature.

### HE CANNOT READ MEN

intuitively, and does not study to discriminate between the true and the false. Thus is he gulled by the unscrupulous and the wily, a victim of an extraordinary benevolence bordering on monomania. Ventidius, imprisoned for debt, sends his servant to place his state before the generous-hearted Timon, who renders him princely aid. Timon's philanthropic spirit knows no limit. It is not enough to pay his friend's debts and free him from imprisonment; he must lavish gold upon him afterwards.

Lucilius falls in love, and, being poor, cannot obtain the consent of the girl's money-loving parent. Lord Timon cannot do less than bountifully endow his servant, Lucilius.

Said a senator, whose dormant Conscientiousness must have been as real as his abnormal Acquisitiveness, "It is only necessary to present a stolen beggar's dog to Timon for the replenishing of one's purse." He presents gifts of twenty-fold value in return. In vain does the lord's steward plead for moderation and retrenchment, perceiving

### THE FAST FAILING TREASURY.

Timon is deaf to all statements in this respect, counting not the stupendous cost of an utterly reckless and mad-brained generosity. Thus does he march onward to a vast undoing.

Timon's transformation comes at last. The gods have apparently turned nasty. Dame Fortune's radiant smiles are cast elsewhere. The generous, princely giver is mightily in debt. It is a case of "When poverty flies in at the window, love flies out at the door." His creditors are upon him. There are changes within and without, for the mind is under a remarkable change of government, and the lower faculties triumph over the higher. There has been an evolutionary process in the wrong direction, gradual in spite of appearances. It is seldom, if ever, there are sudden revolutions in the mind. "The mills of God grind slowly" even in connection with the soul of man. There is no sudden casting into heaven or hell; we produce our own blissful or cursed state by gradual developments from within. It was true of Timon.

### LORD TIMON'S HIGHER FACULTIES,

ill-balanced throughout, are in due course submerged. The animal and selfish receive an impetus. He has been subject to fits of passion, and given himself in the slaughter of war. He has never been ruled by a great Conscientiousness. His chiefest mind-power has been Benevolence. That faculty has received a rebuff, and his selfish, so-called friends will not help him to give it exercise. His passions are fully aroused, and carry all before him. There is brute force and bloodshed. He becomes a misanthrope—a hater of mankind—although the mania for giving follows him through life. The base of the brain must have been unusually large, but controlled for a time by other cerebral parts. He is lost to himself.

The Senate of Athens meet to decide his fate. They are merciless and malevolent, crying out for his death. He is defended by Alcibiades, a distinguished general, and a man by no means wanting in human feeling. The career of a soldier hardens human nature and awakens the animal; but there are

### GREAT DEPTHS OF COMPASSION

in not a few. In our natures good and ill appear strangely interwoven, even the criminal manifesting at times spasmodic jerks of virtue. Alcibiades was no criminal, or, if he was, it was a legalised criminality. His defence of Lord Timon proved nobly brilliant, proclaiming his truest greatness. On the altar of friendship's devotion he would place his glory and his fame. His generous services are rewarded by banishment.

Timon is found without the walls of Athens, from whence he retires to the woods, taking up his residence in a cave. A madness takes possession of him, added to a bitter melancholy. He discovers gold and distributes it, although hating mankind and cursing them from his presence. His faithful steward pleads in vain to serve him; General Alcibiades would render him aid; even the Senators, at the desire of the people of Athens, cannot recall him to the world and himself. His health is broken, and his mind manifestation terrible to behold. He had written his own epitaph, and buried himself by the "beached verge of the salt flood."

How vast, how complicated, is the human mind! The study of the mighty literary genius, William Shakspeare, and we humble students of Psychology.

## PHRENOLOGICAL CHARACTER SKETCH.

BY W. GEO. WHEELER, L.P.I.,

*(Council Member of "The British Phrenological Society.")*C. KINLOCH COOKE, Esq., M.A., LL.M.,  
*Author and Journalist.*

Mr. C. Kinloch Cooke, the subject of this sketch, is a leading light in the world of journalism, and distinguished in the realm of law and letters. He has edited various journals in the front rank, one at least of which, *The Empire Review*, he himself founded. He has produced articles for a large number of great newspapers, with some of which he has been intimately connected. Mr. Cooke too, is known in the literary world of books, one of his latest works being a "Memoir of H.R.H. Princess Mary Adelaide, Duchess of Teck."



Photo. by Alfred Ellis &amp; Walery,

51, Baker St., W.

Mr. C. Kinloch Cooke has a remarkable and impressive personality, with a predominance of the mento-vital temperament. He has a warm and genial nature, a clear and vigorous intellect—indeed, mental forces of an exceptional order. The circumference of his head is  $23\frac{1}{2}$  inches, being greatly above the average in size, a powerful and massive combination of cerebral parts. The forehead is broad and high, substantial at the base, and well mounted. He is a striking personage mentally and physically.

Mr. Kinloch Cooke has immense perceptive organs. The developments immediately above the eyes are splendid. It may be he has travelled much and thus brought this portion of his brain into greater play. He has certainly large Locality. He is a very keen and close observer, and has

the perceptive forces of a scientist. His mind is a great practical and fact gathering one.

He has an excellent memory for faces, and his intuitive knowledge of character is correct. He has doubtless much wisdom respecting men, a result of greatly using his eyes, and reflecting upon gathered facts. His brain suggests great power of construction and organization. He has not alone the head of a wonderful observer, but of

## AN ORIGINAL THINKER.

He might have been a clever engineer. He has fine gifts in planning and arranging. His is an intellectually constructive mind for thoughts and ideas.

Mr. Kinloch Cooke's organ of Order is very prominent, indeed noticeably large, and, combined with full Concentration, secures him not alone great method and system, but excellent application. He can readily bring the full force of his mind to bear upon each of his various undertakings.

He possesses that combination of mental developments which tend to make the mathematician. He has large Constructiveness, Causality, Calculation, with immense perceptive. He reasons deeply and logically, and has a mind of considerable power and compass.

His nature is kindly and sympathetic, and he takes a genial interest in his fellow creatures. He renders service to others from a conscientious sense of their deserving, rather than from mere sympathy. He is not a man easily deceived, and certainly not one to be trifled with. He is firm and commanding, although not domineering. Mr. Cooke should be known for his

## FORCE OF CHARACTER

and power of mind. He knows what to do, and how to do it. His life must have been very full and vigorous. He has probably put into it more of a useful and intellectual nature than the majority of brain-workers. He has immense reserve forces—energy in reserve, force of character in reserve. He is able to store up information in the mind until otherwise desirable, and can easily keep secrets. He has a good deal of Cautiousness, considering carefully before undertaking and counting the cost.

His social affections are decidedly strong, and this side of his nature gives him immense pleasure. He does not lose sight of "home, sweet home," although exceeding well adapted for foreign travel. He appreciates friends, especially wise and gifted ones, and shews himself friendly.

In conclusion, we may say Mr. Kinloch Cooke has the head of a strong and clever man, a leader and an organizer, a thinker and a great observer. His large organs of Language, Constructiveness, Perception as a group, and Causality, combined with a striking combination of general cerebral developments, proclaim his ability as a distinguished journalist and an author.

I hope the friends of the *P.P.* are doing their best to push its sale and its circulation. There is still vast ignorance in the public mind with reference to our subject, and no better method of dispersing the darkness and letting in light can be suggested than that of freely circulating printed information on the matter; and of all the available information, that which is contained in the *P.P.* every month is by far the most popular, the most varied and the most attractive. Please then introduce our journal to your friends and recommend it constantly to all. Let each reader and lover of Phrenology do his best for us.

## LESSONS IN PHRENOLOGY.—CIII.

BY JAMES WEBB, F.B.P.S.

## SELF-CONTROL.

The current Education Code tells the teachers of this country to "implant in the children habits of industry, self-control and courageous perseverance in the face of difficulties."

So long as it is believed that education can implant faculties and habits, the whole of the youth of the country will be taught in the same manner, and the same motives will be proposed to all: but when we have grasped the truth that all dispositions are innate and cannot be implanted, we shall see the necessity of having recourse in each pupil to his natural powers of fortifying or guiding them by *cultivation*.

In last month's lesson we pointed out the fact that no teacher can implant a habit. Habits are the result of the activities of dispositions already implanted by *nature*. Our feelings start into involuntary activity. Our moral sentiments can regulate that activity, and our intellectual faculties can judge the right time and to what extent these regulating and controlling influences shall be exerted.

Generally speaking the propensities need to be lessened: and this is readily accomplished by daily cultivation of the moral sentiments, for the greater the activity of these sentiments the less the power of the propensities; just as the use of right arm or right eye exclusively diminishes the powers of the left. But it must not be overlooked that some propensities may need cultivation. The writer recommends the cultivation of *Acquisitiveness* when a person is dominated by his *Benevolence*, or *Destructiveness* whenever he observes that a person is painfully deficient in energy.

But it is possible for a child to possess too much industry, self-control and courageous perseverance.

Not long ago, one of the oldest pupils in Capworth Street School (I think at the time he was the oldest), though only in the lowest class, appeared before the magistrates at Stratford for thrashing his father. He had enough "industry," "self-control," and "courageous perseverance" and to spare. His father could have done with more of those virtues, the boy with less. What he required was more intelligence, filial love and fear. The reader may think that he lacked "self-control." He had "enough and to spare," I said. He "controlled" himself in overcoming the little affection, fear and intelligence of the right kind that he had.

And how would a teacher begin to implant self-control? If a child be without self-control it cannot be implanted. The fact is, a child doesn't require self-control, for he can't require what is not given. Yet all that is wanted is given. The power to learn what is right is given. Reason, Conscientiousness, Firmness, Self-Respect, Love of Approbation—these are given. Some of these faculties are given in full measure to some people, and some have but little of these qualities, and what the child wants is not "self-control" but a right cultivation of the faculties that he has; and their influence over the propensities, etc., will be a real influence.

All the *self-control* that the Education Board could wish a child to possess would be of no avail against the desires of a person whose mind was unaware of what should control him, and no self-control (if there could be such a thing) would be required were all the faculties developed in due proportion for any and every emergency. Caution, Firmness, Benevolence and Conscientiousness would be amply developed, and patience in difficulty would follow. A person would not then possess any faculty called Patience or Fortitude or Self-Control; but he would nevertheless exhibit the virtues so named. Destructiveness, Combativeness, Self-Esteem, Acquisitiveness when greatly excited would be "controlled" by them, or rather, they would not become injurious vices, but helpful auxiliaries in "controlling" such vices as Indifference and Laziness. Melancholy and Despair would be "controlled" by Hope; Cruelty by Benevolence; Vengeance by Conscientiousness.

Dr. Baldwin in his *Elementary Psychology and Education* tells us that self-control is Temperance, and "Intemperance is the want of self-control." He says further: "While educating children, parents and teachers train them to the habit of controlling their appetites. Thus the appetites are made faithful servants." If they are to be made faithful servants why control them? And what is to control them? Self? But in the same work, page 209, he says Self is appetite. Here are his words: "Self, as appetite, feels the cries of the bodily wants." So Self controls Self! McCosh rightly says: "Appetites are mental cravings for objects to gratify bodily needs." That being so, to speak of the mind having a power of self-control is to speak in total disregard of the fact that Self-Control is but another name for Will, and in one of our previous lessons it was shewn that Will is but the result of the combined and concurrent activities of the several mental faculties at any one moment.

Like Will, Self-Control is but a resultant: for a person only "controls" himself by doing what he wills to do—he controls himself by not controlling himself, that is to say, he *indulges* himself by doing just that which his faculties conjointly lead him to do.

So that instead of trying to step to the top round of the highest ladder that was ever fashioned, a ladder whose top reaches to heaven, the author of the Education Code should have asked the teachers to cultivate the several faculties that would naturally produce the end that the artificial, or rather the visionary thing called Self-Control, is believed to be capable of producing against the wishes, will, and natural activity of Self.

A child who has learnt "self-control," as that word is used in ordinary parlance, has learned to be sly, or deceptive. That's all. He commits no observable wrong. He controls his actions—when others may be aware of them. But when he is free from restraint he uses his "self-control" to deceive others. The instruction he requires is special: the sly boy wants to be taught to be frank and open: the frank and open boy requires to be taught discretion. One boy should be required to "control" his Secretiveness, another his Caution.

From this it will be seen that the teacher's duty is to know his pupil's real mental condition and act accordingly—for the good of his pupil. And each pupil will require to be taught a different self-control.

ANATOMY AND PHYSIOLOGY OF MAN.

BY DR. WITHINSHAW, PRESIDENT, B.P.S.,  
Late Demonstrator of Anatomy, Royal College of Surgeons,  
Edinburgh.

THE SKELETON.

THE BONES OF THE LIMBS.—(Continued.)

From the description of the skeleton of the arm and of the leg in our last article, it will be seen that the bones of each limb are arranged on the same plan. By setting out, side by side, the corresponding part of each limb, with its bone or bones, the similarity of arrangement is made very clear.

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|----------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|----------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|
| <p><b>ARM.</b><br/>Upper arm—Humerus.<br/>Forearm—Radius and ulnar.<br/>Wrist—8 carpal bones.<br/><br/>Hand—5 metacarpal bones.<br/>Fingers—Phalanges—<br/>    3 in each finger,<br/>    2 in thumb.</p> | <p><b>LEG.</b><br/>Thigh—Femur.<br/>Leg—Tibia and fibula.<br/>Ankle and heel—7 tarsal bones.<br/>Foot—5 metatarsal bones.<br/>Toes—Phalanges—<br/>    3 in each toe, except<br/>    big toe, which has<br/>    only 2.</p> |
|----------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|----------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|

THE SKULL.

The skull, or skeleton of the head, is composed of twenty-eight bones, and comprises those of the cranium or brain case, those of the face, and the small bones (tympanic ossicles) of the ear. They are made up as follows:—

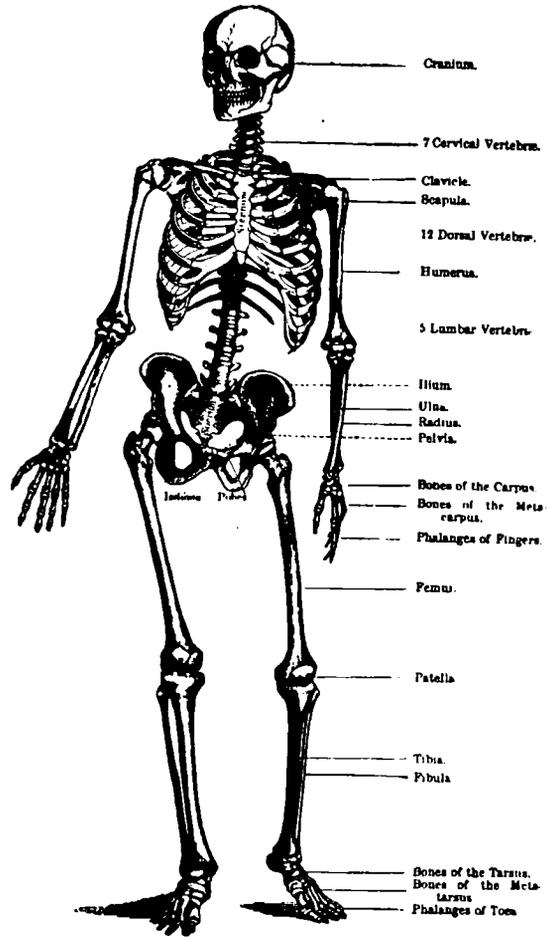
- 8 bones of the cranium.
- 14 bones of the face.
- 6 tympanic ossicles—3 in each ear.

The bones of the cranium are united together by their edges so as to form the walls of a case or cavity, the cranial cavity, in which the brain is lodged. The cranium is described as having a base or floor, a vault or roof, an anterior, a posterior, and two lateral or side walls. The posterior wall of the cranium is formed by the *occipital* bone, which also forms the middle portion of the base; in front of the basal portion of the occipital is the *sphenoid* bone, which also sends a process upwards on each side of the skull; in front of the central part of the sphenoid is the *ethmoid* bone; rising upwards in front of the ethmoid is the *frontal* bone, which completes the anterior wall of the cranium cavity, and forms the forehead; forming the side walls, and also entering into the construction of the base of the skull, are the two *temporal* bones; forming the vault and lateral walls are the two *parietal* bones; the highest part of the vault of the skull is called the *vertex*, and corresponds with the junction of the two parietal bones in the middle line.

**FACE BONES.**—The bones of the face are situated below and in front of the cranium. They form the walls of cavities which open on the front of the face; thus in conjunction with the frontal, sphenoid, and ethmoid they complete the walls of the two orbits in which the eye-balls are lodged; along with the frontal, ethmoid and sphenoid they constitute the walls of the nostrils; and they form the osseous walls of the mouth. The six tympanic ossicles are placed in the tympanic cavities of the organs of hearing.

**CRANIAL BONES.**—As a rule the cranial bones are expanded, and more or less plate-like in form. The **OUTER** surface of each bone forms part of the exterior of the

cranium, and frequently is marked by processes or ridges for the attachment of muscles. The **INNER** surface, on the other hand, is smooth, and marked by pits or depressions, in which the convolutions of the brain rest; there are also grooves for the lodgment of dilated veins called blood-sinuses, and of arteries. The two surfaces of a cranial bone, dense and hard, are called its *tables*, inner and outer, and are separated from each other by bone of a looser and more porous texture, called the *diploë*. In some situations, especially in certain of the bones which form the walls of the nostrils, the *diploë* disappears, and comparatively wide interspaces, containing air, separate the two tables, and are termed *air-sinuses*. The edges of the bones are rough, having tooth-like projections, and it is by the interlocking of



the toothed edges of adjacent bones that they are united together, the joints so formed being called *sutures*. There are holes in the bones, as well as between the adjacent margins of some of the bones, which are termed *foramina*. They are chiefly found in the base of the skull; they transmit arteries into the cranial cavity to supply the brain and inner table of the skull with blood, and also give passage to veins and nerves. The largest of these foramina is called the *foramen magnum*, which is in the occipital bone. It lies immediately above the spinal canal, and through it the spinal cord becomes continuous with the brain, and the vertebral arteries enter to supply the brain with blood.

## TEMPERAMENT.

### A REVISED CLASSIFICATION.

By WILLIAM COX

(Member of Council British Phrenological Society Incorp.).

The contribution from L. L. Delacour in the June number of "THE POPULAR PHRENOLOGIST" describing in light and racy vein his first impression of Phrenology took my mind back to the instruction classes last winter to which he refers.

The gifted and painstaking teachers of the classes, Mr. J. P. Blackford and Mr. G. Hart-Cox, in the outset of their lessons told their pupils (of whom I was one, desiring as I did to be posted up in the latest developments of the science) that the prevalent teaching on the subject of the temperaments was somewhat indefinite and unsystematised, although for practical purposes one or other of the methods of classification in use might serve well enough. It is unnecessary to state here what these are, as every phrenologist is familiar with them. My present object is to give as nearly as possible the classification suggested by the two gentlemen named above. It is five-fold, and is based upon the five leading anatomical systems which together go to make up the complete human body, embracing practically the whole constitution of man, at any rate so far as relates to its physical side. This is the classification:—

1. THE OSSEOUS SYSTEM, or bony framework of the body, which when predominant may be denominated the Osseous Temperament.
2. THE NUTRITIVE SYSTEM, embracing not only the organs of digestion and assimilation, but also the lymphatic vessels and excretory organs. When these are actively in the ascendant and do their work thoroughly, they indicate the Nutritive Temperament.
3. THE MUSCULAR SYSTEM (including ligaments), which when strongly marked is named the Muscular Temperament.
4. THE THORACIC TEMPERAMENT, so named when the organs contained in the thorax are strong and vigorous,—that is to say, the heart and lungs together with the circulatory tubes and vessels.
5. THE NERVAL SYSTEM, embracing the brain as well as the nervous system commonly so-called. When these are greatly in evidence they denote the Nerval Temperament—this name *Nerval* being used in preference to the word "Nervous," as the latter is apt to be misunderstood, popular usage having given to it a sense and meaning the very opposite of that intended in the present definition. By *Nerval* is to be understood strength of nerve tissue, but a nervous person is commonly understood to be one having weak nerves.

The foregoing arrangement commended itself to the writer as simple and serviceable, though not perhaps as complete as could be reasonably desired. For instance, the nutritive system could be subdivided according to whether one or other of the great organs of the abdomen overpowered the others; or possibly the lymphatic vessels might be in the ascendant. The Bilious Temperament (in another classification known as the Choleric), and also the Lymphatic Temperament, might in that way get a place in the list. The objection of course to admitting

the two last named to rank as specific temperaments is that they do not depend upon anatomical structure, but upon fluids contained in the body, whilst the leading idea in the five-fold classification here taught is that each one of them has as its basis a distinct and easily recognized part of the physical constitution, a part of the structure moreover which is not limited to one locality of the body, but which is distributed throughout the whole.

The perfectly balanced condition of body would be one in which each of these elements was well developed, yet not to such a pronounced extent as to overpower any of the rest. Very few persons of this type are to be found. It is an ideal state to which we should all try, as nearly as possible, to approximate. That would be an evenly balanced temperament. There may be such persons, but they are few and far between. In the majority of people some one or more of the conditions in question stand out in decided prominence above the others. The student should exercise himself to discern these differences at a glance, and to analyse them. He should observe the degree of power in which each is developed, and accustom himself to register them by means of a graduated scale, for his own information in the first place, and afterwards for comparison with the observations made by others. By this exercise he will gain quickness of perception in grasping the main direction in which the mental powers run, which powers phrenology discloses by the shape of the head of the individual under examination. For be it remembered, the object mainly in view in the study of temperament on the part of the Phrenologist is to ascertain in what direction and to what extent bodily conditions affect the manifestation of the faculties of the mind. Many blunders are made through neglect of this precaution when giving delineations.

It might be well to go over again the five temperamental conditions as here set forth, in order to shew their universality over the whole body—that is to say, their presence in every part of it, broadly speaking.

1. THE BONES are the framework or foundation upon which the other structures or tissues are built up. They form the skeleton, and give by themselves, even when denuded of everything, a fairly correct general outline of the body.

2. THE NUTRITIVE SYSTEM, by means of its canals and vessels, comprising alimentary, lymphatic, and excretory organs, constitutes a vast vascular system body-wide in its presence.

3. THE MUSCULAR SYSTEM closely follows the bony framework: in fact, the muscles clothe the bones.

4. THE BLOOD-VESSELS ramify into every part of the body; so universal are they and so exceedingly abundant that the marvellous fact must be patent to everyone that it is impossible to prick the point of the finest needle into any part of the body without drawing blood, provided the needle point is inserted deep enough to go through the outer skin.

5. And, lastly, in regard to the NERVOUS SYSTEM, if the same trifling experiment is tried, pain is felt, no matter what part of the body is selected, proving that nerves are present in every part.

A description of the characteristic points of difference by which these several temperaments may be distinguished, and the manner in which they modify the mental manifestations, or the kind of influence they have upon the action of the organs of the mental faculties, must be reserved for the next contribution.

## RALPH WALDO EMERSON,

BY A PHRENOLOGICAL EMERSONIAN.

To a student of Phrenology who attempts to apply its teachings to the evolution and training of his own character, there is always much profit in the contemplation and study of the portraits, as well as the writings, of the world's famous men. This is especially true with reference to the celebrated American transcendental writer, R. W. Emerson.

The number of *The Bookman* for June, 1903, is almost entirely devoted to articles, portraits, photographs and other material which should be of interest to the phrenological student.

The lack of an exact knowledge of the scale measurement of likenesses as compared with the living subject; the deceptive appearances of light and shade; the manner of dressing the hair, etc., will always render the task of the photographic delineator more or less difficult and unsatisfactory where he has to depend upon Phrenology only for guidance in his judgment of character. Hence all particulars as to birth, heredity, temperament and environment together with a consideration of the Physiognomy and graphology of the subject should prove of service to the delineator, and also of additional interest to the reader.

The full-length portrait of R. W. Emerson on page 100 of *The Bookman* reveals (1) a tall figure with remarkably sloping shoulders; (2) a long neck; (3) a high head, rather sloping upwards toward the crown; (4) large outstanding ears; (5) a powerful, well-formed nose; (6) a mouth firmly closed, but with an

## EXPRESSION OF KINDLY HUMOUR

around it. (1) The slim, tall figure found its natural counterpart in the active outdoor life which was habitual and necessary to the healthful existence, observation and perceptive records of this child of nature and revealer of its physiognomy and hidden mysteries. The author who wrote in his essay on "Self-Reliance," "My book should smell of pines and resound with the hum of insects," spent much of his time in the fields, by sunlit streams, and in the depths of forest glades. And do not the agility and sprightliness of his phrases bear testimony to the healthful influence these habits exercised on the character of R. W. Emerson? (2.) The long neck indicates the great love of freedom and independence—this trait permeating his writings frequently—more especially in his essays "Self-Reliance" and "Heroism." The sloping shoulders probably indicated a special maternal heredity, together with that rare

## SENSE OF DIVINE CARELESSNESS

which could pen these words:—

Work of his hand,  
He nor commends nor grieves,  
Pleads for itself the fact,  
As unrepenting Nature leaves  
Her every act.

(3.) Tall persons usually have tall heads, but the high mount of Firmness over the ears of our subject is so great as to be exceptional, and finds its physiognomical confirmation in the tightly-closed lips, while its mental manifestations contribute largely to those inspirations of and exhortations to character-building, which should be of especial value and interest to every phrenological student.

The humorous smile of the mouth has its counterpart in the well filled out organs of Mirthfulness and Agreeableness of the upper forehead. (4.) Perhaps a better view of the head and features of our subject is supplied by the portrait and bust on page 111 of *The Bookman*. Benevolence and Veneration do not appear to have been as strongly developed in Emerson as Firmness and Love of Independence, nor were the former as powerful as his social affections. His poem and essay on Friendship are aglow with the warmth and pure sentiment of this affection, while his noble patriotic hymns bear ample testimony to the large size of

## THE ORGAN OF INHABITIVENESS

so noticeable in the outline of the upper part of the back head. It would require a different attitude of posture to testify to the relative sizes of Approbativeness and Friendship in Emerson's head; but the character of his writings leads one to infer that he cared little for fame, and that he honoured his own integrity far more than the uncertain voice of public opinion. (5.) The large ears are indicative of Vitativeness and length of life, their outstanding position being due to the large size of Destructiveness. The energy and decision of this teacher and writer formed a natural background, as it were, to his dignity and force of character—or, rather, they were the manifestations of the latter, finding expression in many a powerful phrase in his writings. One must suffice as a specimen. "It becomes the highest duty of man to use every occasion for the cultivation of his will, so that, whether impoverished in all that he holds dear, or on the highest pinnacle of bliss, he may constantly realize the immaculate power of self-government." (5.) The powerful "Wellington" nose confirms these characteristics. Further, the breadth across its bridge signifies that shrewd acquisitive and economic faculty which could treat of the laws and investment of both spiritual and material possessions in his essay on "Wealth." The somewhat Jewish droop of the nasal organ betrays another somewhat Semitic trait of character, *vis.*, an intuitive knowledge of

## THE NATURE OF MEN AND THINGS,

and which, with his very large perceptive, conferred an insight into human motives which was Emerson's most precious gift.

It would require a corresponding genius and many articles of ample length to do justice to the spirit of beauty and hope which permeates his language, rising at times to an altitude of almost ecstasy and bliss. The puffiness beneath the eyes, indicating a large development of the organ of Language, is noticeable in all his portraits. Mr. Lewin, in his essay on Emerson (page 88 of *The Bookman*), says that Matthew Arnold denied that Emerson was great, either as poet, as writer, or as philosopher maker, but he conceded to him a relation of "even superior importance"—that of "the friend and aider of those who would live in the spirit." Curiously enough, it is stated that Emerson's head was below the average in circumference.

On attempting to complete so meagre a sketch as the foregoing, one feels the risk of not being sufficiently "wise after the event" in hazarding the opinion that the fame of our author was chiefly due to: Organic quality of the very finest; hereditary influences filtered through eight generations of cultured thought and refinement; rigidly careful habits of health together with a well-balanced brain, which brought his character into well-nigh perfect adjustment to an environment on the whole most favourable to his remarkable genius.

## THE TRAINING OF CHILDREN.—XXV.

BY ESTHER HIGGS, F.B.P.S.

### SELF-DISCIPLINE.

O'er wayward childhood wouldst thou hold firm rule,  
And sun thee in the light of happy faces?  
Love, Hope and Patience, these must be thy graces,  
And in thine own heart they must first keep school.

—Coleridge.

These beautiful lines of the poet Coleridge put in compact and simple form the essential qualifications of the would-be child-trainer. The graces he sets forth as being necessary are perhaps the most valuable in this work. Love—we can have no pleasure in being with children if we do not love them, indeed these ever-restless little people are considered a great nuisance by those who have no child-love in their nature, but all their troublesomeness is overlooked, and their constant demands upon the time, thought, care, and strength of the mother are joyfully accepted in the strength of her great love for them.

Then this love must not be of the weak, indulgent kind, but a wise discriminating sort, which is ready to deny the child for his good, and also to deny herself the pleasure of pleasing him when it is better to withhold some gratification. The love that weakens its object is of a poor kind, however intense, and not worthy of the name.

HOPE.—Yes, we need to be bright and hopeful in dealing with children; long faces and despondent minds are beneficial to nobody and particularly unsuited to childhood, which is naturally a time of hopefulness and gaiety; besides, the tender solicitude over the

#### WAYWARD BOYS AND GIRLS

wants more than anything the element of hope, buoyant hope which shall sustain unwearied the constant efforts on their behalf.

PATIENCE—All will agree that the call for patience is immense. The children are fretful and the mother is wearied, or the schoolboys are extra tiresome and the teacher is not feeling quite up to the mark: these are the times when patience is so necessary—not the patience of inertia or indifference, but that of self-government, the power of putting aside one's own inclinations to order, of calming the mind instantly when necessary, or at least of suppressing the feelings, unselfishly putting these aside and quietly entering into the necessity of the case, doing one's best to remedy matters.

The really patient character is not a weak one, on the contrary, it takes a strong well-disciplined character to shew any degree of patience under trying circumstances. "He that ruleth his spirit is greater than he that taketh a city," and they who would rule others must first have

#### COMMAND OVER THEMSELVES.

Many are discouraged because of their hasty tempers and want of patience, but Phrenology brings the hopeful message that all the graces may be cultivated, and surely it is worth the doing if the children, as well as one's self will be so greatly benefited thereby.

In all the walks of life attainment demands self-discipline, for he who would be great in any one department

must concentrate his efforts and energies upon the special objects before him, denying himself many pleasures in order to attain the end he has in view. Thus the man who would be rich denies himself for the sake of his business, the musician because of his music, the artist for his art, and the student for his studies. But nowhere is self-discipline more necessary than in the training of children, for, to be successful in this most important branch of work, personal character is the factor which tells infinitely more than anything else.

In dealing with children precept is worse than useless if not backed up by a living example, for the very fact of the disparity between the precept and the life gives them

#### A PICTURE OF MORAL CROOKEDNESS

which has often proved a stumbling-block to them. Thus the father of a family was great at prayer-meetings, an officer in the church, and outwardly a religious man; but, alas! in the home he shewed himself to be a selfish tyrant, expected to be waited upon hand and foot, to be served first, and to have the best of everything. Severely orthodox in his creed, but utterly wanting in the Christ-like spirit in his daily life, his influence was of course most pernicious, and many a young man, seeing his inconsistency, mentally placed the word "hypocrite" in close proximity to that of "church" or "religion."

Happily, for his children, their mother was the very opposite of this, possessing true piety, which shewed itself in unselfishness and patience in the home, and quickly the little ones discriminated between the external pretence of religion and the inward, genuine religion of the life: and the contrast was such as to make the real thing far more attractive than its

#### DESPICABLE COUNTERFEIT.

But this is one of those glaring instances which come to us as a danger-signal, warning us of how unlovely our character may become if we slacken our hand and are less diligent in the pursuit of what is noble, good and true. It is to the ordinary man and woman, whether parent, teacher or guardian, I would speak for a few moments, and appeal, on behalf of the children, that you seek to raise your lives to a higher level for their sakes, that they may have the priceless benefit of a personality influencing them for good at every point.

To do this requires the habit of self-discipline, not a spasmodic attempt at self-control resulting in more laxity than ever, like a smoker who gives up his pet indulgence for a week or two and then takes to it more vigorously than ever. No! something more than this is needed, even the daily, constant practice of the graces we would develop. The greatest singer or musician feels

#### THE NEED OF DAILY PRACTICE

to keep him up to the standard; but, to change the metaphor, perhaps a truer simile is that of the flowers, which need their daily supply of sunshine, moisture and fresh air, or they will pine and die; so this inner life of ours must be daily renewed and strengthened if our lives and character are to become beautiful and fragrant. Parents often see a reflection of themselves in their children's healthy bodies and happy faces. Honesty in their dealings, and unselfishness in their play, on the part of the children reflect great credit upon the parents, and bring much joy into their lives, whereas the show of evil temper, unloving looks, and so forth, spoil the harmony of life, and the

house is made a place of discord which should have been a paradise. Or perhaps self-satisfaction is the order of the day, which is another name for selfishness, and the children are trained in an atmosphere of self-pleasing, with the result that when they are grown up they forget

#### THE SORROWS OF THE BIG WORLD

outside so long as all is bright with them; they lose sight of the fact that many are starving with hunger whilst they are well fed, and have no sympathy with suffering if it keeps away from their door.

Contentment with material things adds greatly to one's peace of mind, but in all that affects character we need the Divine discontent which shall ever spur us on to make effort towards further attainment.

The tone of the home or the school may always be raised at least one degree higher, and parents and teachers can only accomplish this by seeking to embody in their own lives the ideals they wish to set before the children.

For this, self-discipline is necessary; for "Love, Hope and Patience, these must be thy graces, and in thine own heart must first keep school."

### REPORTS OF MEETINGS.

#### BRITISH PHRENOLOGICAL SOCIETY INCORPORATED.

The last ordinary meeting of the Society for the session was held at 63, Chancery Lane, W.C., on June 14th, when a good number of members and friends gathered to listen to speeches of a popular and elementary character, and to delineations of several persons who voluntarily came forward for the purpose of being examined.

In the regretted absence of the learned President,

MR. J. P. BLACKFORD was appointed to preside.

The SECRETARY read the minutes of the previous meeting, which were duly confirmed.

The correspondence included a telegram from Dr. Hollander, regretting his inability to be present to take part in the proceedings of the evening.

THE CHAIRMAN, in his opening address, referred to the constant necessity for urging the importance of the fact that the brain was not only the most important organ of the body, but the only organ of the mind. Without the brain we could do nothing—we could not lift a finger nor walk a step; we could not think nor reason; we could not talk, nor hear, nor see. Without the brain there would be no love nor hate, no passion nor emotion.

What was it that pierced the Mont Cenis Tunnel, and erected the Tower Bridge?—Brain. What was it that created philosophies and solved mathematical problems?—Brain. What was it that told the distances of the stars and measured the velocity of light?—Brain. What enabled us to drink in the wonderful harmonies of music, and delight ourselves in gazing on the beautiful flowers and the gorgeous glories of Nature?—Brain. Not the lines on the hand, not the curl of the eye-brow, not the dimple on the chin, but brain—and brain alone, as far as the material part of our nature was concerned. All evidence supported this. As long as the brain was well developed and healthy, all was well. But if the brain were injured, the mind suffered. If one portion were

affected, the arm was paralysed; touch another spot, and we were stricken dumb; and so throughout the whole of its many convolutions. Wherever the injury took place, the corresponding mental or physical power was destroyed.

To the brain, then, we must turn for information, and to the brain alone. The phrenologist who had studied his subject, as it should be studied, saw through the skull to the brain beneath; recognized its convolutions and their condition; saw their development and their consequent power, and based his judgment upon this as to the capacity and ability of his subject. Phrenology was brain physiology, and not the study of faces and hands and stars, with which Phrenology had really nothing in common, though some phrenologists, unfortunately, endeavoured to link together these incompatible subjects to the injury of Phrenology.

MR. WILLIAM COX gave an excellent delineation of a gentleman from the audience, which elicited well-merited applause.

MR. WEBB, in the course of an interesting and characteristic address, said that, to him, Phrenology was everything. It revealed everything in human nature. No man knew himself better than a phrenologist knew him. A clergyman wrote not long since that money could not pay for the good Phrenology had done him. The Rev. Mr. Carter walked over the Pyrenees. The ordinary individual wonders how and why it was done. The phrenologist looks at the head—sees large organs of Destructiveness, Weight, etc., and he knows the man will either walk, climb, dance, or shoot. The portraits in the daily papers shew agreement with the characters of those depicted. If Phrenology was universally taught, prisons would be at a discount. We should recognize and avoid the criminally disposed. We should all be police, and the life of the evil-doer would not be worth living. All men for public offices should be selected by Phrenology—even our members of Parliament. We should then get honest and conscientious men, whether Liberals or Tories. Let all select their professional men, their lawyers and doctors, by Phrenology, if they would get those who would serve them faithfully. One of the assistants in his school had need of a nurse. Instead of engaging the first interviewed, he had three to call upon him. The first had large Acquisitiveness and small Conscientiousness; the second was of the lymphatic temperament, which indicated that she would much rather be waited upon than wait on others; the third was of the "mental" temperament, and possessed large Benevolence. She was engaged, and gave no cause for regret to the employer. This shewed the practical value of the subject in matters of everyday life. "I live in Phrenology; I often stop up till two o'clock in the morning in its study. All in my life is Phrenology. Nothing in the world relating either to my mind, body, health, or happiness is apart from it; my usefulness in this life, and a better appreciation of the life hereafter, is all due to Phrenology." Such were the closing words of this earnest and revered worker in the phrenological cause.

MR. G. HART-COX in his usual clear, incisive, and exhaustive manner, cleverly delineated the capacities of a youth. His remarks were corroborated by the friends of the youth who were present.

MR. J. B. ELAND speaking on "The Utility of Phrenology," said that Phrenology did more good than any other science. The question for each was "What is the value of Phrenology to me? It is all very well to speak of the worth of large Firmness or large Ideality, but I have no large

organs; what then is its use to me?" Well, Phrenology could point out where the weaknesses lay. Like a famous medical remedy it could "touch the spot." In this it could be applied with benefit; all prospects could be brightened, and the life made more useful and happy. Some persons appeared to be born tired and never got over it. This was largely due to ignorance of their powers and their weaknesses. Possibly such had not a large brain to commence with, and to this may be added an absence of restraining powers, or a want of balance which made all the difference. He (the speaker) knew a man who, thirty years ago, was earning £130 a year, now his earnings are £104. Why was this? Twenty-four years ago he left a situation to better himself, but his large Caution made him afraid to take responsibilities, hence his failure. This man had energy, hopefulness, intellect and enterprise, yet yielded to the influence of Caution.

Another gentleman over fifty years of age was drawing a salary of £30 per annum as tutor in a private school. He had good general powers, large Ideality, and upper front head. He was also very religious, altogether too much of a good thing; for he lacked Self-confidence, and Combativeness, and this lack prevented his moving from his present position.

Many persons lost the use of their general powers through their religious influences, relying on an outside Providence. When on one occasion Napoleon was told that his troops were being worsted, and asked what was to be done, he replied, "There is yet time for another battle." And so it was in life's warfare, even though we had reached forty or fifty years of age, if Phrenology were allowed to "touch the spot," we may make further efforts which would result in success. Success among the nations of the world was due to struggling against persistent adversity; and so too, the individual who would attain prosperity, must conquer his own weaknesses as well as combat the adverse circumstances of life, and Phrenology would help him to do this.

A GENTLEMAN in the meeting requested the privilege of saying a few words, and in the course of his remarks offered some criticisms. On the supposition that the Society did not take bodily conditions into account in judging of mentality, he was especially severe. He also practically held the Society responsible for the number of incompetent phrenologists who were posing as so-called "professors" throughout the country. He asserted that phrenologists generally were devoid of polish; and that they should be phrenologists and not physiologists. A further criticism was that the members of the Society were not enthusiasts, hence the backward condition of the subject.

THE CHAIRMAN, in replying to the strictures of the speaker, shewed that bodily conditions were always taken into consideration, though as results, not as causes of mental endowment. On the second charge of the incompetency of present-day phrenologists, the Society were absolutely without any means of checking or controlling these. It had no power to prevent an ignoramus pretending to phrenological knowledge; nor could it compel men who were suitably endowed and otherwise capable to take up the practice of Phrenology as a profession. As to the phrenologist being devoid of polish and unenthusiastic, the critic's knowledge of the members of the Society was no doubt extremely limited, or he would not have made the remarks, especially with reference to their enthusiasm. Many of the members worked night and day for Phrenology without fee or reward of any kind. As to having a knowledge of Phren-

ology and not being physiologists, the thing was absolutely impossible. Phrenology was brain physiology, and a knowledge of the latter subject was indispensable to the competent phrenologist.

MR. JAS. WEBB was pleased to hear criticisms. Though we were not learned, we were a little more learned than the man who knew not Phrenology. As to zeal, he (Mr. Webb) would be the following evening reading heads for hours, at the invitation of the Tottenham Medical Officer; and every day he was doing something for Phrenology. He had examined heads in the British House of Commons, in the Embassy at Rome, on the Swiss mountains, and wherever the opportunity had opened; and others of the Society were doing similar work. As the majority of these had to earn their own living and did this work gratuitously, he thought it was a sufficient proof of enthusiasm.

MR. R. HALL gave an excellent delineation of a lady from the audience, entering into the finer shades of development with much conciseness.

Written questions were next invited from those present. Several were sent up, and replied to by Messrs. Eland, Webb, and the Chairman.

The meeting, which had been well sustained throughout, was then declared closed.

KENTISH TOWN.—At a meeting of the Congregational Church Total Abstinence Union, Miss E. Higgs delivered a highly interesting lecture on Elementary Phrenology. Mrs. Hollinrake, who occupied the chair, was largely responsible for the arrangements of the meeting, which was very successful. She made a most delightful president, and in the course of her address said her great ideal was, that the poorest and weakest, as well as others, should have the opportunities given them in life for which their capacities and abilities fitted them; instead of being driven, as now was so often the case, into employments which were not only uncongenial, but for which they were entirely unfitted; the consequence being a large number of failures in life. Everyone should be provided with a good education as a preliminary to their life's work.

Miss Higgs, recognizing that the great majority of her auditors were entirely unacquainted with Phrenology, wisely confined her address to the elementary phases of the subject, and handled her points so cleverly as to make them comprehensible to the smallest intelligence present. Her remarks were highly appreciated, as the unanimous and enthusiastic thanks of the meeting amply testified. The lecturer gave three public delineations, which were much enjoyed, especially by the personal friends of the subjects, who acknowledged the reader's correctness.

Some private delineations were given after the conclusion of the meeting for a fee, the cash resulting being handed over to the funds of the Society.

Miss Higgs, as the lecturer for the evening, represented the British Phrenological Society Incorporated, of which Mrs. Hollinrake is a Council member.

#### Members' Families.

The Council (B.P.S.) has decided that after the first member of any family has been admitted to full membership of the Society, other members of the same family may be admitted to full membership at half the usual annual subscription. This should be an inducement for present members to introduce their near relatives to the Society.

### "THE STORY OF LOVE."

To the Editor of the POPULAR PHRENOLOGIST.

SIR,—If you can find space, will you permit me to explain two items of error in the "Notes by Candid Critic" in the June issue of the *P. P.* on my little book, "The Story of Love"? I thank the writer, for whom I have a strong friendship, for his high appreciation of my work, and wish him to read my present remarks as pure intellect, without feeling.

My writings are extremely condensed, through the limitations of the printer's contract, and every word is intended to have its full meaning, but readers must please not add anything which is not logically in harmony with the text. I do not write with a business motive, and I hate books that are so written. "C. C." says we cannot endorse the sentence given on page 9, that, 'Freedom of thought and directing will-power are in the intellect, and proportioned to the stage of the soul's development.' These words are part of a note explaining the nature of *intellect*, as that word occurs in a definition given of Love. He says: "It is the province of the intellect to ultimately decide on a course of action; but is not this largely determined by the strongest *emotions* for the time being?" What has this to do with my statement? I say nothing about "action," it only deals with capacity. Would "C. C." give us one example of directing (discriminating) will-power which is not the work of intellect? and if he cannot, I say his remarks do not apply.

Next, he says: "One of our greatest philosophers has taught us 'that men are more influenced by their feelings than their intellect,' and we think that is so." Now this is just what the definition, and all the book, teaches; and so his remarks are out of place. The definition referred to is: "Love is a property of dynamic life, of the emotional and sensuous nature, the feelings, not the intellect"; which teaches that actions are the result of feelings, and the exercise of choice the function of intellect; but which choice will not be acted upon if the feelings do not agree. As we both teach the same, there is no room for his criticism. I might say that I believe that in the minds of practically every one there is the idea of choice in the word *will*; and, also, that the intellectual idiot has no will. But this is not science. "Will" is simply the nature in action.

The B. P. S. would do well to teach the difference between Intellect and Feelings. It is very important.

"C. C." refers to the subject of "Religion and Matrimony" (page 23), and quotes the words, "Religion cannot have any more natural connection with matrimony than it has with other human actions," and then says that "Religion affects all human actions," which is just what my words mean, as is shewn by the context.

C. BURTON, F.B.P.S.

June, 1904.

#### To Inquirers.

For full particulars of the British Phrenological Society Incorporated see fourth page of cover; or write to the Hon. Secretary, 63, Chancery Lane, W.C., who will be pleased to send fullest particulars by post to all inquirers. Persons may now join as full members for half annual subscription for the half year, 1904. All subscriptions expire on December 31st.

### ANSWERS TO CORRESPONDENTS.

CONDUCTED BY JAMES WEBB, F.B.P.S.

NORTHUMBRIAN.—The "Walking Parson" will be found to possess two specially developed organs—Destructiveness and Weight. The former is largely answerable for the energy and enjoyment he has in his walks abroad, and the latter for his preference for this particular form of locomotion.

CURIOS.—To reply to your letter and queries would require too long an explanation. However, I may say that your opinion of Phrenology is perfectly valueless, for you have never studied it with assiduity and intelligence. When the person ignorant of the microscope says there are no living organisms in water, the microscopist pities his knowledge—or want of it. When the non-phrenologist argues against Phrenology from what he *knows*, he is in the same position as a person, who, before the invention of the microscope, believed that water was perfectly pure because he had no knowledge of the impurities contained in it.

There is no heroism on your part in "believing" what some ignorant teacher believes. The phrenologist is the hero; for he propagates a great doctrine against the sneers of the schools.

WM. E. LJUNGQVIST (*Stockholm*).—I think I shall have to come to Stockholm to see the wonderful effect of the two hundred candle power electric light on the patients who have apathy of the brain—patients who, "while unwilling to study or think rapidly at first, become brighter than before through this treatment." You ask, "Why not apply this to a weak organ, so that by intensifying the temporary activity of the brain cells a permanent activity of both soul and brain may result?" and "Why not seek to deaden the activity of the brain region when the activity is too intense, etc?" You ask what I have to say on the subject. Just this: I have no knowledge that would lead me to think that an insane person or an idiot can be benefited in this way, and so request that you write me again after you are satisfied that good is done. You must remember the brain cells are encased in the skull. I judge that the best way to do what you say your medical men are professing to do is by verbal instruction and suitable training of a more or less very protracted character.

#### Phrenological Delineations.

Many persons having expressed themselves as desirous of having delineations under the direct authority of the British Phrenological Society Incorporated, the Council has arranged to provide for consultations at the Office at 63, Chancery Lane, W.C., at a fee of 10s. 6d. If more than one member of the same family attends at the same time, the fee for the second and further consultations shall be half the above. No written statements will be issued. The present arrangement for times is, for July, Thursday evenings from 6 to 9 P.M. Persons requiring consultations to whom this time is inconvenient should write to the Secretary at the Office for an appointment, when an effort will be made to meet their requirements.

It is hoped that those who need phrenological advice will avail themselves of the opportunity afforded them on Thursday evenings.

### A New Phrenological Book.

We are pleased to hear from Mr. H. C. Donovan that he is about to put us in possession of a new work he has produced, entitled, *The Brain Book, and How to Read It*, to be published by Jarrold and Sons, of Warwick Lane. Mr. Donovan's well-known position in the phrenological world necessarily leads us to infer that it will be an exposition of Phrenology in theory and practice. It is to be well illustrated. Mr. Donovan has had the exceptional advantage of being in possession of notes, MSS. and copies of remarkable character sketches which illustrate the action that some of the leading faculties, and combinations of faculties, have in the formation of character. Many of these will appear in this work, and should be of interest and value to all students of human nature, on the subject of the mental faculties. We understand that the author has given some information in reference to the existence and location of such faculties as Independence and Intuition, and suggestions and facts as to others which his late father (Dr. Donovan) was under the impression that he had localized. It requires, however, the observations of more than one man, or even a hundred men, before a faculty can be said to be fully established. But, be this as it may, we are pleased to know that new fields of thought are to be opened up to us. Mr. Donovan has, we believe, included his father's views as to the association of certain bodily functions with many little-suspected faculties—for instance, the strength and weakness of the Diaphragm with the development of the faculty of Hope, and the circulation of the blood with that of Destructiveness. We shall look forward with some interest to this promised publication.

### B. P. S. Associates.

The Council of the British Phrenological Society Incorporated has decided to create an Associateship of the Society, to secure the co-operation of persons who do not feel disposed to become members. Fee 5s. per annum. Associates will be entitled to attend members' meetings, and the use of the library, but will not be eligible for office, nor entitled to vote in the election of officers or members. It is earnestly hoped that this arrangement will induce a large influx of friends who desire to be associated with the Society in its efforts to spread a knowledge of Phrenology.

### Phrenological Instruction Classes.

The Council of the British Phrenological Society Incorporated have made arrangements by which a full course of instruction in the Science and Art of Phrenology will be given to students at the office, 63, Chancery Lane, W.C.

The fees for the full course of three terms will be two guineas per term, or pupils entering for the full course will be admitted at the reduced fee of five guineas for the three terms. Arrangements may be entered into by which the fees may be paid by instalments. The appointed teachers are Dr. Withinshaw and Mr. Geo. Hart Cox. Full particulars of the Hon. Sec., B.P.S., at the office as above.

### PROPOSED PHRENOLOGICAL INSTITUTE.

It is proposed to secure or erect a building in a suitable position in London for the purpose of carrying on and extending the work of the British Phrenological Society Incorporated. The objects of the promoters are:—

1. To provide a permanent centre and the necessary offices for the work and objects of the Society.
2. To enable the operations of the various departments of the Society to be carried on without hindrance or confusion.
3. To supply accommodation for the mutual intercourse of members, and to give facilities for the reading of papers, the delivery of lectures, and the acquisition and dissemination of useful information concerning Phrenology.

4. To provide class-rooms, library, reading-room, consulting-rooms, and other necessary accommodation.

The following may be considered as the minimum accommodation necessary for the successful carrying on of the work of the Society:—

1. Lecture Hall for public meetings, conferences, lectures, etc.
2. Council and committee-room.
3. Library and reading-room.
4. Three or more class-rooms.
5. Museum and instrument-room.
6. Examination and consultation-rooms.
7. Secretary's office.
8. Employment bureau, in accordance with the phrenological doctrine of adaptability.
9. Editorial office.
10. Publishing and book sale-room.
11. Refreshment-room.
12. Cloak-room and lavatories.
13. Caretaker's apartments.

To realize the end in view, the British Phrenological Society Incorporated has started a BUILDING FUND, and solicits the subscriptions of those who sympathise with its aims and work. Subscriptions should be sent to the Treasurer of the Society, 63, Chancery Lane, London, W.C., to whom also legacies should be made payable.

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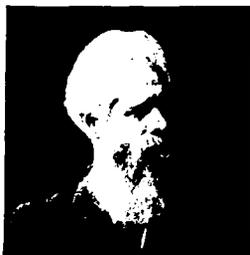
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 GLOUCESTER.—GLOUCESTER PHRENOLOGICAL SOCIETY, East End Tabernacle, Derby Road, Barton Street. Mondays fortnightly, at 8 p.m. FREE.  
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 LEYTON.—LEYTON PHRENOLOGICAL SOCIETY, Congregational Lecture Hall, Grange Park Road. Second Friday in each month at 8 p.m. Admission FREE.  
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VOL. IX. No. 104.

AUGUST, 1904.

ONE PENNY.

## THE POPULAR PHRENOLOGIST.

AUGUST, 1904.

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All Advertisements must reach the Hon. Manager as above, on or before the 12th of the month before it is required to appear; and if proofs are required, two days earlier.

All matter for the Literary Columns must be sent to the EDITOR, "POPULAR PHRENOLOGIST," c/o British Phrenological Society, 63, Chancery Lane, London, W.C.

Correspondents are particularly requested to note that the different departments are separate, and will save delay by writing to each only on its own business.

### EDITORIAL EFFERVESCENCE.

The next Phrenological Congress will be held on Wednesday, November 9th. Please book the date, and remember to hold that day select for London and Phrenology.

A letter appears in this issue referring to a criticism in a Liverpool paper, which deals with the late Herbert Spencer's belief in Phrenology as a "foible." Well, it may have been a foible of the great philosopher, but it was a very valuable one to him, seeing that his philosophy is practically based upon it, as anyone, knowing the teachings of Phrenology, and having read Spencer's *Principles of Psychology*, must admit. I wonder if the critic is aware of this? I fear not until he may chance to be shewn it here. And may I suggest with all seriousness that had it not been for Phrenology there would have been no Spencerian philosophy, as without a foundation there could be no superstructure.

It is astounding, but nevertheless true, that there are thousands of men, otherwise intelligent, who will not hesitate to ridicule or condemn subjects of which they know absolutely nothing, simply because they have a vague idea that such subjects are not acceptable to authorities. Phrenology has been one of these subjects for many years, though now meeting with a tardy acceptance. The Liverpool critic has not kept up with the times, or he would not have used the term "foible" in relation to Phrenology, but have selected some less objectionable term such as "recreation" or "diversion," so as to make the way casier for himself in future when he too, poor fellow, will have to speak of Phrenology as "that master science which I always believed in and admired."

I am quite unaware of the attainments of the critic referred to, but I have no hesitation in saying that in describing Phrenology as a foible his assumption is only equalled by his ignorance. These two—ignorance and assumption—are frequently found together, whilst knowledge seeks the companionship of modesty. A knowledge of Phrenology; of the life-labours of its discoverer; of his scientific position; of his modes of observation, and the thousands of cases on which he based his evidence; of the revolution he effected in anatomical methods, and the numerous discoveries he made in brain anatomy; of his contributions to the world's knowledge of heredity, criminology, and other subjects based upon his observations; of his great and original works upon the functions of the brain; would have enlightened the critic and have prevented him from doing himself so poor a service as practically telling to all the world (or rather such of them as read the *Daily Post*) what an ill-informed fellow he is.

I do not know what weight of authority the average man wants before he considers Phrenology of sufficient importance to be taken seriously. It appears Herbert Spencer's evidence is not sufficient for our critic. If we add to that the information that Auguste Comte and Alexander Bain were, equally with Spencer, students of Dr. Gall's Phrenology, and built their systems largely on the phrenological basis, would that appeal to the "foible" gentleman? The three greatest philosophers since the dawn of the phrenological era have had the phrenological "foible." How strange that though these men are accepted as the chief authorities in philosophy, their attachment to the system which helped to make their philosophies is but a "foible."

But possibly the critic does not care for philosophy or the opinions of philosophers. Science may be his strong point, and he would like the authority of some scientific minds who would not be likely to have foibles of any kind. A Russell Wallace, F.R.S., Sir Samuel Wilks, F.R.S., two of the first scientists of the day, Drs. Broussais, Vimont, Abernethy, Havelock Ellis, Sir John Forbes, Sir Frederic Bateman, Sir William Turner, Sir J. Crichton Browne, Sir James Cox, Sir Astley Cooper, Reil, Cuvier, and a host of other scientists have borne testimony to the value of the phrenological methods. Many of the above had experience in lunacy and other special cases, and based their testimony upon their knowledge of the value of Phrenology to them. How now, Mr. Critic? Or do you not bow to scientific authority?

It may be that you are a man of the world, and prefer to have the leadership of persons who have no limited scientific prejudices. Well then what about the Church? How does Archbishop Whately the logician appeal to you? or the opinions of H. Ward Beecher, G. H. Lewes, Prince Metternich, Horace Greeley, or the late Prince Consort and Queen

Victoria who not only consulted a phrenologist (George Combe) as to the capacities of the royal children, but educated them according to the advice tendered? The genial monarch to whom (if an Englishman) you owe allegiance has been educated on phrenological lines, and thus if you are influenced by princely examples you must begin to wonder if after all Phrenology is a "foible."

## OCCUPATIONS AND PROFESSIONS.—XLVI.

BY J. MILLOTT SEVERN, F.B.P.S.

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### THE CLERK.—(Continued.)

The London County Council is a large employer of clerical workers: and its system of organization is recognized as the best outside the Civil Service clerkships. An open competitive examination is held from time to time for clerkships in the fourth class. Positions above the fourth, to the third class, are obtained by promotion according to merit; and in the second and first classes according to the nature of their duties. Appointments are held during the pleasure of the Council, subject to stipulated conditions. Persons appointed are required to give their whole time to their official duties. The first year is served on probation, and unless a satisfactory report is given by his superior the probationer is not retained. Candidates for appointment as fourth-class clerks must be British subjects; age, over eighteen and under twenty-three years, and free from physical defect of any kind. The examination consists of two parts—Preliminary and Competitive. Subjects for the Preliminary examination (all of which must be taken) include:—Handwriting, Orthography, English Composition, Arithmetic (including Vulgar Fractions, Cube Root, Decimals and Mensuration), English History, Geography, Euclid—Books I. to IV. and VI., or the equivalent Geometry; Algebra—up to and including the Binomial Theorem; and Plane Trigonometry. Special importance is attached to the subjects of English Composition and Arithmetic. Candidates are exempted from sitting for the Preliminary who have passed or obtained certificates in any one of the following matriculation examinations:—

The Universities of London, Liverpool and Birmingham, Royal University of Ireland, University of Wales, Victoria University, Trinity College, Dublin, and the new University of Leeds: the Cambridge higher local examination; the Oxford, Cambridge, or the Durham local examination for senior students; Oxford and Cambridge (Joint-Board) Schools examination higher certificate; the leaving certificate given by the Scotch Education Department (provided, a higher grade certificate has been obtained in three subjects); the school-leaving examination of the University of London. Candidates having passed the preliminary or any of the alternative examinations next sit for the Competitive examination. The subjects for this examination include:—General knowledge (written and oral examination), compulsory for all candidates, and any four of the following subjects may be taken:—

English History and Literature, any modern language and literature, Latin, English History, Economics, outlines of

English Local Government, Elements of English Law, Experimental Mechanics, Experimental Physics, Chemistry, Bookkeeping and Accountancy. There is also an examination in Shorthand which it is advisable to pass, as there are some positions in the Council's service where Shorthand is essential. The Council does not bind itself to appoint any candidate, and, moreover, reserves to itself the right of selecting for appointment any candidate out of the order of merit if such candidate has shewn in his examination special qualifications in any particular subject requisite for the appointment.

The salary of clerks of the fourth-class commences at £80 a year, rising by £5 annually to £100. Third-class commences at £100, rising by £10 yearly to £150. Second-class commences at £150, rising by £12 10s. yearly to £200. First-class (lower section), £200, by £15 to £245. First-class (upper section), £245, by £15 the first year and afterwards by £20 a year to £300.

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The outdoor clerk, under the direction of the managing clerk, holds the next position in importance—his duties being to serve notices, issue writs, deliver papers, attend summonses, appoint consultations, subpoena witnesses, and transact such like matters outside the office.

The subordinate or copying clerks in lawyers' offices are confined chiefly to the copying and examining of deeds, papers and letters, and attending to the business of transcribing and engrossing.

In addition to the ordinary qualifications of the clerk, the lawyer's clerk should possess very large Human Nature, Comparison, Eventuality, Language, Firmness and Conscientiousness, and a good share of Combativeness, Causality and Hope to give him keen, penetrative insight, character-reading ability, a cause-seeking, alert, resourceful mind, aptness in perceiving, illustrating and comparing evidence, a strong sense of justice, hopefulness and enthusiasm, an aggressive, persevering, persistent disposition; love of argument, a first-rate memory, and freeness of verbal expression.

## THE BUILDER'S CLERK.

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 JOTTINGS FROM MY NOTE BOOK.

BY OUR CANDID CRITIC.

One of the points that needs making very clear to the public who are interested in, but unacquainted with, Phrenology, is the fact that it is not concerned in any way with fortune-telling or relating past events. No phrenologist (who confines himself to Phrenology, Physiology or Physiognomy) can tell what has happened in the past or foretell what is to happen in the future. He can tell to some extent, as the doctor can tell, the hereditary tendencies, the present mental and physical condition, and the "possibilities" if the faculties are properly cultivated; but that is all. He can give no specific date when certain illnesses occurred, when you commenced business, got married, buried your friends, or started in a new branch of business; neither can he tell you when to launch out in something fresh, when to get married, how many children you will have, what the future has in store for you in any way. Such statements are impossible to a phrenologist who relies on Phrenology alone.

\* \* \*

It is very essential that this should be made clear, because there are always a certain number of persons who regard Phrenology as charlatanism. They have been to some phrenologist who combines Palmistry, Psychometry, Clairvoyance and other occult subjects with Phrenology, and in getting a delineation of character get a smattering of all these. Thus they are sometimes led into the belief that Phrenology and occultism are one. Even the *Daily Mail* in its series of articles on the Bond Street palmists has referred to one of these as Mrs. So-and-So, palmist, phrenologist, etc., and this published in a journal with such a wide circulation might prove misleading.

\* \* \*

As to whether the *Daily Mail* is or is not doing any good service in publishing its so-called exposures it is not my intention here to discuss, but that exposures are sometimes necessary every searcher after truth must admit. That some palmists tell lies, mislead their *clientèle*, and draw deductions from the hand that are absolutely without foundation, must, we

fear, be admitted; but we should not, because of this, say that all palmistry is a fraud. The public should learn to discriminate between what is true and what is false. It is greatly to the credit of the *D.M.* reporter that he did not limit his investigations to one or two individuals. He tells us that he visited quite a number, and in some vital points they differed enormously. This, to my mind, proves that there was a considerable amount of guesswork in the delineations, and guesswork at a guinea a time is rather expensive; but are not the silly persons who throw their money away in this fashion as much to blame as the palmist? We think so, and cannot see why they should be specially protected. At the same time, we do not think it at all fair that palmists and clairvoyants in some other parts of London and the provinces should be prosecuted and Bond Street palmists be let off scot-free. Fraud in Society is just as contemptible as in the so-called "lower" classes. It is indeed more so, for the upper ten have had the advantages of a superior education in most instances.

\* \* \*

All this tends to shew the necessity of placing Phrenology on a proper scientific basis. No phrenologist should in future be allowed to obtain the certificate of the British Phrenological Society who has not been through a proper course of training in Physiology, Hygiene and kindred sciences as well as Phrenology. We cannot prevent anyone buying a shilling bust and a few charts and setting up as a full-blown "Professor," but we can and ought to prevent persons practising in the name of our Society who have not gone through the curriculum now in operation. Some time ago several members urged the desirability of extending our borders and including other subjects, but recent investigations prove that the few phrenological stalwarts who constitute the Council of the Society acted wisely in resisting any such innovation.

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Apropos of these remarks, a Scotch friend has just sent me two booklets emanating from a well-known seaside resort giving rules and a report of a convention of palmists, occultists, etc., recently held at that resort. It appears from this that a society has been formed with a high-sounding title, and it arrogates to itself functions that, to my thinking, are not justifiable considering the limited sphere of its operations. For example: Its mode of granting degrees, certificates and diplomas is anything but satisfactory. By simply joining and paying a subscription, members are entitled to use certain "initials" "after" their name. Certificates are granted to members "who can give two good references of persons who are able to state that the said member is an earnest student of one of the above sciences." Amongst these "sciences" (?) are Astrology, Hypnotism, Chromoscopy, etc. Diplomas shall be awarded members who shall reply successfully to a series of questions put by the committee through the post or otherwise to suit the convenience of applicants." It is gratifying to note that one of the objects of the society is "to aid and protect the interests of duly qualified practitioners"; also, "to expose all quackery that is perpetrated in the name of any of the above subjects." This is capital. What need of *Daily Mail* exposures, and exposures in *Light* and other periodicals with a society like this in existence? Send in your subscription fee and 2s. 6d. for the certificate, and you are at once aiding and protecting the interests of "duly qualified practitioners."

## TEMPERAMENT.—II.

### A REVISED CLASSIFICATION.

BY WILLIAM COX

(Member of Council British Phrenological Society Incorp.).

Last month an outline was given of a five-fold division of bodily conditions indicating differences in Temperament. Before proceeding further a general remark on former attempts at classification may be permitted.

Although these attempts are all more or less incomplete and even arbitrary, this much may however be said in their favour, that each arrangement or scheme has its merits, and so far as practical usefulness is concerned each is workable. That is to say, a good understanding of the varieties of physical constitution found amongst mankind may be obtained from a study of the outward and visible signs which accompany them, and by a careful application of the principles upon which are based any one or other of the various classifications which have been or are at the present time in vogue.

So that the new classification here advanced must not be taken as being seriously intended to supersede any other. Those responsible for putting forward these suggestions quite freely acknowledge that the only claim made for them is that they may assist in some measure towards resolving the complicated, and at present somewhat unsatisfactory problem of temperament.

To the present writer there does appear to be room for a complete and systematised statement of the Temperaments based entirely upon the natural divisions which are apparent in the physical constitution of the human species; a statement sufficiently comprehensive, and at the same time detailed enough to embrace each and all of the elementary systems which are acknowledged to be present in the living human organism, and which in the aggregate make up the complete man, viewed as an animate being.

We will now proceed to point out some of the characteristic differences connected with each of the five Temperaments in turn.

#### 1.—THE OSSEOUS TEMPERAMENT.

When the individual is strongly built, with large and prominent bones, and ligaments to match, the mental powers take colour from the bodily conditions; that is to say, the operations of the mind will shew strength, power, tenacity and great power of endurance. The plain marks which stamp this temperament when in the ascendancy cannot be mistaken, they impress the observer. Square jaws projecting cheek bones, large joints, generally but not invariably long limbs, which are slowly but powerfully moved, like the members of a great engine.

The combinations into which this temperament enters will follow under the different heads as the remaining conditions are described.

#### 2.—THE NUTRITIVE TEMPERAMENT.

An individual in whom this is the prevailing bodily condition loves good eating and drinking and enjoys to the full the pleasures of the table and of animal existence. The tendency is to sluggishness, indolence, apathy, good-natured self-indulgence, and to the selection of a calling in life which necessitates little, if any, bodily exertion. The natural bent of mind is to drift into that philosophy the chief tenet of which is, "Let us eat and drink, for to-morrow we die." Present gratification is the one great object in life, as it is also the terrible danger which besets the path of such.

When the person with these characteristics has, in addition, a good endowment of the osseous temperament, before described, and becomes thoroughly aroused to activity or gets excited, there will be great energy in pursuing congenial pursuits such as the pleasures of the chase, travelling, and the like. This combination will assist in working off the accumulation of adipose tissue and gouty deposits which of necessity will take place in the system where the digestive and assimilative organs have their own way, unrestrained and unbridled. Under conditions like these the natural tendency is to become more coarse and vulgar still, until the whole mind becomes enslaved to the gratification of the animal instincts.

#### 3.—THE MUSCULAR TEMPERAMENT.

This temperamental condition is one in which the muscles are firm, and the person is naturally disposed to be active. A good bony frame is not uncommon as an accompaniment of a strong muscular endowment. This circumstance led to the name *Motive Temperament* being adopted in a classification of the temperaments which has found favour among practical phrenologists of the present generation, because the bones, muscles and ligaments constitute the motor or moving apparatus of the body. It will readily be seen, however, that the motive temperament is divisible into the *osseous* and the *muscular* as here suggested, for these two systems are distinct, and there are numberless instances of people who have a good development of bones, who are weak in respect of muscle; and others again with strong muscles but who have small bones.

The essential characteristic of the muscular temperament is activity of the body. Muscularity simply delights in physical exercise. It must be "on the go"; it loves exercise for its own sake; and it is a cruel wrong to keep persons so endowed cooped and caged up to sedentary occupations.

The result of thus giving the active muscles free course and liberty to grow is to give them added strength; their density and fineness will become phenomenal. It is really wonderful to what a high pitch of excellence and dexterity the muscles may be trained when children have a favourable endowment in this respect to start with. Acrobats and athletes are examples of this, and the feats of Sandow and Houdini are as far removed from the juggler's art as is Phrenology from fortune telling. They are the results of careful training in those who are originally blessed by inheritance with a fine muscular system.

The effect on the character of predominating muscular conditions is to impart activity, positiveness, forcefulness, and vigour to the action of the mental powers. And as a natural result we generally find those organs of the mind well developed in persons of this temperament which give energy and determination, firmness and a love of conquest and rule.

When combined with the nutritive temperament, we find men noted for success in great enterprises requiring physical rather than moral or intellectual force.

I am acquainted with a man in whom the muscular temperament overpowers the others to such an extent that he is a perfect hurricane of activity in the business of which he is the moving spirit. As the Yankees say, "he makes things hum" while he is about; and at his exit a feeling of calm and relief comes over the scene.

It is proposed to follow on with some notes regarding the remaining divisions of our subject on a future occasion. We have yet to deal with the Thoracic and the Nerval conditions of the bodily constitution.

## PHRENOLOGICAL CHARACTER SKETCH.

BY W. GEO. WHEELER, L.P.I.

*(Council Member of "The British Phrenological Society.")*

THE REV. FREDERICK HASTINGS,

*Author, Preacher and Journalist.*

The Rev. Frederick Hastings, who gave the writer a most genial welcome, is a gentleman of considerable intellectual and moral attainments, with a mind of noble compass and versatility. He has produced a considerable number of interesting and instructive, artistic and educational works, including: "Obscure Scriptural Characters"; "Background of Sacred Story"; "Don't Worry"; "Prominent Preachers"; "Sundays about the World"; "Back Streets of London Slums"; "Future Life," etc., etc. His latest literary production, "Tours of a Cycling Parson," has attracted royal attention, and His Majesty King Edward has graciously requested a copy. Mr. Hastings has also accomplished considerable in the realm of journalism, and for a number of years edited "The Homiletic Magazine." He has contributed to various illustrated journals. The rev. gentleman is an able and gifted preacher, an untiring and ever enthusiastic pastor and worker, with broad views and noble thoughts.



Photo. by

Russell &amp; Sons.

Mr. Hastings' head measurements are exceptionally favourable. His cranium is considerably above the average in circumference, and specially prominent from the ear outward and upward, in the regions of the frontal and pre-frontal lobes. He has a compact, well-balanced brain, a fine quality and tone of organism, and a combination of the temperaments giving great mental and physical activity. His moral and intellectual faculties predominate, giving him richness and variety of thought, beauty of expression, and literary and artistic skill. He has a vigorous mind, and in whatever he undertakes, be it the production and delivery of a sermon, the construction of a literary work or short article, the making of a speech, or sketching a tiny bit of Nature's loveliness, he shews himself intellectually gifted,

morally clear, and charmingly artistic. His fault, if indeed a fault it be, arises from the largeness of his field, for although devoted to the work of the ministry he has various hobbies, chiefly mental. The rev. gentleman is a keen and close observer, a student of human life, reading men and women frequently by an intuitive knowledge. His first conclusions respecting others prove correct. He has travelled much in this and other lands, is probably a very fair linguist, and has made excellent use of his perceptive faculties, which have a great activity.

## HE HAS STORED HIS MIND

with facts gathered from far and near, can recall readily what he has once clearly seen, and apply his knowledge for the benefit of others.

Mr. Hastings is not by any means a proud man, yet is he somewhat sensitive both to praise and blame, arising from his peculiar type of mind, as well as his highly-strung mental-nervous temperament. He feels intensely both pleasure and pain, and is finely organized all round. His Benevolence is fully active, and he has a great desire to do good, being warmly sympathetic, and tenderly considerate in thought and action. He has a warm, genial, and sensitive nature.

He is no narrow-minded bigoted religionist. He has a sweet spirituality which extends its arms broadly and sympathetically, he feels the pulsation of the great heart of the people, indeed suffers all too often on account of his intensity of feeling and warmth of soul. He has a keen appreciation of mental and moral worth wherever he meets it, is widely read, and disposed to view

## LIFE FROM MANY STANDPOINTS.

The rev. gentleman is very conscientious, and has very decided views on many questions. He is firm, positive, and decided when once his mind is made up. He is a strong nonconformist, a total abstainer, and holds noticeable political opinions. His appearance is interesting and somewhat striking, his face you instinctively like and readily learn to love; he has genial, kindly eyes, flashing at times with a delightful humour, although generally thoughtful and contemplative, a well-formed intellectual forehead, broad and full and high, with prominent brows. He is physically well proportioned, a great cyclist and an excellent authority on the subject—indeed, we believe, at one time, he was caricatured as "The Cycling Parson."

Mr. Hastings is very artistic, and has accomplished considerable in that direction. He has very large Ideality, and very full perceptive organs; also, good Imitation. At the same time he has remarkable originality of thought, shewn by his prominent organs of Causality, Construction, and generally large forehead. He has a great deal of the mental temperament, and that excellent combination of cerebral parts, combined with a very fine quality of organism, which go to make the many-sided and clever personality that he is.



An examination by Dr. Edward Anthony Spitzka, the brain anatomist, of the brain of the late George Francis Train, whose eccentricities in the later years of his life, makes this report of peculiar interest. He finds that Mr. Train's brain, as an example of the brain of a man of unquestioned mental vigour and superior mental capabilities, is one of the best on record. It is a healthy one, and stands high in the list of brain weights of men eminent in the professions.

## THE TRAINING OF CHILDREN.—XXVI.

BY ESTHER HIGGS, F.B.P.S.

## FAVOURITISM.

An interesting article recently appeared in that bright little paper *Home Chat*, in which the writer, under the title "Baby No. II.," discussed the grievances of the elder child when the second little one arrives upon the scene, and the subject of so much petting and attention is left to shift for himself, the newcomer monopolizing all the love and care that once was his.

There are many of these readjustments in life, and one of our hardest lessons is that of giving place to others, of yielding to another what before was our own undoubted right. Moreover, we cannot always find the reason for this discipline, which does not make it easier to bear; but a steady faith in the eternal justice of things, and the recognition of our limited vision, will do much to help us in the direction of a joyful acquiescence in the Divine Will, whether that Will surround our lives with love and sympathy, or whether it shall take away those who loved us best.

But to come back to the child. Wise parents will remember that they give him his

## FIRST IDEAS OF JUSTICE,

and will take care that no undue partiality is shewn to any one member of the family which will result in leaving another out in the cold. Monopoly is not good even in the affections, and the addition of another little household pet to the family should be an occasion of rejoicing, bringing no feeling of bitterness or jealousy through neglect to the one who has been displaced. Instead, he should receive a little extra attention, and be taught to feel a part-proprietorship in the new possession.

Then, as the children grow up, it is necessary to keep this idea of impartiality always in mind, so that each one may be sure at all times of mother's or father's love. It is terribly pathetic to see an open favouritism on the part of a selfish parent, who weakly indulges one child and ignores or even shews active dislike to another: the one becoming in time a self-assertive, capricious little tyrant, whilst the other wears often the pale, patient face bespeaking

## HUNGER FOR AFFECTION

and for a sympathetic friend. This is, of course, a glaring instance of that evil thing called "favouritism," but we see it in many insidious and subtle ways destroying the family peace and unity.

How partial and inconsistent we are in our affections, and how refreshing it is to come across a modern "Great-heart" who shews the truly loving spirit in "a heart at leisure from itself to soothe and sympathize." Yes; yes it is selfishness that is at the bottom of all capricious fancies and of all favouritism. The highest type of mother-love is that which singles out the good in each child, and loves

them all, discouraging even in her own mind any feeling of preference of one over the rest, and avoiding those comparisons which exalt one at the expense of another. The same applies to school-life. The aim of both the parent and the teacher should be the

## DEVELOPMENT OF THE GOOD

qualities of every child, the fitting of each for the duties of life, and this can best be done by shewing something of the Divine impartiality which "sendeth rain on the just and on the unjust."

The children are not equal in respect of intelligence, morality, or affection; some are much more trying to one's patience than others, but all have some good points, and the more objectionable a child shews himself, the more love he needs to help him overcome his faults and rise a step higher.

Before closing, I should like to put in a word for the lonely little ones who are scattered about the world. There are many lonely spirits amongst the adults: these need our sympathy and cheer; but

## THE LONELINESS OF A CHILD

is the saddest, and if we search them out we can find many a one who will be thankful indeed for a friend.

"The most miserable time in all the year for the children of the poor," says Herbert Stead, "is their holiday time"; and the Warden of the Settlement at Browning Hall, Walworth, that densely crowded district in the South-East of London, is now trying to organize a plan whereby some brightness may be brought into these bare little lives, and some of the dreariness dispelled. He asks for volunteers to join the ranks that together they may take these children to a park (there are no parks in their immediate neighbourhood), or to see some of the sights of London, gather them together and teach them to play; get them to sing, and in ways such as these bring a few gleams of brightness into a summer holiday, which, for the average child, is a period of delight, but which for them means more of the gutter, increased listlessness, and often more blows as they get in the way of the busy ill-fed mother.

I have spoken of the

## DIVINE IMPARTIALITY,

and I seem to hear some of my readers ask, "Is not the reverse of this to be found in the contrast you have presented to us between the children of the very poor and those more happily placed?" At first sight it does indeed appear like favouritism of the worst kind; but, could we know all, we should, no doubt, find that justice and love were ruling all the time, and that the discipline of poverty and loss were necessary at certain stages of the soul's growth. But this is no reason why we should not help those in need. On the contrary, the fact of these inequalities gives us grand opportunities for helpfulness that we could not get otherwise; and maybe it is part of the plan that we are placed in the midst of needy ones in order that our capacity for giving be tested.

But, however we may reason or speculate upon the subject, one thing is clear: we must utterly cast out from our minds any lurking sense of Divine favouritism as being unworthy of our idea of God, and cling determinedly to a whole-hearted faith in the eternal justice of God's laws, for only so can we successfully translate this justice into our own lives and interpret it in our dealings with the children.

## ANATOMY AND PHYSIOLOGY OF MAN.

BY DR. WITHINSHAW, PRESIDENT, B.P.S.,

Late Demonstrator of Anatomy, Royal College of Surgeons,  
Edinburgh.

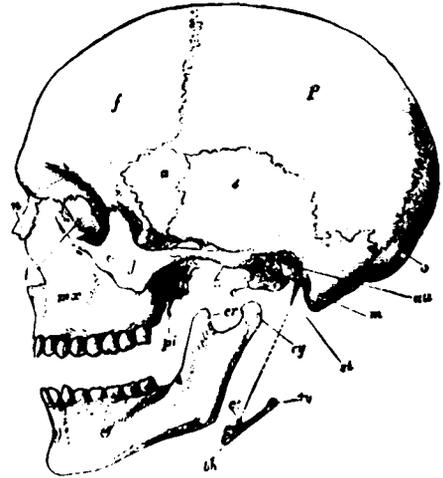
## THE SKELETON.

## THE SKULL.

**THE OCCIPITAL BONE.**—As its name indicates, this is the bone of the back of the head. It is a curved plate-like bone which originally consisted of four distinct pieces, which became fused into one. The bone is divided into four parts, corresponding with the original pieces of the bone, which are arranged around the foramen magnum—the basilar part, in front; the condyloid parts, one on each side; and the tabular part, behind. The internal surface of the tabular part is divided into four hollows or *fossæ*, in the upper pair of which are lodged the occipital lobes of the cerebrum, and in the lower pair the hemispheres of the cerebellum; the transverse ridge separating the upper and lower pairs of *fossæ* is grooved for the lodgment of the lateral venous sinuses. On the external surface of the bone, at about its middle, is a rounded protuberance, the *external occipital protuberance* or *inion*, which gives attachment to the ligament (*ligamentum nucha*) of the muscles of the neck. The margin of the tabular part, to the upper three-fourths of its extent, articulates with the parietal bones to form the *lambdoid suture*, and the lower fourth is jointed to the mastoid portion of the temporal bone on each side. On the under surface of the condyloid portion of the bone is a smooth condyle for articulation with the first bone of the vertebral column, the atlas; in front of the condyle is a hole or foramen through which the twelfth cranial or hypoglossal nerve emerges from the cranial cavity. The portion of bone external to the condyle is called the *jugular process*, the upper surface of which is grooved for the lateral sinus; on the anterior border is the *jugular notch* for the internal jugular vein. The basilar part of the bone articulates, in the young child, with the sphenoid bone, but, in the adult, this part of the occipital and the body of the sphenoid are fused together. On the grooved upper surface of the basilar part rests the medulla oblongata.

**THE SPHENOID BONE.**—The sphenoid (Greek *sphên*, a wedge) or wedged-shaped bone lies at the base of the skull in front of the occipital. It is jointed behind with the occipital bone; in front with the ethmoid and frontal; by its lateral processes or wings with the frontal, temporal, parietal, and malar bones; and below with the vomer and palate. From a constructive point of view it is the most important bone of the head, binding together all the bones of the cranium, and articulating with five bones of the face. It consists of a body (centrum) with which four pairs of processes are connected. On the upper surface of the body

is a deep hollow, which is termed either *sella Turcica* from its resemblance to a Turkish saddle, or *pituitary fossa*, because of its giving lodgment to the pituitary gland. In front of the pituitary fossa is a smooth transverse eminence, the *olivary process*, on which lies the optic commissure. On each side the body is grooved for the internal carotid artery and the cavernous blood sinus; its interior is hollowed out to form the *sphenoidal air-sinuses*. The projection of bone forming the posterior boundary of the pituitary fossa is called the *dorsum sellæ*, on which rests the pons varolii; the knobs of bone on the top of the dorsum sellæ are termed the *posterior clinoid processes*. From the lower and posterior part of the body the *great wings* pass outwards and upwards to the sides of the skull, whilst from the upper and anterior part of the body the *small wings* pass outwards, and help to form the roof of each orbit; at the inner-end of each small wing is a knob of bone called the *anterior clinoid process*, and at its root is the *optic foramen*, through which pass the second



DESCRIPTION OF DIAGRAM.—Side view of skull.—*f*, frontal bone; *p*, parietal; *o*, occipital; *a*, wing of sphenoid; *s*, squamous, part of temporal; *c, m, st*, other parts of temporal; *ax*, opening of ear or external auditory canal; *t*, process of temporal passing to *z*, the cheek bone; *mx*, the upper jaw bone; *n*, nasal bone; *l*, lacrymal; *st*, part of sphenoid. The lower jaw bone is drawn downwards; *cy*, its process which articulates with the temporal; *cp*, its process to which muscles of mastication are attached; *th, ty*, hyoid bone.

cranial or optic nerve and the ophthalmic artery to reach the orbit. From the junction of the great wing with the body on each side the *internal and external pterygoid processes* project downwards, and the internal pterygoid process ends in a slender hook called the *hamular process*. The great wing of the sphenoid, close to the body, is pierced by three foramina or holes, arranged, from before backwards, as follows:—(1) The *foramen rotundum*, which transmits the second or superior maxillary division of the fifth cranial nerve; (2) the *foramen ovale*, which gives exit to the third or inferior maxillary division of the same nerve; and (3) the *foramen spinosum*, which transmits the middle meningeal artery to the membranes of the brain. Between the two wings of the sphenoid, on each side, is an elongated gap, termed the *sphenoidal fissure*, through which pass the third, fourth, ophthalmic division of the fifth, and the sixth cranial nerves, and the ophthalmic vein into the orbit.

## LESSONS IN PHRENOLOGY.—CIV.

BY JAMES WEBB, F.B.P.S.

## PHRENOLOGY AND EDUCATION.

In the last two lessons the writer has shewn that the new Education Code is prefaced with an "effusion of mere verbiage" respecting "the purpose of the Public Elementary School" in regard to *strengthening* character, the *development* of intelligence, the *planting* of habits, *self-control*, etc.

Let us look at the suggestion that the teacher ought "to discover individual children who shew promise of exceptional capacity and to develop their special gifts."

What are we to understand by this? Are we to make fish of some children and fowl of others?

We are. And this selection of some children for special instruction to the neglect of others is an error of our modern methods that deserves earnest consideration. The granting of "scholarships" to enable the boys and girls to receive more advanced and more expensive instruction would not be open to the objection that it is, if a real examination of all the capacities and powers of the children were taken into consideration, and not merely the measuring of certain memories—memory of events, of symbols of processes, and of words, to the neglect of the power to construct, to design, to colour, and the infinitely more valuable qualities of veracity, filial affection and respect. Let us look at what I mean by a few examples.

A. is a thoroughly honest and reliable boy, ashamed to be selfish or unjust to another. He is intelligent, but not equal to B. in examination work.

B. is conceited, selfish, deceitful, yet mentally clever.

C. is sensitive but courageous in defending the right; yet is not clever in solving problems or remembering dates.

D. is ambitious, dishonest, very sly and cruel, but is able to represent himself as generous and sympathetic. He has an excellent ability to commit to memory.

Ought these four boys to be pitted against each other, and ought B. and D. to have special intellectual instruction? Ought not A. and C. to have facilities for mental improvement equal to those given to B. and D.? Nay, more: Ought not A. and C. to have better facilities than B. and D.? And ought not B. and D. to receive such special instructions as shall the rather cultivate their love of justice, generosity, etc.?

Now, the special gifts of B. and D., pride, deceit and selfishness are often increased by their success over their more amiable classmates, whose special gifts, honesty and kindness, obtain no marks at the examination.

From these remarks it will be seen that improvement of each boy's "exceptional capacity" and "special gifts" should be cultivated, and not merely the "special gifts" that lead to superiority of memory of facts and symbols.

I would rather have read that the Education Board should have desired the development or cultivation, the direction and help of the faculties not only of the "clever" children, so understood, but of all the children under instruction.

Without saying anything of the physical education of children—which also requires similar consideration to that given here to intellectual education—the boys who are drilled, cricketed and footballed being those requiring least help in physical improvement—and without saying anything of the "circumstances" of the parents, it is important to bear in mind three important principles—

First.—Each healthy mind is composed of elements common to all minds.

Second.—The character of each mind, taken as a whole, possesses something peculiar to it.

Third.—The traits which differentiate individuals from each other are discoverable. All admit these principles.

The third principle is admitted in the statement that the teacher ought "to discover individual children who shew promise of exceptional ability"; and it is in regard to this discovery that we find the parting of the ways between the ordinary rule-of-thumb educationist and the phrenologist.

The ordinary methods of education are confined to observing actual phenomena in a given character: they furnish no means of discovering whether these phenomena embrace all that which the character is capable of manifesting, nor of proving whether they are the natural or the combined activities of the several primitive powers.

Can it be denied that if we could anticipate the qualities and capacities of children long before habit, etc., had modified their activities—before their combination with other faculties had given them a special direction—we should be in a position to prepare for them a development of greater force and activity than could be obtained if no special care had been taken with them?

And, on the other hand, is it not equally important to have a means of understanding at an early age the faculties which in consequence of the organization of the individual taken as a whole would not be manifested for some time at least if the circumstances were not particularly favourable to their development? I have in previous lessons pointed out that the poetic genius of Alfieri would have been discovered at an earlier age than it was had his education been conducted with a knowledge of his intellectual nature. He would not have passed a great part of his life in obscurity and in ignorance of his own capabilities had his real nature been understood.

Neither Chateaubriand himself nor any of his friends ever expected that the "good for nothing" boy who wasted his time on the "plage" would become the literary genius he afterwards became. Had his friends known his ability, would they not have encouraged rather than have restrained it?

How many thousand "gems" are undiscovered because their fear or modesty or some other quality prevents their doing justice to themselves? Unfortunately too many susceptible natures remain all their lives under the oppressive influence of their timidity and irresolution.

The anticipation of future development of character is equally valuable in the cases where little prodigies of cleverness create expectations that are disappointed in advanced age. A child can have a surprising memory, vivacity and quickness of observation, and may surpass all his schoolfellows, and yet, later on, shew very little intellectual power, properly so-called, and ultimately become but an ordinary man or woman. Precocious

perceptive faculties should be supported by well-developed reflective faculties to give sound judgment and reason. In basing our method of education upon a knowledge of these facts—that is to say, not only in discovering children “who shew promise of exceptional capacity,” but in giving every necessary care to the feeble faculties they possess—we may be able to obtain a satisfactory equilibrium among the faculties that shall bring greater happiness and satisfaction than the greatest precocity can do if not combined with a healthy and sufficient development of the reflective and moral faculties.

The failure of the fond mother's anticipations on the arrival of adolescence to her precious favourite is often a painful and unexpected experience. Though she may have trained him most carefully, as she thought, in the way he should go, she discovers in him, what she little expected to find, the most culpable indifference or the most pompous conceit; whilst the child she has considered to be giddy and untractable has become the support of her old age. Ignorant of the vices she should have combatted in the first child, she has encouraged them by failing to cultivate the nobler sentiments that would have opposed a barrier to their invasion, and which now cause her so much distress.

From what has been said above, it is evident that the quantity and kind of mental exercise that should be given to children ought to be adapted to individual “needs.” Hence the necessity of close observation, by the teacher, of the power and capacity of each faculty, and especially is this the case with precocious children, from whose intellectual faculties the happy parent often exacts too much—forgetting these excited faculties may be overstrained. How often this has been seen in the case of children with remarkable gifts—say of Music, Imitation, Memory, etc. ! The less vigorous faculties are by this reduced to a still greater inactivity from being deprived of their share of nervous stimulant, not seldom resulting in dementia.



### THE CEPHALOGRAPH.

If the proposed census of the nation's physique takes place, there is every reason to suppose that measurements of the head will be added to the usual quota taken. Anthropologists believe (says the *Daily Mail*) that there are great possibilities of racial distinction in the head. They argue that heads speak broadly of character in much the same way as do other parts of the body, and, more than this, are an indelible record of ancestry.

If head measurements are taken the chief instrument employed will probably be that invented by Mr. John Gray, treasurer of the Anthropological Institute, and called by him the cephalograph. Of course, ordinary length, breadth, and height measurements will be taken as well with callipers, but the cephalograph will be the most important factor, as it is able to give a practical record of the general contour of the head.

The cephalograph is a somewhat fearsome-looking instrument, and would hardly to the suspicious mind invite a trial. It is in substance a circular band of steel fitted in a very ingenious manner with an inner hedge of upright steel plates. These plates may be worked in towards the centre of the band of steel by means of a pneumatic tube. The tops of the steel plates are sharpened to pin points,

and at the back of the instrument a square pad containing paper is hinged.

When a subject is ready to have a measurement of the head taken, the steel band is raised on its stand so as to allow the person to place his head within. The edge of the front plate is arranged so as to just touch the middle of the forehead between the eyes. Care is taken that the ears shall not impede the machine in any way, and so give false results. When all is ready, the operator presses his foot, and the steel plates close in upon the head. The pad at the back is swung forward on its hinges and clapped on to the tops of the steel plates. The pin points prick little holes into the paper, and when these are joined up the exact contour of the head is gained.

Perhaps the chief interest in these head measurements lies in the fact that the shape of the head is an index towards race. It is a fairly well-known fact that the most civilized races have broad heads as opposed to the narrow heads of the savage tribes; but heads speak more than this to the anthropologist's eye. Generally speaking, the heads of all the world are characteristic of the races to which their owners belong. The German head differs from the English, which in turn differs from the French. Indeed, at a recent meeting at Toynbee Hall, Mr. John Gray was able, by merely taking data of the contour of the head, to tell several of the audience where they came from and what their parents were.

A very convincing proof that heads are typical of race, and continue their general shape from generation to generation, is afforded by a comparison between the “Neanderthal” and the skull of the modern German. The “Neanderthal,” which is the oldest skull ever found in Europe, was discovered in the Rhine Valley. It is probably typical of the Ice Age, and possibly more than eighty thousand years old. Yet in general contour the skull is wonderfully like that of the modern German inhabiting the Rhine Valley. Mr. John Gray believes that the cephalograms, as he calls his head-contours, speak plainer even than this. He has measured men in the various counties of the United Kingdom, and found that those native to the soil of a county usually have a characteristic type of contour. The head of a Lancashire man differs much in general shape from that of a native of East Anglia, and this in turn is much different from the typical Aberdeen head.

Indeed there are great possibilities in measurement by cephalograph. It would be an invaluable instrument for determining how many so-called Englishmen are really native of the soil and how many aliens or descendants from alien immigrants.



### THE CEPHALISTS.

A Society in America exists with the above name, its object being to preserve the skulls of all its members; each on joining the Society promising that at death, his skull shall become the property of the members. It is said that the Society numbers at present 412,000 members. One hundred and forty members have died since the formation of the Society, and the skull of each, together with a phrenological estimate of it, and a record of the late owner's achievements, is placed in position duly numbered and labelled. A fund is being amassed to provide a suitable hall or resting-place for the skulls, and as a meeting-place for the members. The promoters consider they are performing a great scientific service.

## THE PHRENOLOGY AND PSYCHOLOGY OF LITERATURE.

BY W. GEO. WHEELER, L.P.I.,

Author of "Phrenological Helps," etc., etc.

No. 29.—"GODOLPHIN."—THE RIGHT HON. LORD  
LYTTON.

The great literary productions of Lord Lytton are among the ablest contributions to classic fiction presented to the world, indeed for versatility of style, beauty and perfection of language, as well as artistic conception they have scarcely been surpassed. They are masterpieces of a man of mind and a man of letters.

The present study, "Godolphin," contains considerably less of the brilliant literary word-painting than either "The Last Days of Pompeii" or "Rienzi," the living splendour of colouring and fire of thought are perceivable in a lesser degree, while the environment, beautiful in itself, lacks that entrancing loveliness and almost unsurpassed grandeur revealed in these latter works. In "Godolphin" we have great studies in life and character, great ethical lessons, great thoughts on great subjects.

The daughter of an illustrious statesman is the chief character. Her father, John Vernon, an educated, although largely self-made man, had "toiled his way to fortune through the labours of the Bar—prudent, cautious, indefatigable, confident of success." He gave up his profession under pressure of certain lords, whose tool he unfortunately became. He entered Parliament. His genius and his mental skill carried all before him. The world recognized a mighty master-mind, a statesman, and an orator. He, however, became involved in difficulty and debt; broken in health, doubted on account of his love of intrigue, at last financially ruined, he died in comparative poverty. He was, in spite of all this, accorded a public funeral, and buried at Westminster Abbey. This man, on his death-bed, bound his daughter, Constance, under a solemn oath to secure for him, against his false friends, a great political revenge. The features of John Vernon bore "the stamp of genius in every line and lineament," and very noticeable was "the broad, pale, lofty brow."

### CONSTANCE VERNON

possessed from girlhood a powerful personality. Her father's great mental gifts were hers. She was endowed with a superb intellectuality, a keen wit, and conversational powers of a first order. Her head formation harmonized. "There was a certain majesty in the turn of the head, the fall of the shoulders, the breadth of the brow." Her eyes were of the deepest blue, her lashes long, with "a brow delicately, but darkly pencilled." The luxuriant hair was of deepest black. There was "a classic contour to a profile so slightly aquiline, that it was commonly considered Grecian." Her complexion was beautiful, transparent, and lustrous, although pale. In Society she carried all before her, as her father had done in Parliament. The queen of an intellectual, talented, and cultured community, she gathered around her all the *litterati*, statesmen, lovers of art and science, distinguished personages of her time. Her "splendid and broad brow, her noble and classic features," harmonized with her exceptional

graces, rare intellectuality, and brilliant talent. She possessed a mighty ambition, limited only on account of her sex—a politician of no mean order, and a political intriguer, as her illustrious father had been before her. Constance Vernon married for wealth and power, in accordance with the oath taken at her father's death-bed. He whom she really loved, Percy Godolphin, she denied. She became the wife of Lord Erpingham.

The young Godolphin, one of the most refined and gifted of men, although one of the most indifferent as to usability of life, wanting in a philanthropic or truly noble ambition, travels largely in Italy. The one woman who might at that period have aroused his greatest faculties to truest action, preferred power and wealth, with

### A LOVELESS MARRIAGE.

Godolphin has "a fine imaginative and subtle intellect. In profile his fine countenance was eminently striking and impressive; his features pure and of a severe Greek type. The whole cast and contour of the head were full of intellect, betokening absorption of mind." He had much of the poetic temperament, a delicately artistic mind, peculiarly contemplative. His conversational powers were beautiful, his language rich and glowing, his movements graceful and artistic. He allowed his imagination to preponderate over his judgment. He lived only for enjoyment, for this he wasted the great powers with which he had been endowed. He "possessed all the powers which enable men to rise; ardent, yet ordinarily shrewd; eloquent, witty, brave, possessing that rare art of concentrating the faculties, thus able to rapidly and thoroughly master whatever once arrested his attention." He was a great and keen observer, and read human faces with ease. He was all this, and a great deal more, yet were his talent and life useless in regard to the great humanity.

Godolphin, travelling in Italy, becomes intimately connected with a strange and remarkable character, a student of astrology and a mystic. Volkman, such was his name, had completely crushed the practical side of his nature. A gaunt and wan-looking individual he was, with "high, bare temples, in which the thought which is not of this world had paled the hue and furrowed the surface." He had bright eyes, wild and deep. This Volkman had one daughter,

### A CHILD OF BEAUTY.

who developed into lovely womanhood. At her father's death Godolphin constituted himself her guardian. She became passionately in love with the latter, who, half in sympathy and affection, dwelt with her, without marriage, for some years. He eventually, however, married Constance, his first love, who, during his wanderings, had lost her husband. He, however, does not forget Lucilla Volkman, who follows him secretly to England. Here, unknown to him, she becomes celebrated as a soothsayer and astrologist, as Madame Liehbur. Lucilla is thus described at this period: "Her rich, thick auburn hair was parted loosely over a brow in which the large and full temples would have betrayed to a phrenologist the great preponderance which the dreaming and the imaginative bore over the sterner faculties." There was a burning light in her strange, mystic eyes, but her genius was apparently a form of madness, a sign of brain disease in a particular region. The scene in which she is visited by Constance is splendidly drawn, and the love of these two souls, the almost purely intellectual and the almost purely imaginative, is exceedingly touching and beautiful.

Godolphin's career proved itself for practical purposes a failure, and when the queenly Constance would have aroused him to usability of life it was an effort made too late. His glorious possibilities in the realm of poetry, art, literature or public life passed away. He lacked that exalted conception of great ideas, that living force derived from a truly noble ambition—in a sense, lacked a powerful Conscientiousness and Benevolence.

## HERBERT SPENCER'S PHRENOLOGICAL FOIBLES.

To the Editor of the POPULAR PHRENOLOGIST.

SIR,—A critic of Herbert Spencer's Autobiography has said that "among his foibles was a belief in Phrenology, to which he clung." My attention was directed to this attack on Phrenology. I should like you to say a few words in your next on the above subject. The critic in the *Liverpool Daily Post* endeavoured to work up public excitement by calling Phrenology a foible. The science of craniological physiognomy, as invented and taught by Messrs. Gall and Spurzheim, is a beautiful theory of the human mind, founded on an anatomical and physiological examination of the nervous system in general, and of the brain in particular, explaining in the most familiar manner how readily we may, by merely inspecting the head, ascertain with the nicest precision the quality and power of the propensities, sentiments, and faculties of the mind within. I should like you to make some allusion to the critic. You are quite capable of demonstrating the system now established; by so doing you would shew up the speculative assumptions and ignorance of these critics. Please let them know what the advocates for the science affirm.—I am, dear sir, yours faithfully,

THOMAS PRITCHARD.

63, Hamilton Road, Liverpool.  
July 8th, 1904.

## YOU SHOULD WRITE AT ONCE AND BOOK YOUR PLACE.

If you want to learn Phrenology scientifically and effectively, you should send in your name now for the autumn class which will begin early in the season. As the courses cover practically the whole year, you cannot afford to delay, as there will be no probability of another elementary course commencing for twelve months. The number of pupils is strictly limited, hence the greater reason for early entry. The teaching of this Society is more thorough and systematic than can be obtained elsewhere. It includes demonstrations of brain anatomy by means of dissections.

The following announcement is a guide as to the method and subjects. After reading, send at once to the Hon. Secretary of the Society and book your place. It will be the best day's work of your life:—

## British Phrenological Society Incorporated, 63, Chancery Lane, W.C.

INSTRUCTION CLASSES—SESSION 1904-1905.

Lecturers—DR. C. W. WITHINSHAW, L.R.C.P., L.R.C.S., L.M.Edin., F.B.P.S.; MR. GEORGE HART-COX, F.B.P.S., Ex-President, B.P.S.

The following courses of twelve lectures each, including practical and tutorial work, will enable students of Phrenology to obtain a thorough knowledge of and training in the science, and will meet the requirements of candidates for the Society's certificate:—

### FIRST COURSE.

ELEMENTARY ANATOMY AND PHYSIOLOGY OF THE BRAIN AND NERVOUS SYSTEM.—Dissections and Demonstrations of the Human Brain, specially applicable for obtaining a good foundation for the Science of Phrenology. The Size, Shape, and Weight of the Brain. The Membranes or coverings of the Brain. The grey and white matter, Lobes, Convolutions and Fissures of the Brain; Locations of the Phrenological Organs or Centres. The Ventricles; Blood Supply; Cranial or Cerebral Nerves and the Special Senses. The Cerebellum.

THE ELEMENTARY ANATOMY AND PHYSIOLOGY OF THE HUMAN SKULL.—The composition of the Skull. The Skull as the Living Box of the Brain. The Tables of the Skull. Its component parts or Bones. The Sutures. The Location of the Phrenological Organs or Centres on the Skull.

### SECOND COURSE.

PHRENOLOGY.—The History and Philosophy of Phrenology. Mental Manifestations. The Organs or Centres of the Mental Faculties: their discovery, functions, external signs, natural language, and their influences on life and character, in their various conditions of strength or weakness. Temperamental and other modifying conditions affecting mental manifestation; heredity, education, health, environment, etc. Combinations of the faculties.

### THIRD COURSE.

The Practical application of Phrenology to the living subject, in the determination of mental tendencies, capacities, talents, and dispositions. System of measurements for ascertaining the size and proportions of the brain.

In this course the whole of the Members will be engaged in practical work.

Fees:—£2 2s. each course, or £5 5s. for the three courses booked together. Payment of the £5 5s. may, if desired, be spread over the first course, by arrangement. Hours:—7.30 to 9 P.M.

### B. P. S. Associates.

The Council of the British Phrenological Society Incorporated has decided to create an Associateship of the Society, to secure the co-operation of persons who do not feel disposed to become members. Fee 5s. per annum. Associates will be entitled to attend members' meetings, and the use of the library, but will not be eligible for office, nor entitled to vote in the election of officers or members. It is earnestly hoped that this arrangement will induce a large influx of friends who desire to be associated with the Society in its efforts to spread a knowledge of Phrenology.

## THE SOURCE OF BEAUTY.

BY STACKPOOL E. O'DELL, F.B.P.S.,

*Of the London Phrenological Institution.*

As we observe the mental horizon, we perceive a system beautiful in the wisdom displayed in regard to its arrangements, activities and adaptations for certain well-seen and appointed purposes.

There is something overwhelmingly magnificent in the appearance of the starry heavens as seen through a Rosse or a Lick telescope, even by the ordinary observer. But, if we place one behind that telescope with capabilities of manipulating it, and an intelligence educated to comprehend the movements of the solar system and the star-studded universe, equal to that possessed by the studious astronomer, the scene to him will be of inexpressible grandeur. So it is in regard to the human mind. An ordinary observer contemplating mental activities without having studied the arrangement, or measured the powers and capabilities of these activities, perceives before his mental vision that which may well cause him to pause and behold with admiration; but when the student of

### THE HUMAN MIND

who has systematically and scientifically observed each mental power, both singly and in combination with other powers, who has observed the millions of combinations, producing new phases, new activities, new results; and who knows sufficient of the laws of these powers to perceive that in the multitude of well-defined thought and action they are as illimitable as the worlds in the starry heavens, while the space and the time in which these activities move are as infinite in extent and as incomprehensible in regard to space, extent, variety and power as the illimitable ocean of space and time occupied by the countless worlds around us, the magnitude of which, when taken in their entirety, is inexpressible by either language or conception. When he perceives all this, well indeed may he pause overwhelmed with admiration at the superlatively stupendous and illimitably vast, that in mighty stretches of horizon beyond horizon, zone beyond zone, orbit beyond orbit, lie before his perception—zones of thought, orbits of thought, illimitable, infinite reaches of thought, and never an end, but always and for ever a beyond, embracing time, eternity, the everlasting ages; before, behind, without centre or circumference. All language fails to utter, even in the most infinitesimal manner, the boundless and

### FATHOMLESS POWERS OF CONCEPTION

and capabilities of action possessed even by one single mind.

If the heavens of the astronomers are sublime to the trained perception, we have in our perception of the human mind by the trained eye the very heaven of heavens superlatively sublime. How many of us, even we of ordinary minds and capabilities, of ordinary educational opportunities, of ordinary leisure hours, are almost culpably in-

different, negligent and ignorant of the grand scenery that lies within the compass of our own thoughts? We travel the world over, up hill and down vale, in order to delight our eyes with the varied beauties presented by nature. We gather around us, from every country and every clime, all that may adorn the neighbourhood of our homes; while as chemists we analyse air, earth and ocean, and as physiologists nerves, veins, and arteries, and in doing so we do right. But what are all these in comparison to the human mind—its powers, capabilities and beauties, concerning which we are satisfied to remain in the most perfect ignorance? We magnify the beauty of scenery—sea scenery and sky scenery; but they all sink into insignificance before mind scenery—

### THE SCENERY OF THE MENTALITY,

which is a thousand times more varied in its multiplicity of changes, possessing a thousand times more magnitude, while for power, for capability, for extension, for duration, for a million beauties, there can be naught in nature to compete; there can even be no analogy as parallel worthy of the name.

How dull, how stupid, inanimate, dead, all nature is, until the mind, like a mighty magician's wand, touches it, and wherever it touches there is life, power, beauty, form, colour. Silent and tongueless are all the elements around us, until the Divinity within man wakes up to listen, and for the first time a thousand melodious songs and great waves of music and mighty sounding chants, hosannas, hallelujahs, and eternal anthems peal forth from a million strings and voices until the whole atmosphere trembles and vibrates, while borne upon the wings of the ever-circulating and travelling light comes colour and perfume, when touched by some one or two or three gently vibrating mental chords.

Dost thou see beauty? Dost thou hear music? Dost thou inhale sweet perfume? Dost thou perceive aught beautiful? exquisite, elevating, in form, shape, colour, sound? It is thy mind that has formed and brought them into existence. And who art thou but that which is in thee, that can perceive and think, and can send out whole

### ARMIES AND LEGIONS OF THOUGHT

to waken up from their sleepy beds, and to capture and make thine own, all which lieth outside of thyself? There is no beauty, no loveliness in mountain or in valley, in the flowers of the earth, or in the pearls of the ocean, the gold in the hill or the diamond in the mine, except that which thou thyself, by the potentiality of thine own mind, dost bring into existence. Neither is there beauty, or magnitude, or vast splendour in these sapphire lights that shine and shimmer and glow amidst the purple folds of infinite space, except so far as thy mind's breath endows them with life, beauty, form, size, extension, power. To the idiot all these things are non-existing, because deficient in the capabilities we possess; therefore it is our capabilities that adorn them with beauty, that stamp upon them their value.

To the lower races, whose mentality is of the least kind, these things in their highest sense are non-existing. For the child whose mind has not yet been sufficiently formed, all these beauties and powers are rock and mountain buried, but by-and-by, as mental development increases, the rock will roll back upon its hinges, while the mountain casket will deliver up its jewels.—"*Essays and Studies.*"

## ANSWERS TO CORRESPONDENTS.

CONDUCTED BY JAMES WEBB, F.B.P.S.

H. DAWSON.—(1.) "Why does Mr. O'Dell describe Dr. Dowie as being 'very strongly self-deceived'?"

I cannot tell. Mr. O'Dell is undoubtedly an acute thinker, and by the term he may mean something different from "self-deceived." I cannot imagine a person deceiving *himself*. It is a common thing for a person to deceive others, or to be deceived by others. Just as I hold it is impossible to think of a person controlling himself, so it is impossible to think of a person deceiving himself.

(2.) "What occupation would you advise for a young fellow of twenty-six to take up? He is rather delicate, fairly well read, his father was a doctor; he has good intellectual powers. Brain circumference, 22½ inches; quality, fine; over-cautious and no confidence in himself."

You say also, he "is anxious to do something." I should think so. A person at twenty-six should have begun to do it already. You say "he has a little money."

Perhaps he had better throw his little money into the nearest river, and his caution and want of confidence after it. He must be helped to feel his feet. He must try to be incautious and cheeky. But you may have misjudged him. Perhaps he is too sensitive of the opinions of others, for that is often the cause of people wanting to do "something" different from what they have before them. I generally advise indolent and vain people to buy a box of red herrings and sell them to their neighbours. Their sales would so increase by perseverance and confidence that soon they would increase their business a hundredfold. In such a case industry would count for much. Whatever his hands find to do he should do it with his might. Perhaps some practising phrenologist would engage him as an assistant. An honest, industrious and intelligent man can do "something" most valuable in that way, and I think he would soon gain in confidence and reduce his Caution by so doing. At any rate, the study of Phrenology would bring comfort, if not riches, to himself, and very great good to his clients. But he must not discontinue his studies in the science till he is in sight of his end; for no subject has a wider expanse to cover.

(3.) "Do you not think that character is subject to cycles perhaps consequent on bodily conditions, so that various faculties may manifest themselves at one time, others at another?"

I don't care to say what I "think" always; for I "think" so many silly things. I often wish people would "think" less and observe more.

The condition of the body affects mental operations, undoubtedly, and "perhaps" character is subject to "cycles," and "perhaps" it is not.

I don't like "perhaps." The character of a person depends on his organization, which "changes" with every mental operation dependent on education and environment. If you mean that without any such change of environment, education or other external influence the character revolves like a fly-wheel, first up, then down, and then up again, of itself, then I reply "No!" Character grows like a plant. It suffers in its growth by outside influences for good or for ill. Such changes may be in "cycles," but, if so, they are very numerous and very different one from the other.

G. NOETZLI.—You think there are "three sources of character": "Hereditary Descent," "Education" and "Spiritual Regeneration," "according to phrenological teaching." You also think that your character seems to have been influenced by certain planets rising at the time of your birth; "also by the sun." You then tell me what Astrology prophesies for you. How shall I reply to you when I admit that I am not aware that the stars or sun ever rise? They simply allow the earth to revolve in such a way that they are said to rise as each part of it presents itself to them; that is to say, they are rising all day long, and never cease rising. A boy born at Calcutta at "three o'clock in the morning" would make his *debut* some hours before a boy born at three o'clock in England would. Two boys may have the same "hour" of birth, therefore, but one of them may be some hours older than the other. I have said what I have said because you ask for "information."

Now, instead of discussing "predestination," as you suggest I should, and I have my own convictions on the subject, I prefer to recommend you, instead of troubling yourself about favourable "periods" or the opposite from an astrological point of view, to act on your own convictions as expressed in your letter. This is what you say, and it is in agreement with the teachings of Phrenology:

"I certainly believe and am convinced that every human being can make himself worthy of his name in building up his character by cultivating and training the mind."

Help to form the society you speak of, and don't mind being ridiculed for your pains.

ELMER G. STILL (*Livermore, California*).—Your remarks on gratitude are of the very highest interest. You think there is an organ of Gratitude between Imitation and Benevolence; for gratitude consists "in a desire to do good to others because others had done good to you, a sort of imitative benevolence as it were." The very interesting account you give of the mimicry of this organ, or, rather, of this supposed organ, will be examined and tested further by yourself, and, if advisable, later on it may be further explained in the P.P. I note what you say about my promise to deal further with Touch and "the other" organ you wrote me about. I shall not fail to give further attention to them. My time of late has been so very fully occupied that I fear I have failed to reply to several friends. But I will reply.

MR. A. B. COPLEY.—(1.) There is a difference between a headache caused by irregular meals and a pain in the stomach caused by some injury to it.

The statement that the skull appears not to be connected with the brain, and is not required by the brain for purposes of activity, but merely as an encasement, is hardly correct. The skull would have no function had it no brain to protect, most surely; but that is not all. It has to protect it by encasing it in a certain manner—in such a way that both skull and brain may grow as, with and for each other. They are conrescent. Let a person devote himself more and more to philanthropy; then his brain organ Benevolence will enlarge, and the skull at that part will become more pronounced. The skull will become thinner and harder there, by the waste of the inner substance (*dip'oe*) principally at first, but also by a reciprocal and complementary change of the inner and outer tables. This is accomplished by the material of the skull not required being carried away as waste, and new material deposited from the blood just

where and when required. There is nothing unique in this. All the organs of the body are subjected to similar operations, and, indeed, such decay, reparation and growth are necessary to life. Here growth does not necessarily mean enlargement of all the head, but of the parts that require it.

(2.) The seat of the organ of Continuity has been much discussed. Combe following Vimont in his later editions, placed it above Inhabitiveness. I am inclined to regard it as situated above Inhabitiveness, and immediately posterior to Self-Esteem. But I have had little experience of it. That there is an organ of Inhabitiveness, or Love of Home, I am certain about, having had very numerous proofs of it. Its place is directly over Philoprogenitiveness.

Reply to your number three held over.



### To Inquirers.

For full particulars of the British Phrenological Society Incorporated see fourth page of cover; or write to the Hon. Secretary, 63, Chancery Lane, W.C., who will be pleased to send fullest particulars by post to all inquirers. Persons may now join as full members for half annual subscription for the half year, 1904. All subscriptions expire on December 31st.



### Every Monday in August.

Many persons having expressed themselves as desirous of having delineations under the direct authority of the British Phrenological Society Incorporated, the Council has arranged to provide for consultations at the Office at 63, Chancery Lane, W.C., at a fee of 10s. 6d. If more than one member of the same family attends at the same time, the fee for the second and further consultations shall be half the above. No written statements will be issued. The present arrangement for times is, for August, Monday evenings from 6 to 9 P.M. Persons requiring consultations to whom this time is inconvenient should write to the Secretary at the Office for an appointment, when an effort will be made to meet their requirements.

It is hoped that those who need phrenological advice will avail themselves of the opportunity afforded them on Thursday evenings.



### Life Members.

Gentlemen may become Life Members by a single payment of £10 and ladies by a single payment of £5. Those who are now members may deduct from this amount all annual subscriptions they have paid since the Incorporation of the Society in 1899, so that gentlemen who have paid their five years' subscription at 10s. per year can become life members by a further payment of £7 10s. only, and ladies under similar conditions one-half of that amount. It is hoped that a large number of members will avail themselves of the privilege thus granted to become life members.

### PROPOSED PHRENOLOGICAL INSTITUTE.

It is proposed to secure or erect a building in a suitable position in London for the purpose of carrying on and extending the work of the British Phrenological Society Incorporated. The objects of the promoters are:—

1. To provide a permanent centre and the necessary offices for the work and objects of the Society.
2. To enable the operations of the various departments of the Society to be carried on without hindrance or confusion.
3. To supply accommodation for the mutual intercourse of members, and to give facilities for the reading of papers, the delivery of lectures, and the acquisition and dissemination of useful information concerning Phrenology.

4. To provide class-rooms, library, reading-room, consulting-rooms, and other necessary accommodation.

The following may be considered as the minimum accommodation necessary for the successful carrying on of the work of the Society:—

1. Lecture Hall for public meetings, conferences, lectures, etc.
2. Council and committee-room.
3. Library and reading-room.
4. Three or more class-rooms.
5. Museum and instrument-room.
6. Examination and consultation-rooms.
7. Secretary's office.
8. Employment bureau, in accordance with the phrenological doctrine of adaptability.
9. Editorial office.
10. Publishing and book sale-room.
11. Refreshment-room.
12. Cloak-room and lavatories.
13. Caretaker's apartments.

To realize the end in view, the British Phrenological Society Incorporated has started a BUILDING FUND, and solicits the subscriptions of those who sympathise with its aims and work. Subscriptions should be sent to the Treasurer of the Society, 63, Chancery Lane, London, W.C., to whom also legacies should be made payable.

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For terms of membership and particulars of lectures, classes, examinations, &c., apply to F. R. WARREN, Hon. Sec.

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VOL. IX. No. 105.

SEPTEMBER, 1904.

ONE PENNY.

## THE POPULAR PHRENOLOGIST.

SEPTEMBER, 1904.

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All Advertisements must reach the Hon. Manager as above, on or before the 12th of the month before it is required to appear; and if proofs are required, two days earlier.

All matter for the Literary Columns must be sent to the EDITOR, "POPULAR PHRENOLOGIST," c/o British Phrenological Society, 63, Chancery Lane, London, W.C.

Correspondents are particularly requested to note that the different departments are separate, and will save delay by writing to each only on its own business.

### EDITORIAL EFFERVESCENCE.

Once again the season for indoor gatherings has arrived, and the British Phrenological Society leads the way by holding the first meeting of its new session on Tuesday, September 13th. This meeting will partake of the nature of a popular exposition of Phrenology by various well-known advocates, and delineations will form an attractive feature of the proceedings.

The programme will be an interesting one, much of it being illustrated with the lantern. Mr. Hart-Cox will talk upon "Some structural differences and their signification" (with lantern). Mr. G. E. O'Dell's subject will be "Phrenology applied to the discerning of character." Dr. Hollander will deal with "Cleverness and size of head"; and the President's address will be on "Heads: what they tell us" (illustrated). Other attractive items will also be presented. Members only will be admitted free. Non-members will be charged one shilling each for programmes, which will be provided. This is anticipated to be one of the Society's most successful meetings, and it is hoped members will make it widely known, so as to secure a large attendance.

The Council of the Society has, however, by way of experiment, arranged for an alteration of meeting place, so as to secure the greater comfort and convenience of those attending, and it is hoped that advantage may result to the Society from the change. Members are cordially requested to be present at this meeting.

The place decided upon for the future meetings of the Society is the Hall of the NEW REFORM CLUB, No. 10, Adelphi Terrace, Strand, W.C. The location of the place is at the bottom of Adam Street, which runs near the west side of the Hotel Cecil, a few minutes' walk from Waterloo Bridge or Charing Cross. Omnibuses pass the end of Adam Street from all parts of London. Please fix the name of the place in your minds, and no trouble will ensue.

It is time to prepare yourselves for the next Annual Congress, to be held on Wednesday, November 9th. Country members especially should book the date, and make their future arrangements so as to leave them free for this occasion. It is proposed to alter somewhat the character of the gathering, to bring it into line with what is thought to be the general wish of the members from the country; though, as upon all other questions, the desires expressed have been far from unanimous. The time at disposal at these meetings is so short, that the council will endeavour to make it as pleasant as possible for the greatest number.

The scene of the gathering will be again moved to ESSEX HALL, Strand (and not Exeter Hall). The committee, after a very careful consideration of the whole of the circumstances, decided that Essex Hall would be the most suitable place for the meeting, and steps have been taken for securing it for the purpose. Due notice will, of course, be sent to all members, and it is hoped that there will be a renewal of the earnestness and enthusiasm which have characterised these Congresses in the past.

I regret to say that the announcement of the Society, that private delineations will be given at the Office on Monday evenings by recognised experts under the Society's direct auspices, has not met with the response anticipated. Friends have frequently asked for the privilege of private consultation under the authority of the Council, and such should now take advantage of the opportunity offered. It should be known that all fees go into the Society's fund, and not into the pockets of the examiners, whose services are freely given to the Society for this purpose. If the advertised time is inconvenient to any, a note to the Secretary will probably secure an appointment at a time suitable to the applicant. Please note. Fuller particulars are given in another column.

## HISTORY OF THE DISCOVERY OF THE MENTAL ORGANS.—I.

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

At a very early stage of my study of Phrenology its history and the discovery of the phrenological organs had an intensely fascinating interest for me; as I am sure it must have for every diligent student of human nature. Excepting the personal testimonials and thanks which the regular phrenological practitioner constantly receives from grateful clients who have derived benefit from the practical application of Phrenology, there is nothing perhaps which is more convincing as to the usefulness and truthfulness of the science, or more inspiring to one's zeal and energy in the further investigation and propagation of its truths, than the study of its history, together with the lives of its discoverer and earlier pioneers.

If the phrenological student has a good library of early phrenologists' works, including those of Drs. Gall and Spurzheim, Mr. George Combe, his brother, Dr. Andrew Combe, The Brothers O. S., and L. N. Fowler, and Drs. Elliotson and Vimont, he will have in his possession much of the history of Phrenology. Even then, however, unless he also possesses the whole of the *Edinboro'*, American and English phrenological journals, some important connecting links may be difficult to obtain. No concise history of Phrenology has been written briefly detailing the circumstances of interest in connection with the discoveries, and stating also to whom the credit of the discovery of each mental organ is due; hence my reason for writing this series of articles. Much that will be contained in these articles, it may be mentioned, was given in a lecture before the members of The British Phrenological Association sixteen years ago. Those portions which were not readily procurable from printed records I obtained from personal conversations with the late Mr. L. N. Fowler. While preparing the lecture, I remember, when in difficulty as to who was the discoverer of a certain phrenological organ, going first to see Mr. O'Deill, and afterwards Mr. Fowler respecting it. Putting the question to Mr. Fowler he replied, in his inimitably droll manner, "Well, I ought to know, for I discovered it myself."

The first speculations upon the nature of the human mind may be said to have commenced with the philosophers of ancient Greece. Very quaint, romantic and unfounded, however, were the ancient opinions respecting the organ of the mind; and drawn as they were from conjecture and analogy, they differ widely from those founded on anatomy and experience by Gall and Spurzheim. Pythagoras taught the transmigration of souls from body to body, and from man to beast, throughout the ages. Plato believed that the soul was immortal, and conceived that it was composed of the same substance as that of the fixed stars, whence it came at birth, and returned at death. Aristotle taught that the mind was located in the head—common sense in the fore-part, imagination, judgment and reflection in the central division, which communicated with the first through a minute aperture, while memory he assumed to be in the "convenient store-house" behind. He gives no reason for thus assigning these several mental qualities to those particular parts of the brain, and experience

most amply contradicts them. The Epicureans taught that thought and judgment were caused by the accumulation of volatile particles thrown off by matter, which easily penetrated our bodies and entered the mind. Others taught that the soul itself was purely material—compounded of the four elements, fire, air, earth, and water; each part of which understood its own element. Other writers following up the Epicurean hypothesis and uniting with it the Aristotelian, talked of trains of animal spirits which entered the brain at the ethmoid bone, and communicated from one division to another. Subsequent writers taught almost similar doctrines. Gordon, a Scotch physician, at the end of the 17th century, and Lodovico Dolce, a Venetian, fantastically divided the head into various compartments as the special instruments of respective mental powers. But every location excepting that of Dr. Gall's was purely fanciful.

Following the crude and unfounded beliefs of the ancients we come to the metaphysical writers of the two centuries previous to, and contemporary with Gall. Descartes discredited all opinions previous to his own time, and in order to guard against the possibility of committing error in his philosophical system, he determined to doubt everything, until his reason could clearly assent to its truth. After discarding one hypothesis after another he was forced to the belief that the qualities of bodies, such as heat and cold, were sensations of the mind, and not the intrinsic qualities of matter. In this theory he was joined by Locke.

The works of the metaphysicians, including Dr. Thomas Browne, Sir William Hamilton, Hume, Reid, Dugald Stewart and others, abound in speculative theories; they are remarkable for their complete silence upon the subject of the bodily organs, or instruments through which the mind must operate in bringing it into communication with the external or material world; and vast as have been the treatises written by them, very meagre has been the light thrown upon the constitution of the human mind. With regard to giving a practical explanation of the functions of the mind, it is now generally recognised that the works of the old metaphysicians are unsatisfactory and a failure. Of late years such works have been almost entirely discarded by science students. In their place the subject of modern psychology, which is slightly in advance of the theories proposed by the old metaphysicians, is being advocated and studied.

But modern psychology without Phrenology can never clearly and practically explain the whole phenomena of mind; hence psychology must eventually give way to the more practical, because the more easily demonstrable, explanation of the mind's power as advanced by the science of Phrenology; and as Professor Russel Wallace prophetically says in his *Wonderful Century*: "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 most incredible narrow-mindedness and prejudice which prevailed among men of science, at the time they were making such splendid advances in other fields of thought and discovery."

## THE PHRENOLOGY AND PSYCHOLOGY OF LITERATURE.

BY W. GEO. WHEELER, L.P.I.,

*Author of "Phrenological Helps," etc., etc.*

### No. 30.—HENRY KINGSLEY'S "RECOLLECTIONS OF GEOFFRY HAMLYN."

Henry Kingsley's great descriptive production, described as "The Recollections of Geoffry Hamlyn," is said to have been "one of the finest pieces of fiction ever composed"; it should certainly take a first place among educational novels. Like his more popular, and in many respects more successful, brother, Charles Kingsley, he has presented a host of characters. These characters are not mere productions of the imagination, they are drawn from real life with the studied skill of a master-mind. They stand out boldly before us, conceptions of human nature presented only by great students of the mind and soul of man. Herein are men and women scientifically described, delineated on great phrenological lines, studied in the light of the grandest science in the world, that system presented by Drs. Gall and Spurzheim.

There are throughout many and varied scenes of great beauty, more especially a delightful series of pictures, mental pictures, of life and adventures in Australia, portraying with wonderful power and skill the opening up of a new country.

The early scenes are represented partly in Devonshire, and we are introduced to the Vicar of Drumston—John Thornton. He is an interesting and worthy man, somewhat careworn, and

#### OLD BEFORE HIS TIME,

with a fine intellect, although sadly wanting in strength of character, firmness and decision. He has a beautiful and attractive daughter, the pride and delight of the village, with a will as powerful as her father's was weak. Mary Thornton is "a very remarkable character," with "very strong animal passions." As a child she had been merry, impetuous, and thoughtless; as a girl, on the borderland of lovely womanhood, she shewed obstinacy and self-will.

Mary is passionately and deeply in love. The noblest and bravest of her acquaintances desired her hand, men a thousand times more beautiful in character, and grander in physical proportion, than her beloved. He was disliked, doubted, hated by the villagers. They say "love is blind"; it certainly was in the case of Mary Thornton. Her sweetheart is by name George Hawker. He has regular features, an attractive appearance, and a splendid complexion. The superficial observer would describe him as a handsome fellow. George is, however, a man entirely wanting in conscientiousness, with great moral deficiencies, combined to very powerful and uncontrolled animal passions. His Phrenology harmonizes. "The strangest thing about him was

#### THE SHAPE OF HIS HEAD,

which, I believe, a child would have observed. The young fellows in those times knew little enough about Phrenology. I doubt, indeed, if I had ever heard the word, and yet among

the village lads that man went by the name of 'flat-headed George.' The forehead was both low and narrow, sloping a great way back, while the larger part of the skull lay low down behind the ears." Herein we perceive the outward and visible sign of immense animal propensities. He had given himself to immorality, had ruined his pretty cousin, robbed his father, and taken to amusements of an injurious character. He was a slave to his worst self, having not only inherited evil tendencies of the very worst nature, but encouraged to the full the animal within him. Such was the man to whom Mary Thornton gave her love.

How different a type of character is Dr. Mulhaus, a distinguished personage under an assumed name. Geoffry Hamlyn said, "His forehead was, I think, the finest I ever saw; so high, so broad, and so upright." It was declared that his "head was stored with nearly as much of human knowledge as mortal heads could hold."

#### A MANY-SIDED MAN—

soldier, statesman, scientist and medical practitioner. He was, also, a phrenologist. Dr. Mulhaus had "a square determined set of features, and merry blue eyes, a broad, massive built man."

George and Mary make their plans, and together escape from the village. They are eventually married, and live together in London under most unhappy circumstances. He had loved her for her money, not for herself. Her life became an extremely hard one; shamefully treated, and her fortune wasted by her husband, who is at last arrested for swindling, she finds herself and child in utter poverty. The story of her return to her father's house is painfully sad, a starving and penniless wanderer, seeking a shelter from life's dark and dreary storm, a hiding-place for a well-nigh broken heart.

Mary's folly hastens her father's end. The Vicar is paralysed, and another undertakes his duties. His name is Maberly. Frank Maberly is a strong character, powerful mentally and physically. He has "a highly intellectual face, and a forehead both broad and lofty." Dr. Mulhaus said: "I seldom or never saw a finer head on a man's shoulders." Maberly was first in all undertakings. He had been at Eton

#### THE BEST SCHOLAR OF HIS TIME,

as well as the best cricketer and runner. A man of many parts, full of life and energy, a student of human nature, and decidedly humorous—a splendid fellow, although impatient of contradiction. He had rendered valuable service among the poorest of the poor in Devonshire, finally became a colonial dean, visiting among the huts of the reckless and criminal in Australia.

Another interesting character is Major Buckley, a noble gentleman and a brave soldier. He has a clear judgment, a keen perception, and a real breadth of mind. He had accomplished "exploits by flood and field." His frontal lobe harmonizes with his character, for he possessed "a grand broad forehead, and bold blue eyes." His benevolent, sympathetic wife has "a beautiful profile." There are many other characters in the story, as well as interesting psychological studies. If space allowed we might refer fully to the fact of Samuel Buckley inheriting his father's noble type of mind, or to Charles Hawker, who was largely endowed with Mr. George Hawker's weaknesses; to Sam's lovely sweetheart, Alice Brentwood, with her amazing beauty, artistic taste, and musical talent, or Abiram Pollifex, Colonial Secretary, with his "big forehead."

## A PSYCHOLOGICAL STUDY.

BY STACKPOOL E. O'DELL.

Mr. O'Dell's "Psychological Studies" in the *Protestant Standard* are not as widely known as they deserve to be. The following is an excellent specimen:—

"The writing of essays, stories or thoughts of things as a means of discerning the bent and capabilities of young minds. Such productions would be useful as psychological studies which might lead to a discovery of brain states. We would then, no doubt, perceive the existence of some finer brain, here and there, while we would discern the coarser. Thus each brain slab might from the first be developed on the lines of bent and ability. This would save much time and brain friction, ensuring a more successful career. We would likewise discover character—its main tendencies, as the following story written by a boy of ten will shew. The boy was invited to write just what he liked, the amount limited, while the parents were requested to see that he received no help:—

"There was once a parson who was very poor. He had lots of girls and one boy. He had a wife who was the mother of the girls and the one boy. The church was poor, very old, and wanted papering and painting. The parson went to church one Sunday morning. It was a wet day. I think he must have been hungry, as he had no bacon or eggs or anything but bread and tea for his breakfast; perhaps he had butter.

"On his way to church, this hungry parson, on this wet day, met a little old woman. She was poor, wet and shaky. He put around her an old overcoat he had on. He took her arm, and though he was afraid of being late, he walked slow. He walked up the aisle with her. He placed her in his own pew along with his girls and the boy. She sat in his wife's seat. She had to stay at home to cook the dinner.

"When the church was over the little old woman went up to the parson and kissed him. He did not push her away but looked pleased. He asked her to go home with him and have some of the dinner, but she had an appointment. The next day a grand coach drove up to the parson's house. There were two horses and two servants dressed in blue and gold. They had silk stockings and white wigs. The old woman was in the coach, but she was no longer a woman but a real lady. She went in and kissed everybody, and gave the parson a lot of money. She built a cathedral and made him a bishop. Ever after that the parson had bacon and eggs every morning and lots of things, while the girls and the boy were never more hungry but awfully jolly, having real good bats and balls and a boat with sails. There is a lot more I could say but my mother says it is a lot more than you want."

"Let us now try to understand the psychological condition of this boy. The character of the old woman is evidently the one he likes best, therefore it is his bent. He is evidently of a benevolent turn of mind. The fact is all through there is a wide good-natured desire to make people happy. If this state of mind remains and grows with his years, we may expect a life that will be of advantage to others. This boy has a very sympathetic nature which embraces both old and young, rich and poor, the parson as

poor and the parson as a bishop, the poor woman and the rich lady. The satire here of a very gentle nature is no doubt unintentional. Wealth makes her 'no longer a woman but a real lady.' There is certainly much artistic ability in this story. Picture one—the meeting of the parson and the old woman on a wet Sunday morning, on the road, both saturated with wet. Picture two—the parson placing the coat around the old woman. Picture three—the two walking up the aisle and the congregation's surprise. Picture four—the kiss on the altar steps, more congregational amazement.

"This is certainly the end of the first volume, so to speak. The second does not so readily present itself to our sympathies, but it is necessary and well put together. Carriage and gorgeous livery, with the chink of gold everywhere are common. There is no poetry here. Cathedrals and bishops are likewise common. No poetry or artistic embellishment. There is plenty left for our imagination. We would like to know something about the parson's boy. Still, we must confess, even to more curiosity about the girls. Do they do the housework, washing and all? Do they cultivate the garden and supply the vegetables? How do they dress, are they fair or dark? As to the parson's wife, she presents herself to our imagination as next her husband, the most impressive figure of the lot. We see her life up to the morning when her husband went to administer in the church that wanted 'papering and painting,' having 'perhaps some butter on his bread.' We see the interior of the parsonage over which she presides. As we go from room to room we see all the management, the shifts, the cheap refinements, the poetry of poetry. We thank the little boy that he did not exhaust his subject, but left us our share, and did us the honour of allowing that we had an imagination. If a master of literature had written this he would have treated us as babes and told us everything. Our interest is lost in the parson's wife when she becomes the bishop's lady. I wonder did the boy know how paltry the story would have been if he had described the other life. We must confess that the rich lady who passed as a woman, and a good one too, is purely mythical. At the same time it speaks well for the imagination that was able to create her.

"Though I have not seen the little boy who wrote this, I can realize his mental condition, and am prepared to like him very much. I feel assured that this effort will enlarge his imaginative powers, and let us remember that success in every department of life receives aid from an active imagination under the control of the judgment."

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### The Professor in America.

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Mr. Booker Washington, who has done much for the education of negroes, is the subject of a story which throws a grim light on the degradation of the word Professor in the United States. Two New York citizens were discussing his settlement, and one asked the other how he treated him if they happened to meet. "I shake hands and say, 'How d'ye do, Mr. Washington?'" "Well," said the other, "I can't bring myself to call a nigger Mister; I say, 'Good morning, Professor.'"

## PHRENOLOGICAL CHARACTER SKETCH.

BY W. GEO. WHEELER, L.P.I.

*(Council Member of "The British Phrenological Society.")*

THE REV. H. J. SHIRLEY.

The Rev. H. J. Shirley, a leading representative of Non-conformity, and a splendid example of the Christian minister, teacher and missionary, alike in the greatest city of the world as in a distant clime among a dense native population, is a strong man, spiritually, mentally and physically. For years holding a large congregation in the Congregational Church at Fulham, with an average evening attendance of, probably, a thousand, his chapel became a vast centre of splendid work, the institutions connected therewith, now of giant proportions, being greatly extended and advanced under his leadership. Afterwards, at the New Amsterdam Church, a building accommodating two thousand people, he accomplished work of great spiritual and ethical importance, taking a prominent position on account of his splendid combination of mental forces, and his immense energy in social, religious, educational and journalistic life. He has but recently returned to England for renewed services in London.



The rev. gentleman has a splendid combination of the temperaments, the mental-motive predominating. He should be known for his immense activity, powers of endurance and strong liking for work. He is one of the pioneers of moral, social and intellectual advancement. His personality is powerful and striking, with a compact, well-balanced brain—indeed, a combination of cerebral parts extremely desirable. The circumferential measurement of his head is twenty-three inches. It is not alone size that is noticeable, for the great mass of the brain lies in front of the ear, in the direction of the frontal and pre-frontal lobes. The forehead is full, high and broad, specially high, shewing an immense knowledge of human nature, a grasp of individual and national character as intuitive as it is profound. The rev. gentleman is very full over the eyes in the region of

the perceptive organs, a great observer, a keen student of men and things. The type of brain is peculiarly scientific—that is, not merely a perceiving and gathering of facts from the world of nature, but a profound reflection upon those facts. He is philosophical to a very marked degree. He does not accept things as true merely because others do: indeed, is a deep and original thinker. It is his to consider the why and the wherefore. He is a logical reasoner.

Mr. Shirley's pure intellect is in harmony with his spiritual and ethical faculties. There is an excellent combination. He has deep religious feelings, faith in God as well as faith in humanity. He has veneration for age, and feels the charm and graceful beauty of youth. His organ of Benevolence is very large. He loves to do good for its own sake, and feels intensely for all who suffer. He is essentially a spiritual and ethical educationalist, and his pulpit eloquence tends in that direction. He is candid and outspoken; prefers to call a spade a spade. His moral forces cause him to feel a strong indignation at injustice, and he is a humanitarian in the sense that he has regard and respect for all classes and conditions of humanity. His eloquence appeals for the coloured man, be he black, yellow or what not, and the grand call for brotherhood brings out some of the many noble forces of his nature.

Mr. Shirley is enthusiastic and vigorous. He is neither a surface worker nor a surface thinker. He never does things by halves, but thinks deeply and works right manfully. It may be he sometimes pays the penalty of a masterly endurance and continuity of labour. He has much strength of mind, power of will and determination of purpose; at the same time has a noble reasonableness, and deep consideration for the views and feelings of others. He is very orderly, methodical and systematic, working largely by rule. His organ of Self-Esteem is not a large one, although he has true pride of character. His strength is not so much the result of any one organ, as of an excellent combination of cerebral parts.

Mr. Shirley has fine powers of memory for faces, facts and observations. He has a keen sense of humour, and his merry eyes frequently flash with thought and feeling. He appreciates fun, and readily sees the humorous side of anything. His intense sympathies would prevent him, however, hurting another's feelings.

In conclusion, the rev. gentleman has essentially an intellectual organization. He succeeds in a mental pursuit, be it ministerial labours, scientific pursuits, educational or journalistic undertakings. His deep religious convictions, his strong Spirituality and Benevolence, his ethical forces, adapt him for the great labours of his life.

He has good social developments, and while appreciating home and family life, he has the capacity to enjoy foreign travel. He has good powers of Construction, ability for planning, organising and arranging.

*The People*, a bi-weekly, founded and conducted for some period by himself when in British Guiana, in bidding him farewell, said:—

"He has sought to make good citizens by making good men. He has honestly tried to set an example by living the truth he preached; he has won the love of many and the esteem of all whose esteem is of any worth."

Finally, we may add, Mr. Shirley perceives the immense value of Phrenology, not alone in regard to the delineation of individual character, but, also, as a system of mental science likely to prove of life-long value to many.

## THE TRAINING OF CHILDREN.

No. XXVII.

BY ESTHER HIGGS, F.B.P.S.

### "I WANT SOMETHING TO DO."

"Mother, what shall I do? I want something to do." How often has some such cry as this reached our ears during the holiday season, shewing the state of mind of these ever-restless youngsters, full of life and energy.

It is a bad thing to have nothing to do, both for children and adults; in fact, if, as Goethe says, "enthusiasm alone is life and immortality," how necessary it is that our boys and girls should not only be well employed, but should also carry enthusiasm into both their work and their play alike.

What the thing is that interests them matters a great deal less than the fact that their minds are interested, and their attention is engaged; so that, in all our reckonings for the children we must bear in mind that "plenty to do" is one of their chief requirements. But it is not enough merely to provide occupation, it must be of such a character that it will be suitable to the tastes and capacities of the children, otherwise the most well-meaning plans will come to naught. What we may think most interesting may have no attraction whatever for the children, and *vice versa*.

#### A GOOD PLAN

is to train the child to find occupation for himself—not, of course, simply telling him to find it, but helping him to do so. A few suggestions are often all that is needed to quicken his imagination and supply the stimulus to action. Then seek to encourage his thirst for knowledge. There are so many wonders in Nature that he should know about; the simple story of a common flower, if well told, will be found of absorbing interest. You may have to remedy your own ignorance if you attempt to satisfy the child's many queries; but, if so, the effort will have served a double benefit, and such books as "The Fairyland of Science" will make your task a more easy one.

The Rev. Bernard Snell, in his "Words to Children," recently spoke upon this subject, and, in referring to the wondrous beauty of things minute, told the juvenile members of the congregation to say at the dinner-table, "I must have a microscope; the Minister says 'it is a shame for anyone with a pocket not to have a microscope.'" Thus, in a half humorous yet impressive style, he urged upon his young hearers the importance of opening their eyes and minds to the natural wonders by which they were surrounded. He also compared the child who was in that miserable state of mind which brought forth the frequent ejaculation,

"WHAT SHALL I DO?"

with some young people who, on the eve of a seaside holiday, were asked "What shall you do?" and in emphatic tones, and with an air of astonishment replied, "What shall we do? What *shan't* we do?" their eager young minds evidently well stored with projects.

With children (and might we not say adults as well?) "being good" generally depends upon whether or no they have plenty to do, provided, of course, that the employment is congenial to them.

The Vacation School, of which I spoke last month, has turned out to be a great success, so far as appreciation is concerned, the only drawback being that the applicants are far more numerous than it is possible for the small number of helpers to deal with. This year, however, it is only an experiment, and it is hoped that arrangements will be made to carry out the idea upon a far larger scale in the future.

Yet, as I write, parties of forty or more little ragamuffins are being conducted by a lady and gentleman from Walworth to Tooting Common, the ride upon an electric car being a most exciting and wonderful event to these little neglected pieces of humanity.

#### A TOUCHING LITTLE INCIDENT

occurred during one of these rides. It was the turn of the girls to ride outside, and the boys were within, but all faces eagerly turned towards the windows; they were lustily singing the popular street songs, when a funeral passed, and one little fellow shouted "Hats off!" and the word was passed along, "Hats off!" and immediately all the songs were hushed, and in silence every cap, or fragment of one, dirty and ragged though it was, was pulled off as the solemn cortège passed.

The versatile childish mind had soon found cause for laughter and song again, but the incident remained, witnessing to its impressibility, and to the sense of awe in presence of the Great Mysteries.

"Superstition!" some may exclaim; perhaps it was, but is not superstition only reverence in the rough, and needing but culture to turn it into an admirable quality of character?

Swimming lessons are also being given in connection with the Vacation School, and the Lady Instructor tells how the little hearts pant as these unbathed

#### CHILDREN OF THE SLUMS

enter for the first time into a bath, and a bath, too, of such magnitude; but they are learning to enjoy it, and getting a lesson of cleanliness and familiarity with water whilst making their first attempts to swim.

Holiday tasks are not altogether a mistake—that is to say, that idleness is not an enjoyment, and should never be regarded as such. There is as much need to plan for the holidays as for school-time. But the task should be an enjoyable, not an irksome, one. Its character may well be changed from the printed book to the book of Nature, and if the children are trained to keep open eyes and open minds, they too may "find tongues in trees, books in running brooks, sermons in stones, and good in everything."

Not only is it natural to the child to be eager, inquiring, restless, active and energetic, but it is by virtue of these very qualities that he grows, both mentally and physically, and a good endowment of them augurs well for the future if only his elders are wise enough to recognise their true character and direct them into worthy channels.

It is generally recognised by phrenologists that there are forty-two distinct faculties of the mind, each of which is manifested by a separate organ appropriately located in the brain. Of these Dr. Gall discovered twenty-six or twenty-seven, and held as probable some of the later discoveries by Dr. Spurzheim and others.

## ANATOMY AND PHYSIOLOGY OF MAN.

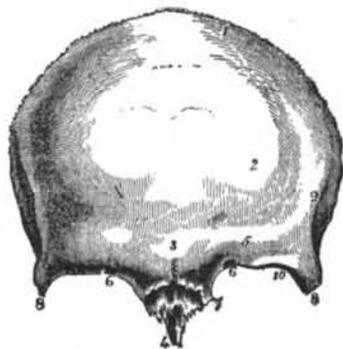
BY DR. WITHINSHAW, PRESIDENT, B.P.S.,

*Late Demonstrator of Anatomy, Royal College of Surgeons, Edinburgh.*

## THE SKULL

(At the commencement of these articles on the bones of the head, I think I should have urged upon my readers the importance of procuring a human skull (not by violent or illegitimate means, of course), so as to be able to verify for themselves, by observation, every process, feature, and mark described. By adopting this course the text will become much more interesting and instructive, and the phrenologist will be enabled to gain a sound knowledge of so important and fundamental a branch of his studies as the anatomy of the brain-case or cranium.)

**THE ETHMOID BONE.**—This bone takes its name from the upper surface resembling a sieve (Greek, *ethmos*, a sieve),



DESCRIPTION OF DIAGRAM.—The anterior or external surface of the frontal bone. 1. The coronal margin of the frontal bone. 2. The frontal eminence. 3. The glabella. 4. The nasal spine. 5. The superciliary ridge. 6. The supraorbital foramen. 7. The internal angular process. 8. The external angular process. 9. The temporal ridge. 10. The orbital arch.

through being perforated by a number of small holes. It is situated in front of the body of the sphenoid bone, between the orbital plates of the frontal. The shape of the bone is cuboidal. It consists of a central portion and two lateral masses, which are connected together by a thin horizontal piece of bone pierced with holes like a sieve, and so called the *cribriform plate* (Latin, *cribrum*, a sieve). This cribriform plate forms part of the floor of the cranial cavity; on it rest the two olfactory bulbs, from the under surface of which spring the nerves of smell, called the first cranial or olfactory nerves, and pass through the holes in this plate into the chambers of the nose. The central portion of the bone is a mesial perpendicular plate, which forms part of the septum of the nose, and appears above the cribriform plate as a projection, called the *crista galli* (Latin, cock's comb). Each lateral mass consists of an outer smooth plate, *os planum*, which forms a great part of the inner wall of the orbit, and of an inner convoluted part

called *superior* and *middle spongy bones* or *turbinals*, which enter into the formation of the outer wall of the nostril. On these turbinals are distributed the nerves of smell. The lateral masses are very light and delicate in structure, being hollowed out into air-sinuses, termed *ethmoidal cells*, which communicate with the nostrils and with corresponding sinuses in the sphenoid and frontal bones.

**THE FRONTAL BONE.**—This is the bone of the forehead, which originally consists of two separate bones, united by the frontal suture in the middle line of the forehead. This suture generally disappears in early life through the process of ossification extending across it and converting the two halves into a single greatly curved bone. It lies in front of the parietals and sphenoid with which bones it articulates. The anterior surface of the bone, rounded to form the forehead, presents two eminences, the *frontal eminences*, which correspond to the original centres of ossification of the bone. At the central part of the lower portion of this surface of the bone, just above the root of the nose, is a rounded elevation called the *glabella*, and on each side of this, extending outwards a little above the eye, is the *superciliary ridge*, which corresponds to the position of the eyebrow. In certain races, as the aborigines of Australia, the glabella and superciliary ridges project in an extraordinary manner, and form quite a marked feature of their skulls. The glabella and superciliary ridges mark the position of the air-sinuses in the frontal bone, which are usually present in adult skulls. The curved border of bone, on each side, beyond the glabella is the *orbital arch*, which forms the lower boundary of the forehead; the arch ends externally in a process of bone called the *external angular process*, and at the inner end there is also a similar process; towards its inner third is found the *supraorbital notch* (sometimes called a foramen), which transmits the supra-orbital nerve and artery. The external angular process articulates with the malar bone, while the internal angular process articulates with the nasal and superior maxillary bones.

**THE INTERNAL OR CEREBRAL SURFACE** forms a large concavity, for the reception of the frontal lobes of the brain, and upon it are seen the impressions of the convolutions of the brain, which, with the intervening ridges, are particularly well marked over the orbits. The thin portions of bone which project horizontally backwards are called the *orbital plates*, and form the roofs of the orbits; they are separated from each other by a widish gap, with rough edges, called the *ethmoidal notch*. At the margins of the ethmoidal notch are little hollows, which, with those in the adjoining bones, complete the air-sinuses, and here it articulates with the ethmoid and lachrymal bones.



A well cultivated intellect is undoubtedly the best antidote to insanity a man can have, and no child who has an inquiring turn of mind should have its intellect crippled by well-meaning but often erroneous parents. We therefore contend that all doctors should be careful students of Phrenology, especially those who have to deal with mental cases, and we should be glad if any remarks of ours led any medical man to investigate our subject.

## LESSONS IN PHRENOLOGY.—CV.

BY JAMES WEBB, F.B.P.S.

## PHRENOLOGY AND EDUCATION.—(Continued.)

From what has been said in previous lessons, it will be clear that to expect the teacher to train a pupil as he ought, "in the way"—the way he should go—it is necessary to know the "needs" of a child, not what the parent without a knowledge of Phrenology thinks he needs, not even what the public, equally ignorant, think he needs, but what his constitution (that is to say, his physical and mental *nature*) says he needs; and in order to know the "needs" the teacher must have a knowledge of the several mental faculties and their brain organs; and more, he must be acquainted with their action in combination—for example, the action of intelligence on sentiment and of sentiment on intelligence.

Daily experience to the contrary notwithstanding, we are too much accustomed to regard the intellectual faculties as forming an independent system of the mind. Teachers are quite aware of the fact that the employment of the intellectual faculties in an arbitrary way, that is to say, without the support of the moral sentiments and affections, produces fatigue and inattention. Indeed, it is impossible to eliminate the effect of the sentiments and affections, from any line of action entirely; moreover in the majority of boys, and men too, the direction of the intelligence is most generally inspired by the sentiments.

Hence, when the intellectual faculties are put in the way best suited to their special development by the innate force of natural tendency and by education, an ardour for work is produced which can only be maintained by the combined action of a great variety of intellectual faculties and sentiments.

Educationists should learn, then, that boys may be, intellectually, similarly developed, and yet, owing to a different development in the affective faculties or the moral sentiments, or both, they may not be adapted to similar trades or professions.

For example, when there is a great preponderance of the intellect over the instincts and sentiments, the individual so constituted will be indifferent to every speculation in reference to the moral nature of man, and will prefer to direct his attention to material phenomena. On the other hand, when intelligence is allied with powerful moral sentiments and strong affections it is led to the study of theology, moral philosophy and social science.

In many cases a very predominant faculty may of itself give a special direction to the intellectual faculties. Acquisitiveness may lead to commercial pursuits; Combativeness to the study of war; Veneration to theology, etc.

Few painters paint alike. This has been referred to so often in these lessons that I will only point out that the artist follows his own bent, according to the influence of the faculties on each other. But fortunately in every well-balanced mind there are *many* combinations that call for exercise, a fact that cannot be overlooked in preparing a system of education.

These many combinations depend on the differences of individual development. To ignore them is to court lassitude, inattention and impatience. To be acquainted with them is to economise time, by satisfying the mind

of the pupil; and indeed that is the most important duty of the teacher, for by it, and by it only, can he render his task agreeable and so sustain his attention. In the study of History facts and dates as such may be of primary importance, and will be readily remembered by those with large Number, Time, Individuality and Eventuality; but these organs being moderate in a boy, they may be stimulated by an appeal to Benevolence so greatly excited by oppression and suffering, or by an appeal to Conscientiousness, Friendship, Inhabitiveness, etc., so greatly excited by wrongdoing, loss of friends, annexation of territory, etc. This adaptation of instruction to individuals may be impossible where a teacher is believed to be capable of *teaching* 50 to 60 boys, but this huge fraud of unwieldy classes must in time be discovered, and justice done to each boy—at present an impossibility.

In elementary schools there should be two teachers where at present there is but one; and every teacher should be able to assess the action of the various combinations of the faculties of each of his pupils. That this is possible has been amply illustrated by teachers known to the writer. This want of attention to the most pressing "needs" of boys is seen in the dissatisfaction many have for the career that has been chosen for them. It is no uncommon thing to hear people say they have missed their vocation. A good illustration of this want of self-knowledge on the part of the pupil is seen when a boy with large ambition—undue love of approval and undue self-approval—concludes that he is a poet,—that he possesses large Language and large Ideality, when in reality his chief possession is rather in the shape of Self-Esteem, or he may have a desire to imitate from mere vanity what he admires in others; or he may be deceived about his real vocation from some other motive. For example, a youth feels that his religious sentiment, aided by his love of the beautiful and harmonious, or of the sublime and mysterious, are called to activity with great intensity; he feels he is called to a religious life and adopts it. But in a few years all this may be changed; few of these juvenile aspirations will remain.

When education deals with the real needs of the youth these ephemeral phenomena will be less numerous, and will allow the exercise of other dominating faculties—of faculties that may have a more permanent ascendancy.

The careful teacher will not fall into the error of *suppressing* the manifestations that appear abnormal or useless. He will do his best to direct them. If he try to suppress them he will find that they will call to their aid the protective organs of Caution and Secretiveness, which, if very well developed, will dominate the higher sentiments resulting in lying and various subterfuges, the weapons so ready to help the weak against the strong. This fact—at any rate the writer's experience with children has proved its value to him—this fact that when we seek to suppress natural tendencies in lieu of directing them they will tend towards evil rather than suffer annihilation, just as in nature "sports" and "monstrosities" are created. This is the direct result of our inability to distinguish between the fundamental and the derivative—the natural and the artificial. We try to create or implant instead of training what has been created or implanted already.

One of the most important results of a true knowledge of the mental nature of man is to destroy the idea that at a certain age character is no longer capable of change.

Although in proportion as we advance in age we become less capable of modification either by new internal impulses or by exterior influences, yet, on the other hand, a man has at his disposal a means which the child does not possess for combating the habits and defects which he has contracted and for developing his superior tendencies. He has experience and reason.

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### ANSWERS TO CORRESPONDENTS.

CONDUCTED BY JAMES WEBB, F.B.P.S.

H. O. (*Bradford*).—You want to know if the study of history "will cultivate your reasoning powers." If I thought you were able to bear it, I would ask: Are your reasoning powers of any value to you? I agree with Bismarck that those who "make history" care little about it, and those who write about it know little about it. History is a conglomeration of facts and fancies, prejudices and falsities so mixed up that it is impossible almost to arrive at the truth. Study Phrenology and Physical Science, Physiology, Electricity and Natural History, and let your "reasoning" powers cultivate themselves.

Other answers held over till next month owing to Mr. Webb's absence from England.

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### PHRENOLOGY IN SWEDEN.

It will interest our readers to know that our co-worker, Mr. James Webb, has been addressing a series of meetings at Stockholm upon his favourite topic with considerable success. The following announcement from a Stockholm paper indicates that each comer had to pay for the privilege:—

VALKOMSTFEST för Lektor James Webb, från London, sönd. afton kl 8.30, Västmannag 49.

Entré 25 öre Amne: Frenologiens framsteg i England, tolkad af Prof. Ljungqvist. Talaren är lektor för en skola i London med 1,600 barn.—Talrika nya bilder. Föredrag i Haga som vanligt kl. 3 sönd. Fyrtornet å 4 och 5 kr. Brudslöjan 35 öre häftet.

We are quite sure that Mr. Webb gave them full value for their money. Of course, it is quite unnecessary to state that Mr. Webb was helping the local Phrenological Society, and received no financial benefit from the meetings. It is, however, gratifying to know that his work has been much appreciated and has been helpful in establishing the truth in Sweden.

Mr. Youngqvist, to whom is due the credit of re-introducing Phrenology into Sweden, has made it possible for Mr. Webb to pay this visit; and it is his intention from time to time to invite other well-known advocates

of the subject to take part in the crusade upon which he is engaged.

Mr. Youngqvist, in his periodical the *Frenografen*, states that he has been exceedingly busy all the year in giving lectures, preparing various books for the press, and teaching classes. The Society in Stockholm—Frenolight No. 1—is progressing favourably, and the membership is constantly increasing. The current number of the *Frenografen* contains portraits and references to Drs. Withinshaw and Hollander, as well as to Messrs. Jas. Webb and J. Millott Severn.—We wish every success to Phrenology in Sweden.

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### Me and Pat McBride.

Stretching away on every hand,  
A fair domain you see—  
A part belongs to Pat McBride,  
A part belongs to me.

I own the golden light of morn,  
With all the tints that play  
Upon the springing grass and corn—  
Pat owns the corn and hay.

I own the catbird, thrush and jay,  
The larks that sing and soar;  
Pat owns the barnyard fowls that stay  
About the stable door.

And when the shadows on yon stream  
Are changing every hour,  
I own the right to float and dream,  
Pat owns the water power.

Mine is the murmur of this rill,  
Whose sweet tones never cease,  
But all the air with music fill—  
Pat owns that flock of geese.

I own yon creamy summer cloud  
That o'er the meadow floats  
Like some pure angel in a shroud—  
Pat owns the Berkshire goats.

So Pat does me a world of good,  
While I do Pat no harm—  
And on these terms well understood,  
We both enjoy the farm.

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I hope the friends of the *P.P.* are doing their best to push its sale and its circulation. There is still vast ignorance in the public mind with reference to our subject, and no better method of dispersing the darkness and letting in light can be suggested than that of freely circulating printed information on the matter; and of all the available information, that which is contained in the *P.P.* every month is by far the most popular, the most varied and the most attractive. Please then introduce our journal to your friends and recommend it constantly to all. Let each reader and lover of Phrenology do his best for us.

### TEMPERAMENT.—III.

#### A REVISED CLASSIFICATION.

BY WILLIAM COX

(Member of Council British Phrenological Society Incorp.).

It is well to be again reminded, in all practical study of the Temperaments, we must keep the idea always to the front that each one of the elemental conditions enumerated in our first article on this subject are present in each one of us. What we have to look out for is this: Which of the various constitutional parts or systems of which the body is built up are most in evidence in the particular individual under examination. And if any one of them is specially pre-eminent, we decide that the person is of that Temperament.

Our object in considering each of them separately is merely to get a clear and distinct idea of the outward appearances by which they may be recognized, or the signs which accompany them.

If the characteristics which belong to more than one of the simple temperaments are very strongly marked, the Temperament of the individual in whom they are thus seen to be prominent is a compound one.

The strength in which every one of the temperamental elements is present in any given man, woman, or child, may be estimated with a tolerable amount of accuracy after some experience.

In our last article we spoke of the characteristic marks by which the following bodily conditions may be recognized:—

1. The Osseous Temperament,
2. The Nutritive Temperament, and
3. The Muscular Temperament.

We now come to describe

#### 4.—THE THORACIC TEMPERAMENT.

Good lungs and a good circulatory system predominate in persons who are of the Thoracic Temperament, because the lungs and the heart, which latter is the central organ of the circulation, are contained in the thorax.

In a former classification this is called the Sanguine Temperament on account of the fulness of the blood supply and the vigour with which the blood courses through the arteries and veins of such people. All the attributes and natural characteristics described under the Sanguine Temperament of former writers on the subject belong to the one now under consideration, only we have revised its name. The name given to it here as suggested is an improvement upon the old one, inasmuch as it embraces the lungs, which are quite as essential to this temperament as is the blood supply itself; indeed the lungs and the smaller or pulmonary circulatory system, including of course the heart also, all of which are contained in the Thorax, are the basis of this particular bodily condition. The blood-vessels distributed throughout the body are in the nature of subsidiary parts of the Thoracic system.

All the mental and bodily actions, when there is a good development of the thorax, will partake of such attributes as warmth, ardour, buoyancy, hopefulness, enterprise and enthusiasm.

When the indications of the other temperamental conditions are not very pronounced there will be activity and quickness rather than strength and endurance; love of change and variety rather than tenacity or continuity of purpose; fickleness rather than stability; more of the barking than of the biting propensity; a love of show and demonstration rather than of hard, solid work; a dwelling on the surface rather than a digging down into the profound depths of things.

This Temperament may be known not merely by the good chest measurements, but also in general by sandy or auburn hair, sometimes deepening in colour to dark chestnut. The complexion is ruddy or florid, and there is a bright vivacity about the eyes, which are for the most part blue in hue.

Persons of this Temperament are not as a rule dangerous, even though hot and fiery in temper. Their greatest source of danger is from acting impulsively, on the spur of the moment, doing things in that way which they will afterwards regret. Trouble or distress flings them into great agitation for the moment, but they readily recover, and will not infrequently be found shortly afterwards, figuratively speaking, at the very opposite point of the compass.

In combination with the stronger elements of the bodily constitution this condition is valuable, as may be readily gathered from considering the attributes of character to which it gives rise. A strong bony frame along with a well developed chest will impart enormous enterprise and unbounded enthusiasm to the nature of the person so endowed. He will combine strength with agility, so far as physical work goes, and make a great success of any active business calculated to call forth his bodily energies.

Again, in combination with a good muscular endowment, what a mighty hunter one might expect to find as the result!—or he might be a globe-trotter. With the nutritive element strong, what incentives to the gratification of the pleasure-loving instincts of the animal nature!

#### 5.—THE NERVAL TEMPERAMENT.

The outward signs of this are a fine skin, thin, silken hair (colour immaterial), sharp features, (the lower part of the face being usually small in comparison with the upper.

The mental manifestations are quick and alert; there is sensitiveness, intensity and sprightliness rather than power. Persons with this endowment owe it to the highly developed state of the nervous system. They think rapidly; they act quickly; are subject to extremes of feeling and emotion, and are proverbially thin-skinned, and that not alone in a physical sense. They feel pain more acutely, and they are altogether more alive to impressions than people of coarser grain.

The Thoracic condition, we have already noted, is also characterized by quickness; but that is physical in character, this is mental. The difference is easily discernible. The Nerval is sharp in noting ideas and in expressing them; the Thoracic is vivacious and fond of bodily activity.

If the nerval condition of things is not accompanied with a good degree of the more physical elements of the constitution there is a predisposition to become highly strung, and to suffer the torments of neuralgia, headache and the like.

But in combination with a good endowment of any of the other conditions described under previous headings, it adds value to them. For the factor of *Quality* depends in a paramount degree upon the Nerval Temperament. And superior quality means added efficiency, as well as magnified power of enjoyment. So that if an individual has a strong

bony system, indicating strength, along with fine quality of nerves, there will be strength *plus* refinement. One having a vigorous Nutritive system and a good Nerval development, will add culture to his love of good living, thoroughly enjoy the blessings of life, and be able to exert a power for good not otherwise within his reach. The Nerval-Muscular is a valuable combination seen in earnest and practical students in all branches of knowledge. The Nerval-Thoracic is all the better for being weighted with some solid ballast in the form of good bones and muscles, or the ability to enjoy the pleasures, a good share of which the Nutritive element carries with it, will be wanting.

Other directions in which Temperament might be usefully studied suggest themselves, and may form themes for inquiry on future occasions.

**CORRECTION.**—In the second paragraph of the article on "Temperament" in last month's P.P., after the word "vogue," please read "may serve the phrenologist's purpose." These words were inadvertently omitted.

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### B. P. S. Associates.

The Council of the British Phrenological Society Incorporated has decided to create an Associateship of the Society, to secure the co-operation of persons who do not feel disposed to become members. Fee 5s. per annum. Associates will be entitled to attend members' meetings, and the use of the library, but will not be eligible for office, nor entitled to vote in the election of officers or members. It is earnestly hoped that this arrangement will induce a large influx of friends who desire to be associated with the Society in its efforts to spread a knowledge of Phrenology.

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### British Phrenological Society Incorporated, 63, Chancery Lane, W.C.

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**PHRENOLOGY.**—The History and Philosophy of Phrenology. Mental Manifestations. The Organs or Centres of the Mental Faculties: their discovery, functions, external signs, natural language, and their influences on life and character, in their various conditions of strength or weakness. Temperamental and other modifying conditions affecting mental manifestation; heredity, education, health, environment, etc. Combinations of the faculties.

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If you want to learn Phrenology scientifically and effectively, you should send in your name now for the autumn class which will begin early in the season. As the courses cover practically the whole year, you cannot afford to delay, as there will be no probability of another elementary course commencing for twelve months. The number of pupils is strictly limited, hence the greater reason for early entry. The teaching of this Society is more thorough and systematic than can be obtained elsewhere. It includes demonstrations of brain anatomy by means of dissections.

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### The Editor's Plaint.

Lives of poor men oft remind us  
Honest toil stands little chance;  
The more we work, we have behind us  
Bigger patches on our pants;  
On our pants, once new and glossy,  
Now are stripes of different hue,  
All because our patrons linger  
And don't pay us what is due.  
Then let us all be up and doing;  
Send in your mite, however small;  
Or, when the winds of winter strike us  
We shall have no pants at all.

—SELECTED.

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### To Inquirers.

For full particulars of the British Phrenological Society Incorporated see fourth page of cover; or write to the Hon. Secretary, 63, Chancery Lane, W.C., who will be pleased to send fullest particulars by post to all inquirers. Persons may now join as full members for half annual subscription for the half year, 1904. All subscriptions expire on December 31st.

## JOTTINGS FROM MY NOTE BOOK.

BY OUR CANDID CRITIC.

In these days when Palmistry, Psychometry, Clairvoyance and other occult subjects are very much to the fore, we are sometimes led to wonder if Phrenology is really making the progress which by its intrinsic merits it ought to do. Other scientific subjects such as Chemistry, Botany, Physiology, and Hygiene certainly receive more attention by scientists such as those who annually visit the British Association, while Phrenology is largely left to a few straggling "Professors" who in many cases eke out a miserable existence in some popular seaside resort. This is lamentable, and ought not to be, but I am afraid it is true, and it is no use blinking the facts. How is this? Is it because Phrenology is empirical, untrustworthy, not entitled to the name of science, and not in accord with facts? No! it is not because of these things. We know, and can testify from a large and varied experience, that Gall's deductions are based upon experience and fact, and nothing that Mr. L.R.C.P. this, F.R.S. that, or M.D., Ph.D., LL.D., or any other distinguished certificated doctor, professor, or scientist may say, could prove the contrary.

The real reasons why Phrenology is not popular are briefly two. First: Many modern scientists are ignorant of its claims. Second: No leading scientist of repute has yet had the courage to nail the phrenological colours to the mast, and fight an uphill battle on its behalf.

First, as to the ignorance of modern scientists. This to my mind is a very serious matter. The Brain and its functions has, it is true, occupied the attention of such distinguished names as Bastian, Professor Horsley, and our own Drs. Withinshaw and Hollander, but with the exception of the last two, there is no modern scientific teacher of the present day who has handled the subject in a masterly and courageous way. This is unfortunate, because we verily believe that a real practical knowledge of the qualities of mind and how they are manifested is the keystone to the cure of insanity, nervous exhaustion, and other mental diseases, to say nothing of the possibilities for mental development which a true knowledge of Phrenology assuredly gives.

Think, for example, what a hazy knowledge of insanity many present-day doctors have. I was at a police court the other day when a poor woman was brought before the magistrates charged with an attempt to poison herself. The doctor who had been in the habit of attending her was called as a witness, and in the course of his evidence he stated that he believed the woman to be insane. "Will you certify that she is insane here and now?"—said the Chairman of the Bench. a question which completely staggered our medical friend, and he hesitated for some time before consenting to sign a document certifying that the poor woman was really insane; and no wonder.

I contend that no doctor, who is ignorant of Phrenology, is fit to certify insanity, and if he does, he is as

guilty of a criminal act as any judge would be who decided to convict a prisoner without satisfactory evidence. The disease of insanity, for disease it undoubtedly is, is most frequently brought about by over activity of certain mental faculties which we think have their seat or organ in the brain. When the brain throughout is healthy and sound, it is an indication that all the faculties are working in a tolerably satisfactory manner; it is the abnormal development of particular portions of the brain that leads to insanity—particularly that part of the brain devoted to the emotions. The best thing to counteract religious mania—or any other form of insanity—is the possession of a judiciously cultivated intellect.

As to the lack of scientists of repute who are willing to nail their colours to the mast, we must, I suppose, be patient. We are only, in scientific knowledge even, yet in our infancy, and it doth not yet appear what we shall know. I saw in the paper the other day that a society had been formed in America for the study of mental diseases and mental conditions, and that each of its members had decided that, after death, whenever it should occur, his skull and brain should be left for scientific examination. The idea is a good one, and may lead to some practical results; but the study in life, we contend, is what is most needed, and we should be glad to hear of leading scientists concentrating their efforts to a more accurate and careful knowledge of the Brain and its functions.

Coming to another matter, I regret that my notes for the August issue had been sent to press before I noticed my friend Burton's letter in the July issue. I will now deal with it briefly, and try to keep my feelings in subjection while so doing. He says "I say nothing about *action*, my remarks or statements only deal with capacity. Would C. C. give us one example of directing (discriminating) will-power which is not the work of intellect? and if he cannot, I say his remarks do not apply." In reply to this, I contend that it is not intellect and intellect only that is concerned in directing or discriminating will-power. It has a part and lot in the matter, but it is the combination of the strongest emotions for the time being that determines the motive, and the intellect, instead of being the director and controller, is often only the servant of these strong emotions. Is it not a fact that men are slaves to intoxicating drink? They theoretically and intellectually strongly disapprove of drunkenness, but their appetite overrules or directs their intellect and leads them to excesses which many of them really and truly intellectually and discriminatingly abhor. Like the apostle Paul they have to exclaim, "When I would do good, evil is present with me." If "freedom of thought and directing will-power are in the intellect, and proportioned to the stage of the soul's *development*," as friend Burton states, how does he reconcile the statement that he is not dealing with action only capacity? Action and development usually go together; at any rate, there would be no intellect at all if there were no action, and we could hardly conceive of an inactive *director*. The idea is distinctly funny. The intellect often ought to take the control, but does it? We say, No; and until it does men will continue to find it "easy to do wrong and difficult to do right."

## THE EDUCATION OF BRAIN CELLS.

BY ELMER GATES.

I will give one experiment to demonstrate the connection between brain building and the functioning of the internal organs. I will premise, by saying that each organ of the body is composed of cells which have their own mental (sentient) activities, and that these activities differ in their psychologic characteristics from those of the cells of other organs of the same body, each group of cells having special capacities and special kinds of labour to perform for the common good of the organism. They are capable of feeling a stimulus sent to them, and it must be remembered that only mind can *feel*; and these cells respond to this feeling by adaptive actions and perform certain results in accordance with the habit which has arisen out of their previous experience—such phenomena are mental phenomena, and the functioning of an organism may be described as the group-mentation of a society of cells.

That such groups of cells can be re-educated is demonstrated by the following experiment:

### TWO SHEPHERD DOGS

were fed on milk containing enough annatto to render the milk just perceptibly yellow, and enough tartar emetic was put into the milk to give them nausea, almost to vomiting. After several repetitions, although thirsty, they refused to drink the milk, and the sight of the yellow milk caused them to indulge in those well-known expressions which a dog makes at a nauseous object. In order to make a still more profound impression upon them I began to feed them milk in the dark, and while they were drinking the milk coloured yellow and containing the emetic, I turned on the light so that they might see the colour of what they had been drinking, and thus associate that colour in the milk with the nausea which yellow milk had previously produced. Thereafter they refused to drink milk in the dark.

Before describing the rest of the experiment I wish to remark that by this process I had been giving to that part of the brain, and solar plexus, and other subcerebral centres a series of educative memory structures that were catabolic and which caused the affective state of the dog toward the milk to be accompanied by feelings of nausea whenever he saw the milk, and by

### AN EMOTION OF DISLIKE.

To shew that brain memory-enregistrations have an intimate connection with the functioning of the stomach, I made still one more experiment. I began to give the dogs milk just about dusk, but without colouring it or putting in it an emetic, and thus they were soon led to freely drink milk in the dark. I then gave them milk coloured with annatto, which substance has no action upon the dog, and while they were drinking the milk—they had been accustomed to it for several weeks—I turned on the lights so that they could see what they were drinking. Now this milk contained no emetic, but as soon as they saw its yellow colour, three of the five stopped drinking and began to retch or vomit. The functioning of the unpleasant memory structures acted directly upon the stomach of the dog in a manner similar to the emetic—that is, the stomach centres of the brain had been *educated* to believe that yellow milk was

nauseous. Every such catabolic memory interferes with normal digestion.

About three weeks thereafter I again began to feed them milk in the daylight, and gradually coloured it to a deeper and deeper yellow, but without putting in the emetic; and in four weeks' time

### I SUCCEEDED

in getting the dogs to drink yellow milk, and because of a small amount of sugar that I placed in the milk that had been coloured yellow they soon began to prefer it to milk not coloured yellow; and by placing small amounts of emetic in the uncoloured milk, I soon got them to dislike the normal milk as much as on a former occasion they had disliked the yellow milk.

Mrs. M. had been suffering for nine years from dyspepsia, consisting not so much of gastric inability as of improper assimilation. I gave her a systematic series of training in pleasurable odours and perfumes and tastes, and a systematic series of remembrances of pleasurable gustatory and other hunger feelings and thirst feelings, giving the training at the same hour each day every day for two months and teaching these experiences in classic groups of data—giving them a body of scientific and taxonomic knowledge of these subjects. The result was a restoration of her assimilative powers and a gain of 20 per cent. in weight—she had been very much emaciated—and of more than 30 per cent. in strength. The additional brain cells which were thus educatively placed in the cerebral areas ruling the gastric-intestinal tract caused the brain to send more and better stimuli to the digestive organs and thus bring about the cure of her disease thought,

### THE LIFE-ACTIVITIES OF THE CELLS.

I am not a practitioner, and I do not take patients for pay nor for any other purpose except for experimental research.

Mr. L. was unable to distinguish as small a colour-difference with the left eye as with the right eye. By producing upon the eyeball and its supplementary integuments a series of systematic sense impressions of the different kinds, and by giving him sensations upon the eye of many thousand tints, shades and hues of colour which he had never before consciously discriminated, and without trying to test his capacity to discriminate the difference less than those which he had previously failed to recognize, I was able in seven weeks to produce, by means of brain-building of the seeing areas, a greater power of discrimination in that eye than in the other one, which was previously most acute.

The conclusion which I wish these experiments to emphasize is that the functioning of a body organ can be variously modified, stimulated and normalized, its abnormal functioning cured by means of libero-motor stimuli sent to these organs from their corresponding brain areas, and that, therefore, the change is effected by the action of the mind upon the psychic activities of the cells of the organ.—From "Suggestion," Chicago.

### Members' Families.

The Council (B.P.S.) has decided that after the first member of any family has been admitted to full membership of the Society, other members of the same family may be admitted to full membership at half the usual annual subscription. This should be an inducement for present members to introduce their near relatives to the Society.

### Every Monday in September.

Many persons having expressed themselves as desirous of having delineations under the direct authority of the British Phrenological Society Incorporated, the Council has arranged to provide for consultations at the Office at 63, Chancery Lane, W.C., at a fee of 10s. 6d. If more than one member of the same family attends at the same time, the fee for the second and further consultations shall be half the above. No written statements will be issued. The present arrangement for times is, for September, Monday evenings from 6 to 9 P.M.—[See Advt.]

### What Shall the Harvest Be ?

Smoking the weed by the daylight fair,  
Smoking the weed by the noonday glare ;  
Smoking the weed by the fading light,  
Smoking the weed in the solemn night ;  
Oh, what shall the harvest be ?  
Oh, what shall the harvest be ?

Chorus—

Sowing the seed of a poisoned brain,  
Sowing and reaping both palsy and pain,  
Forging the chains of your slavery,  
Sure, ah, sure will the harvest be.

Smoking in faces of ladies fair,  
Poisoning all the ambient air,  
In coaches and cars, where the children ride,  
The room of the sick, the home of the bride ;  
Oh, what shall the harvest be ?  
Oh, what shall the harvest be ?

Chorus—

Chewing the weed by the morning light,  
Chewing all day and far into the night,  
Defiling all places—the high and the low,  
The stairway, the carpet, the beautiful snow ;  
Oh, what shall the harvest be ?  
Oh, what shall the harvest be ?

Chorus—

Smoking and chewing by day and by night,  
Regardless of reason and heedless of right,  
Filling the hearts of your friends with pain,  
Resolving to quit, then yielding again ;  
Oh, what shall the harvest be ?  
Oh, what shall the harvest be ?

Chorus—

—SELECTED.

### Life Members.

Gentlemen may become Life Members by a single payment of £10 and ladies by a single payment of £5. Those who are now members may deduct from this amount all annual subscriptions they have paid since the Incorporation of the Society in 1899, so that gentlemen who have paid their five years' subscription at 10s. per year can become life members by a further payment of £7 10s. only, and ladies under similar conditions one-half of that amount. It is hoped that a large number of members will avail themselves of the privilege thus granted to become life members,

### PROPOSED PHRENOLOGICAL INSTITUTE.

It is proposed to secure or erect a building in a suitable position in London for the purpose of carrying on and extending the work of the British Phrenological Society Incorporated. The objects of the promoters are :—

1. To provide a permanent centre and the necessary offices for the work and objects of the Society.
2. To enable the operations of the various departments of the Society to be carried on without hindrance or confusion.
3. To supply accommodation for the mutual intercourse of members, and to give facilities for the reading of papers, the delivery of lectures, and the acquisition and dissemination of useful information concerning Phrenology.

4. To provide class-rooms, library, reading-room, consulting-rooms, and other necessary accommodation.

The following may be considered as the minimum accommodation necessary for the successful carrying on of the work of the Society :—

1. Lecture Hall for public meetings, conferences, lectures, etc.
2. Council and committee-room.
3. Library and reading-room.
4. Three or more class-rooms.
5. Museum and instrument-room.
6. Examination and consultation-rooms.
7. Secretary's office.
8. Employment bureau, in accordance with the phrenological doctrine of adaptability.
9. Editorial office.
10. Publishing and book sale-room.
11. Refreshment-room.
12. Cloak-room and lavatories.
13. Caretaker's apartments.

To realize the end in view, the British Phrenological Society Incorporated has started a BUILDING FUND, and solicits the subscriptions of those who sympathise with its aims and work. Subscriptions should be sent to the Treasurer of the Society, 63, Chancery Lane, London, W.C., to whom also legacies should be made payable.

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 EWEN, Miss M. L. C., 56, Mortimer Street, Cavendish Square, W.  
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- DUTTON, G. H. J., F.B.P.S., 43 and 45, Lumley Road.

### SOUTHSEA—

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### SWANSEA—

- WILLIAMS, W. A., F.F.P.I., Phrenologist and Lecturer, Victoria Arcade.

## FORTHCOMING MEETINGS.

- LONDON.—BRITISH PHRENOLOGICAL SOCIETY, The New Reform Club, 10, Adelphi Terrace, Strand, London, W.C.—Second Tuesday in month, at 7.45 p.m. FREE.  
 September 13.—Short Speeches, Delineations, etc., by Messrs. G. E. O'Dell, Geo. Hart-Cox, Dr. Hollander, Dr. Withinsaw, etc.  
 October 11.—Lecture by Rev. F. W. Wilkinson on "Phrenological Points."  
 FOWLER PHRENOLOGICAL INSTITUTE, 4 and 5, Imperial Buildings, Ludgate Circus, E.C.—Wednesdays, at 7.30. FREE.  
 SUMMER RECESS.
- BIRMINGHAM.—MIDLAND PHRENOLOGICAL SOCIETY, Rodway's Restaurant, Horse Fair.
- BRIGHTON.—BRIGHTON AND HOVE PHRENOLOGICAL ASSOCIATION, Y.M.C.A. Lecture Room, Old Steine, Brighton.—Alternate Tuesdays until end of April, at 8 p.m. FREE.  
 SUMMER RECESS.
- BRISTOL.—BRISTOL AND WEST OF ENGLAND PHRENOLOGICAL SOCIETY, Lecture Hall, Y.M.C.A., St. James Square. FREE to Public Lectures. Members' Meetings alternate Wednesdays.
- GLOUCESTER.—GLOUCESTER PHRENOLOGICAL SOCIETY, East End Tabernacle, Derby Road, Barton Street. Mondays fortnightly, at 8 p.m. FREE.
- LEICESTER.—LEICESTER PHRENOLOGICAL SOCIETY, Phrenological Institute, Museum Square, New Walk. Meetings every Thursday at 8 p.m.
- LEYTON.—LEYTON PHRENOLOGICAL SOCIETY, Congregational Lecture Hall, Grange Park Road. Second Friday in each month at 8 p.m. Admission FREE.  
 SUMMER RECESS.
- SOUTHPORT AND BIRKDALE PHRENOLOGICAL SOCIETY. Hydro, 41a, Aughton Road, Birkdale, Southport.—Class Meetings, Tuesdays, at 8 p.m.

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Edited by J. P. BLACKFORD.

VOL. IX. No. 106.

OCTOBER, 1904.

ONE PENNY.

## THE POPULAR PHRENOLOGIST.

OCTOBER, 1904.

### NOTICES.

Wholesale Publishers: L. N. FOWLER & Co., Imperial Arcade, Ludgate Circus, London, E.C.

The scale of charges for advertisements may be obtained of the Honorary Manager of Advertisement Department, Mr. J. MILLOTT SEVERN, 68, WEST STREET, BRIGHTON, to whom all accounts for Advertisements must be paid.

All Advertisements must reach the Hon. Manager as above, on or before the 12th of the month before it is required to appear; and if proofs are required, two days earlier.

All matter for the Literary Columns must be sent to the EDITOR, "POPULAR PHRENOLOGIST," c/o British Phrenological Society, 63, Chancery Lane, London, W.C.

Correspondents are particularly requested to note that the different departments are separate, and will save delay by writing to each only on its own business.

### EDITORIAL EFFERVESCENCE.

The first meeting of the Society at the New Reform Club must be considered a success, and justifies the action of the Council in making the new departure. It is, however, only an experiment for a few meetings, but it is hoped that the result will be a continuation of the engagement for the remainder of the session. To make this possible, every member must take an active personal interest in the work, and seek to secure supporters from among their friends and acquaintances whom they may be able to attract to Phrenology. Don't forget the address, New Reform Club, 10, Adelphi Terrace, Adam Street, Strand, London, W.C.

Our learned President, who is a double gold medallist, and was Demonstrator of Anatomy at Edinburgh University, is to be the lecturer at the B. P. S. meeting at the New Reform Club on Tuesday, October 11th. He will Dissect and Demonstrate a Human Brain; and by means of lime light views render simple that which appears so difficult of explanation. Every member should use his best endeavour to secure a splendid attendance at this remarkable meeting. A chance of a lifetime. Members are, of course, admitted free, but non-members must pay for the privilege of attending, the charge being one shilling. This amount is to be a standard charge to the Society's ordinary meetings, so that where a permanent interest is created in the minds of any, the cheapest, and by far the best, course is to become a member of the Society. I may repeat that a knowledge of the subject is not necessary to membership.

Two days later than the ordinary meeting, another of the Society's social gatherings will take place. On

Thursday, October 13th, at No. 4, Furnival Street, Holborn (near Holborn Circus), the members and friends will foregather; and while enjoying some demonstrations of the lighter side of Phrenology, interspersed with some form of entertainment, they will have opportunities for social intercourse, or for satisfying a commendable curiosity as to things phrenological. The members of the Council present will gladly chat with inquirers and give information as to the Society and the Science. Refreshments will, as usual, form a prominent feature. The nominal charge of one shilling is made to members and non-members alike for this function.

Let all friends of Phrenology rally round the Society at its meetings, and help the Council in their voluntary and self-sacrificing work. Try to recognise that each one of you who reads this is to some extent a co-worker with the Council; and that to be effective as a worker, your effort should be united with that of other workers. It is frequently known that some solitary worker would be glad to be associated with others, if only they thought their help would be appreciated. If you are one of these, call or write at your earliest to the Hon. Secretary, B.P.S., 63, Chancery Lane, and your coming will be welcomed. All seeking information as to Phrenology or the Society, should write as above.

Are you thinking of joining the classes of the Society for the study of Phrenological Science? The Autumn session will soon commence, and you must decide early. Or have you not thought of it at all? Well, if not, why not? Every reader of the P.P. should seek to acquire a knowledge of, and proficiency in Phrenology. You all can, if you will, become students; male or female, young or old, rich or poor, all may become phrenologists through the path now opened out by the Society. The line of study is suited to the requirements of the age, and each student is well grounded in the scientific basis of phrenological principles. The learned teachers are Dr. Withinshaw and Mr. George Hart-Cox. Write for full particulars of subjects and fees.

The Congress is coming, and with it, or to it, are coming all that is best in Phrenology throughout the land. I fear we cannot boast our tens of thousands of practitioners as can the medical profession; but though our numbers be less, yet we can challenge comparison in the matter of enthusiasm and love for our subject. That enthusiasm will be displayed on November 9th at Essex Hall. Prepare yourselves, therefore, for a grand experience. Let personal frictions, if any, be abolished, and a new hand-in-hand resolve be taken that, in spite of difficulties and discouragements, all will work on in unity and accord, to secure the ultimate triumph of Phrenology over all its detractors and its foes.

## HISTORY OF THE DISCOVERY OF THE MENTAL ORGANS.—II.

BY J. MILLOTT SEVERN, F.B.P.S.

It is not uncommon for medical men, and theological and science students, to speak slightly and even sneeringly of Phrenology. Yet how few physiological students and medical men of to-day know how much they are indebted to the founder of Phrenology? As a matter of fact, the system of brain dissection as taught in our medical schools and universities is the system discovered and taught by Drs. Gall and Spurzheim. Before the time of Gall the minute anatomy of the brain was quite unknown. The investigation of it by former anatomists could never have led to any useful results. They made horizontal slices of the brain with the scalpel, and only mutilated its parts without displaying its structure; but Gall and Spurzheim, by a method of dissection entirely new, unfolded the parts of the brain and shewed that its structure was fibrous, and that the manner of dissecting it caused former anatomists to mistake the middle parts for the medullary substance; in fact, so erroneous were the views and descriptions of this organ, that anatomists have even compared its substance to boiled rice, to paste and other inorganic masses. The methods of Drs. Gall and Spurzheim of dissecting the brain have not only shewn the fibrous structure of the brain, but have proved the most exact uniformity of nature in the structure of the nervous systems of animals throughout creation.

### THE DAWN OF PHRENOLOGY.

It will here be interesting to quote rather lengthily from Dr. Gall's works (which are scarce and difficult to procure) his early thoughts, ideas and beautiful reasoning in his own words, relative to his discoveries.

"When any discovery or new doctrine is announced," says Dr. Gall, "the question is usually asked, 'how the author conceived the first idea?'"

"Although the same experiments may not lead different individuals to the same meditations, yet when these same experiments are collected and presented in order, they give rise to ideas in the mind of the reader so analogous to those of the author, and the discovery often appears to him so natural an event that he is ready to exclaim, 'Why had I not made it long since?'" This is precisely what has happened with respect to my doctrine, the origin of which rests on very ordinary facts. Most of those who have heard my lectures have said to themselves, and I doubt not that most of my readers will say likewise, 'How is it possible that these truths have been so long overlooked?'"

"From my earliest youth, I lived in the bosom of my family, composed of several brothers and sisters, and in the midst of a great number of companions and schoolmates. Each of these individuals had some peculiarity, talent, propensity, or faculty, which distinguished him from the others. This diversity determined our indifference, or our mutual affection or aversion, as well as our contempt, our emulation, and our connections. In childhood we are rarely liable to be led away by prejudice; we take things as they are. Among our number we soon formed a judgment, who was virtuous or inclined to vice; modest or arrogant; frank or deceitful; a truth-teller or a liar; peaceable or quarrelsome; benevolent; good or bad, etc. Some were distinguished by the

beauty of their writing, some by their faculty in calculation, others for their aptitude to acquire history, philosophy, or languages. One shone in composition by the elegance of his periods, another had always a dry, harsh style, another reasoned closely and expressed himself with force. A large number manifested a talent or taste for subjects not within our assigned course. Some carved and drew well, some devoted their leisure to painting, or to the cultivation of a small garden, while their comrades were engaged in noisy sports; others enjoyed roaming the woods, hunting, seeking birds' nests, collecting flowers, insects, or shells. Thus each of us distinguished himself by his proper characteristic; and I never knew an instance where one who had been a cheating and faithless companion one year, became a true and faithful friend the next.

"The schoolmates most formidable to me were those who learned by heart with such facility, that, when our recitations came, they took from me the honours which I had gained by my compositions. Some years afterwards I changed my abode, and I had the misfortune still to meet individuals endowed with a surprising faculty for learning by heart. It was then that I remarked that all these resembled my former rivals in their large prominent eyes. Two years afterwards I went to a university; my attention first fixed itself on those of my new fellow-students who had large prominent eyes projecting from the head. Such generally boasted of their excellent memories and though in many respects by no means the first, all of them had the advantage of me when the object was to learn promptly by heart, and to recite long passages with correctness.

"This same observation having been confirmed to me by the students of other classes, I naturally expected to find a great facility of learning by heart in all those in whom I should remark the prominency of the eyes. I could not believe that the union of the two circumstances which had struck me on these different occasions was solely the result of accident. Having still more assured myself of this, I began to suspect that there must exist a connection between this conformation of the eyes and the facility of learning by heart.

"Proceeding from reflection to reflection, and from observation to observation, it occurred to me that, if memory were made evident by external signs, it might be so likewise with other talents or intellectual faculties. From this time all individuals who were distinguished by any quality or faculty, became the object of my especial attention, and of systematic study as to the form of the head. By degrees, I thought I could flatter myself with having found other external characteristics, which were constantly met with in great painters, musicians, mechanics, and which consequently denoted a decided propensity to painting, music, the mechanical arts, etc.

"I had, in the interval, commenced the study of medicine. We had much said to us about the functions of the muscles, the viscera, etc., but nothing respecting the functions of the brain and its various parts. I recalled my early observations, and immediately suspected, what I was not long in reducing to certainty, that the difference in the form of heads is occasioned by the difference in the form of brains. But I never went so far as to imagine that the cause of the moral qualities or the intellectual faculties resided in such or such a place in the bones of the cranium."

## JOTTINGS FROM MY NOTE BOOK.

BY OUR CANDID CRITIC.

If the decision of the magistrates in regard to palmists, etc., leads persons who practise that occult subject to exercise greater care in giving their delineations, it may do considerable good. There is not the slightest doubt that there have been palmists and occultists who have—with but a smattering of the subjects—told their clients or consultants many things of which they could have little or no proof. With such, the public generally, and the scientist in particular, can have little or no sympathy.

Thoroughness should be the characteristic of all persons who attempt to teach others how mind is manifested. The old adage, "a little knowledge is a dangerous thing" is quite true in regard to this subject, as it is to all others. At the same time, we do not think that magistrates are necessarily acting wisely in pursuing these prosecutions in the way they have done in many cases. To send a policeman's wife to ask the palmist leading questions in order to entrap him may be considered smart, but is it in harmony with the true idea of justice for the purpose of which law courts exist? We think not. In these days of education, people are not so easily deceived as they were many years ago when the Act against witchcraft was passed—at least, they ought not to be.

Even Mr. Plowden, the well-known magistrate at Marlborough Street Police Court, in giving his decision in a palmistry case the other day, had misgivings as to the modern application of the Witchcraft Act, and his remarks seemed to imply that more care should be taken in instituting prosecutions. I was talking to a superintendent of police the other day, and in the course of conversation he was of opinion that these prosecutions ought not to be instituted. He expressed his belief both in palmistry and other subjects, and said that on several occasions he had been given information as to the past which had proved to be ABSOLUTELY TRUE. It will thus be seen that opinion is divided on the subject.

The ideal that all can safely follow is to be the truth, to seek the truth and tell the truth, for it is truth only that will ultimately prevail. What is needed is a better system of education. A course of lessons in physiology, hygiene, anatomy, chemistry, phrenology, etc., would do much to enlarge the mind and broaden the outlook. Magistrates, like other folk, have their limitations. Although, speaking generally, they have a strong desire to do justice and to carry out the law wisely, they have their little prejudices and eccentricities, and, in pronouncing judgment, are at times liable to make mistakes.

More attention should be given to the study of the brain in our schools, colleges, and universities. Great

attention is given to other parts of the human frame such as the heart, thorax, stomach, intestines, bones, ligaments, tissues, etc., but the brain—the highest and most important of all—is generally relegated to the background. It is declared by most physiologists to be the organ of the mind, but little is known by leading scientists as to how the mind is manifested.

Take, for example, the study of Temperament in relation to physical and mental conditions, and what do we know? Apart from such writers as Jacques, little or nothing. And yet, the most superficial observer must admit that we are not all constituted alike. The subject of bodily conditions in relation to mental manifestation is of itself of immense importance, and any scientist of repute, who would take the trouble to observe the relation betwixt these, and would let the public know the result of his investigations, would be doing immense service. Why are men slow or quick, large or small, robust or thin, osseous or muscular, pale or florid, tall or diminutive? There is a reason for all these things, and there is a close relation between the bodily conditions and the mental characteristics.

As to the brain itself, how little we know about it? We talk largely about the human skull, the hemispheres of the brain, the frontal lobe, parietal lobe, fissures of Sylvius, Rolando, convolutions, sutures, centres, temperal bone, zygomatic arch, occipital bone, grey matter, white matter, etc., but what relation these bear to each other and to the mind itself, we know little or nothing. Mr. Balfour's address as President of the British Association, though able from a philosophical and psychological point of view, was, after all, a little disappointing. It was, however, useful in one particular. It revealed to the phrenologist the futility of any man with a reflective type of mind predominant, attempting to solve such problems as can only be satisfactorily understood by scientists with a practical or perceptive type of mind. "The changes and successive contradiction in the physical conception of the universe; the difference between what he described as the scientific theory of matter and ordinary perception, and the evolution of our faculties"—three points which Mr. Balfour presented—can only be dealt with by men of keen perceptive intellect, which Mr. Balfour lacks, according to phrenological teaching. When our science is better understood, neither the B.A. nor any other scientific organization are likely to put the wrong man in the Presidential Chair. Philosophy is useful and interesting but it is often more speculative than scientific, and a scientific association, should, we venture to think, have a scientific president.

I should be glad if secretaries of Societies would send on programmes of their forthcoming meetings, also for brief reports of meetings held. Newspapers with such reports duly marked will be esteemed a special favour. I should be grateful for these from any source if my readers will please note.

THE TRAINING OF CHILDREN.  
No. XXVIII.

BY ESTHER HIGGS, F.B.P.S.

PREPARING FOR THE FUTURE.

Men are only boys grown tall,  
Hearts don't change much after all.

Thus runs the couplet. How much of truth there is in it we can easily prove by calling to mind the childhood of those with whom we have grown up, or whose development we have watched, and remembering how the very same characteristics prevailed then as now. Also in the study of biography, we find, not always indeed, but often, the greatness of future days foreshadowed even in the child. Witness our great musicians, Handel and others, who shewed musical responsiveness almost from the cradle. The youth Joseph Parker, designed by his father to be a mason, but destined by Nature to become a preacher, broke away from his unsuitable employment, and when only eighteen years of age preached his first sermon on the village green. That striking picture of the boyhood of Sir Walter Raleigh represents the same idea; the future great explorer is sitting on the beach, his

EAGER BOYISH FACE

lit up with excitement and his eyes filled with wonder as he listens to the tales of an old fisherman. As one looks at the picture the impression conveyed to the mind is that of life's possibilities, of unknown lands to be discovered, and we see the future of the lad written upon the face before us.

But what of the many failures in life, of those who were the most promising, but who brought only bitter disappointment to those who loved them? And what also of those who began life badly but who ended well? Just this, *vis.*, that there are always two factors to be reckoned with, *character* and *environment*. Here it is that influence tells; the future of the child may, and must, be modified according to the training he receives: he has his own distinct personality, but whether that personality grows upwards or downwards,

STRAIGHT OR CROOKED,

in after life depends upon the sum total of surrounding influences which we call "environment." For the same disposition is seen to blossom and bear fruit under genial influences which shrivelled and contracted under adverse conditions. Here, then, lies the responsibility of the guardians of the children, to supply the best environment possible for the little ones. But we must not make the mistake of imagining that an easy environment is necessarily the best; there are indeed frail little natures who need sheltering from the east wind of criticism and the rough blasts of everyday life, but, as a rule, a little hardship and a few tumbles do no harm to the child and help to make a more enduring character.

For instance, he needs to be

TRAINED TO SELF-RELIANCE,

therefore should be left sometimes to his own resources. If everything is done for him he will become dependent

and helpless, therefore he should be expected to wait upon himself; yes, and upon others also so that he does not grow selfish. Fussing over children and for ever making much of them naturally directs their thoughts to themselves, and they are in great danger of becoming self-centred, miserable little objects, tyrants to the slaves about them. Instead, how fine it is to see a plucky little man making light of his own wants or injuries and only solicitous for the well-being of those around him. This is a sight not frequently seen, but it might become far more general if parents and teachers took pains to foster a brave and unselfish spirit in the children. But they must remember that they can only do this successfully if they are themselves

BRAVE AND UNSELFISH,

or at least aiming to be so; for, as I have often pointed out before, it is the personal element which tells in this work infinitely more than any system, however carefully thought out. Needless to say, we cannot wait until we are perfect before attempting to lend a helping hand to the child, but we can at least be honest in our efforts and strive with him towards the desired goal. The couplet is true in this, that we are but big children, weak and erring, disobedient often to those higher voices which, as guardian angels, would lead us in the right paths. We think that we are strong to-day and proof against temptation, and relax, maybe, our hold on the Divine strength, and then we slip; or, like children, we are impatient of restraint, and fret and fume if we cannot have our way. Thus we could find endless resemblances; but the remembrance of these facts should incline us to be more patient with the children, and to shew greater tact in our dealings with them.

THE QUIET PERSISTENCY OF LOVE

will seek to give just the right kind of environment to each one, so that the character of each may be developed in the direction of what is best. One child is mischievous, shew him how he can use his ingenuity in planning pleasant surprises for people instead of expending it in a less desirable way. Another is conceited and boastful, shew him how empty is such talk, and give him a lesson in relative values.

One is masterful and domineering, point out to him how he must first learn to rule himself before he can be a great ruler over others. Another is inclined to be selfish, then give him an insight into the joys of altruism. And so on with all the various dispositions; study well the children, find out their strong and weak points, their personality, and seek tactfully and patiently to give them a bias towards the best, that they may live their lives more grandly than they would have done without your helpful influence.



To Inquirers.

For full particulars of the British Phrenological Society Incorporated see fourth page of cover; or write to the Hon. Secretary, 63, Chancery Lane, W.C., who will be pleased to send fullest particulars by post to all inquirers. Persons may now join as full members for half annual subscription for the half year, 1904. All subscriptions expire on December 31st.

## PHRENOLOGICAL CHARACTER SKETCH.

BY W. GEO. WHEELER, L.P.I.

*(Council Member of "The British Phrenological Society.")*THE REV. JOHN SPENCE, F.R.A.S.,  
PREACHER, LECTURER, AND AUTHOR.

The Rev. John Spence, F.R.A.S., is a splendid example of the self-made man, for he has risen by an indomitable courage and force of character to a position of popular respect, both in pulpit and lecture-room, in the world of science and literature. He has had a remarkable career, and possesses a remarkable character. He has served for thirteen years in the Royal Naval Reserves, he has captained two vessels, and lived a vigorous and interesting life throughout. He has transformed his occupation into a profession, and while minister of a Baptist Chapel of importance in the south-west of London, in a comparatively short period received 850 persons into his church. He has accepted the pastorate of a practically empty Church, an historical building off Leicester Square, which he will probably fill ere twelve months have expired. Mr. Spence is a Fellow of the Royal Astronomical Society, and an able lecturer on the subject. He has written a number of books, which have had a favourable circulation, one of them reaching 170,000 copies. They include "The Wreck of the World," "From Forecastle to Pulpit," "The Windows of the Heavens," and "Christ and Astronomy." He is at present engaged on a serial "The Scenery of the Universe," which will eventually appear in book form.



He has done something in the way of journalism, and at one time edited the *Astronomical Notes of The Scottish Weekly Leader*.

The rev. gentleman has a predominance of the mental-visual temperament, with a large, active brain, and a very strong physical and mental organism. The base of the cerebral structure is prominent, giving him immense power of action, vigour, and force of character. It is controlled and harmonized by a splendid development of the mental and moral organs, indeed, the intellectual and ethical faculties are extremely active. The circumference of his head around the centre of the forehead, from Eventuality to Inhabitiveness is from  $22\frac{3}{4}$  to 23 inches, if, however, the measurement be taken around the scientific organs over the eyes to that of Philoprogenitiveness at the back, it proves to be  $23\frac{1}{2}$  inches.

The frontal and pre-frontal lobes are noticeably powerful, the forehead being broad and high, specially large over the eyes. Thus, he is a keen and close observer, with all the essential perceptive forces which go to make a learned scientist. He studies men and things with a remarkable, though unobtrusive scrutiny, and while reading human beings at first sight, he is the more clever when trusting to his great knowledge resulting from study and observation. He has large organs of Individuality, Size, Weight, Order, and Calculation.

The brain is very full in the direction of Causality and Comparison. He is a thinker, an original thinker of no mean order. His intellect is both practical and theoretical. His large Comparison gives him ability in illustrating, analyzing, and showing differences. He has also a good deal of Wit and Agreeableness, which give him a delightful sense of humour, and a pleasing, attractive manner in addressing an audience. His originality of style, peculiarity of method, force of character, and power of adaptability help to make him what he is, a preacher of considerable popularity, and a lecturer whose discourses are both profound and interesting.

He has a large development of Constructiveness, which, in conjunction with Causality, enables him to form new plans and methods of work. These mental faculties do much to give him literary taste and skill. He has large Ideality and Sublimity, which partly accounts for his writings being rich in colour and thought, pure and bright, as well as scientific and philosophical.

The rev. gentleman appears to have that combination of mental forces which go to make up the mathematician, Causality, Constructiveness, Calculation, etc. He has a large organ of Language, is an excellent conversationalist, and a good linguist. His memory is generally favourable, especially for observations, and comparisons, augmented by good Concentration.

He has a keen sense of the right and wrong of things, and high ideals of life. He has much Benevolence, combined with Acquisitiveness. He appreciates possession without being close. He has strong sympathies, and would do much to alleviate human suffering. His Spirituality and Veneration are well represented. He has faith in a Supreme Being. His nature is hopeful and enterprising, inclined to map out fresh pathways and open up fresh fields of thought and labour; but he has a good deal of Caution also, and would not be likely to act without careful thought. He is a firm man, but will readily yield when proved in error.

## LESSONS IN PHRENOLOGY.—CVI.

BY JAMES WEBB, F.B.P.S.

## PHRENOLOGY AND EDUCATION.—(Continued.)

The author of the Education Code thinks that we should "discover individual children who shew promise of exceptional capacity," and "develop their special gifts": they should be taught according to their "needs." We have shown that outside the help of a knowledge of Phrenology this cannot be done: only the phrenologist can determine what are a real child's "needs." Instead of intellectual work his "needs" may be a careful moral training. This point has already been dealt with in previous issues of the P.P. But what about the pupils who don't shew "exceptional capacity"? Are these to be neglected? With the present craving for the encouragement of the exceptionally clever is there not a tendency to neglect the exceptionally dull? There is. The writer holds that it is as incumbent on the teacher to give equal attention to these as he gives to the others. To neglect these is as great an error as to neglect their cleverer schoolmates: for the so-called *dull* boy may have the germs of greater possibilities in him than his exceptionally "clever" playmate may have. A child's special gifts may not be in the direction of the school curriculum; they may, for example, be in the direction of art rather than in the direction of mathematics. A pupil may have exceptional ability in design with a distaste for history. Is he to be cast aside?

It must not be supposed that I attach little importance to the many literary subjects that form a part of the schemes of education adapted to the many examinations. Algebra may be most useful to the electrician and the civil engineer, both growing professions. History may provide a useful mental exercise. But as the teacher should "make the best use of the school years available in assisting both girls and boys according to their *different* needs to fit themselves practically as well as theoretically for the work of life," the greater part of them should not be neglected in favour of those whose abilities are consonant with the subjects of examination. This is but accomplishing half the work that ought to be done, and really only the easier half.

Again: it is a wonder to the thoughtful phrenologist that the compiler of the Education Code does not perceive that examinations in memory subjects merely close the door against further help to a very large number of young people that he says teachers should encourage to the utmost, "by suitable forms of practical work and manual instruction," those children whose "activities of hand and eye" will most suitably "fit them practically as well as theoretically for the work of life."

Instead of the elementary school being used for the selection of children with good memories of certain subjects, merely in order to place them in secondary schools under better conditions, would it not be well to better their conditions so as to do justice to those not able to go forward to such higher schools, and to those whose qualifications are not suitably provided for. To use the words of the Code we ought to better the conditions of the elementary schools so as to secure this "best use of the school years available."

And let us fully understand what we mean by "activities of hand and eye." Under the expression "Hand and Eye Training" there lies a very serious error. Hand and Eye training should be called brain training. Defects of the eye and hand are treated at the hospitals—ophthalmic, etc.

When the observing faculties are badly developed, moderately developed or highly developed, they are as apparent to the teacher acquainted with phrenology as are defects of the eye or hand. To train the eye is to train the perceptive faculties and increase therefore the observing organs of the brain,—form, colour, weight, number, locality, etc. To train the hand we must not only develop the observing faculties, but imitation, construction, and ideality also.

Just as boys differ in their various memories and power of observation, so they also differ in their power to construct and imitate. All are not benefited alike by the same instruction—not even those in the same class or of different ages. Hence the plan of awarding the best prizes to those who are naturally clever, and punishing by insults or otherwise those unable to compete with their cleverer schoolmates is not only unjust, but it is injurious. Approval of superior work is encouraging to the pupil, varying in different pupils according to the size of the organ of love of approbation, and the teacher should *expect* superior work; but to reprimand or punish in any way mere incompetency is an insult and injury.

It is easy to secure the attention of children in the subjects that they are interested in. The difficulty that the conscientious teacher combats, is the unwillingness of his pupil to feel interested in the subjects he needs, but avoids.

A rabbit may pass between the legs or sit upright in contact with the head of a cow or sheep without so much as exciting its attention, but the eagle above it, and the fox at a considerable distance eye it with the keenest attention. They will retain their instincts throughout life. But boys and girls are not all instinct; they can be taught to concern themselves with things that at first were distasteful. The teacher's great difficulty is to arouse and interest the faculties that "need" arousing and interesting. This is especially the case with the moral faculties. But in the case of the intellect the whole thing is different. For whilst the weaker faculties should neither be forgotten nor neglected, the more dominant faculties should be most assiduously cultivated, especially in the later years of school life. The boy with large form, size, weight, imitation, constructiveness, etc., should have opportunities for modelling, sculpture, designing; with these organs large with equally large colour for painting; with a strong bony physique for metal work. In my visits to the schools at Stockholm I found blacksmiths' workshops in the schools—a large room with vices, lathes, anvils, fireplaces, etc. I saw boys at work in the large carpentry room working to patterns and diagrams with great interest; and I observed that some were far more interested in it than others. A want of a knowledge of Phrenology was even noticeable there. Some of those boys would have been more suitably employed in the electrical or chemical laboratories; just as boys at the chemist's bench would have been more suited to the ironworker's rooms.

In some departments of education Sweden is far in advance of our own country. Nothing is apparently left unused—except Phrenology.

## ANATOMY AND PHYSIOLOGY OF MAN.

BY DR. WITHINSHAW, PRESIDENT, B.P.S.,

Late Demonstrator of Anatomy, Royal College of Surgeons,  
Edinburgh.

## THE SKELETON.

## THE SKULL.

**THE PARIETAL BONE.**—There are two parietal bones, one on each side, which form the greater part of the side wall of the skull, and reach upwards to the vertex, where they unite to form the *sagittal suture*. Each bone is quadrilateral in shape, and the most prominent part of its outer surface, corresponding to the centre of the bone, is marked by an eminence, the *parietal eminence*, the centre where the bone began to ossify; the eminence corresponds to a hollow on the inner surface, in which is lodged the supramarginal convolution of the parietal lobe of the brain. Close under the eminence is the curved *temporal ridge*, and below this the *temporal surface* of the bone. Three of its margins are strongly notched, for union in front with the parietal, behind with the occipital, and mesially with the corresponding parietal; the lower margin is scale-like, for union with



DESCRIPTION OF DIAGRAM.—The external surface of the temporal bone of the right side. 1. The squamous portion 2. The mastoid portion; the number is placed upon the mastoid process. 3. The extremity of the petrous portion. 4. The zygomatic process. 5. The anterior or transverse root of the zygoma. 6. The posterior or horizontal root. 7. The interior division of the posterior root, sometimes called the middle root of the zygoma. 8. The articular or glenoid cavity. 9. The Glasserian fissure. 10. The meatus auditorius externus, surrounded by the auditory process. 12. Groove for the occipital artery. 13. The mastoid foramen. 14. The styloid process. 15. The vaginal process.

the temporal, to form the *squamous suture*. Near the upper margin on the cerebral surface is a groove for the *superior longitudinal venous sinus*. The anterior inferior angle unites with the great wing of the sphenoid, and, on the inner surface, is found a groove for the middle meningeal artery. The posterior inferior angle of the bone is grooved for the *lateral venous sinus*, and articulates with the mastoid portion of the temporal bone.

**THE TEMPORAL BONE.**—There are two temporal bones, which are placed at the sides and base of the skull; they contain the organs of hearing. Each bone is irregular

in shape, and consists originally of four distinct portions—*squamoso-zygomatic*, *tympanic*, *petromastoid*, and *styloid*; these, in course of time, become fused together to form the single bone of the adult. The squamous part of the squamoso-zygomatic forms the thin plate on the side of the skull, and articulates with the parietal and great wing of the sphenoid bone. The *zygoma* is the horizontal bar of bone which extends forwards to join the malar or cheek-bone. At the root of the zygoma is a smooth hollow, called the *glenoid fossa*, which articulates with the lower jaw. The tympanic portion, in the fœtus, forms a ring, which expands subsequently into a curved plate that forms the *auditory* and *vaginal processes* bounding the *external auditory meatus*, or outer ear passage. The tympanic and squamoso-zygomatic portions of the bone fuse together, but their original separation is indicated by a fissure, called the *Glasserian fissure*, situated behind the glenoid fossa; in this fissure the slender process of the malleus (one of the tympanic ossicles) is lodged. The petromastoid portion of the temporal, which contains the organ of hearing, is very complex in its internal anatomy. It extends forwards and inwards, as the *petrous* portion of the bone, along the base of the skull, and forms on the exterior of the cranium the large nipple-shaped *mastoid process*. This process is rough on its outer surface for the attachment of muscles; its inner surface is grooved for the lateral venous blood sinus, and its interior is hollowed out into the *mastoid cells*, or air-sinuses, which communicate with the tympanum or middle ear. The mastoid portion of the bone articulates with the occipital.

The *petrous portion* of the temporal bone is formed like a three-sided pyramid, lying horizontally, and is distinguished by its horny hardness (Greek, *petros*, a stone). The base of this pyramidal portion of bone corresponds to the external auditory meatus and tympanic cavity; its apex lies in contact with the side of the body of the sphenoid; its anterior and posterior surfaces are smooth, and form part of the floor of the cranial cavity; its under surface is rough and forms part of the inferior surface of the skull. Its upper border is grooved for the superior petrosal blood sinus. A canal traverses nearly the whole length of the petrous portion of the bone, along which the internal carotid artery and sympathetic nervous cord pass into the cranial cavity; in its posterior surface is a hole, called the *internal auditory meatus*, through which the 7th (facial) and 8th (auditory) cranial nerves pass; at the bottom of the meatus the auditory nerve enters the internal ear, whilst the facial nerve traverses a canal in the base, called the *aqueduct of Fallopius*, and then leaves the skull by the *stylo-mastoid foramen*, which is placed between the styloid and mastoid processes; the nerve then passes forward to supply the muscles of the face. The *styloid process* is a slender elongated part of the bone, which projects downwards and slightly forwards from the base of the vaginal process of the tympanic plate; it is joined, by means of a ligament called the *stylo-hyoid*, to the slender hyoid bone in the neck. Between the petrous portion of the temporal bone and the condylar part of the occipital is a large hole, called the *jugular foramen*, which transmits out of the cranial cavity the internal jugular vein, and the 9th cranial or glosso-pharyngeal nerve, the 10th or vagus, and the 11th or spinal accessory nerves.

## THE PHRENOLOGY AND PSYCHOLOGY OF LITERATURE.

By W. GEO. WHEELER, L.P.I.,  
Author of "Phrenological Helps," etc., etc.

### No. 31.—EVANS WILSON'S "AT THE MERCY OF TIBERIUS."

The classic authoress of "At the Mercy of Tiberius" has presented a powerful, artistic, and pathetic story of life and character, graced with sublime and tender colouring, touched with all the divine inspiration, the living fire, which illumined her "Macaria" and her "Beulah." It is a grandly sad story, beautified by an intensity of noble thought, by a passion of the idealistic, by a brilliant imagination. It is one of the many productions of a refined and graceful soul, in living union with the greatest spiritual force, a picture of holiest womanhood in the painful glory of a passionate self-sacrifice. Beryl Brentano, a genius in art, enters alone the valley of suffering and humiliation, counting all things as loss to redeem the body and soul of a beloved. Beryl's life illustrates in a remarkable manner the serious possibilities of the miscarriage of justice, the failure at times of circumstantial evidence to be rightly directed. There is a liability to error even of greatest minds, conscientiously directed though they be to secure the truest ends.

#### BERYL BRENTANO

inherited her father's mental forces. He had passed beyond this world, and her mother, to whom she was tenderly devoted, was soon to follow in his path. Mrs. Brentano was a great invalid; she was also in poverty. Her father, General Darrington, immensely wealthy, had cast her off for a marriage against his wishes, and although he had bountifully endowed her, misfortune had swallowed all. Beryl, against her wishes, in obedience to her mother's command, journeys to the General to secure assistance. On the night of her visit Darrington is robbed and apparently murdered. Beryl is arrested and accused of the double crime, enduring imprisonment even before trial. The story of her splendid silence and great suffering for another's sake is powerfully told. Hers is the anguish of a beautiful and saintly soul.

Beryl has a striking and graceful personality. The large "steel-grey eyes, deep and luminous, are shaded by drooping lids, heavily fringed with black lashes, over-arched by delicately traced brows."

#### THE QUALITY OF ORGANISM

is extremely fine, and the authoress refers to "the blue veined temples." Her will is very powerful, and the head, which is "nobly poised," must have shewn itself prominent from the ear upwards to the crown, as well as from the ear outwards and upwards. She has a "classic outline of face and form." Her grand moral forces, her cultured mind and splendid harmony of parts, are in harmony with the "noble head" and "the broad arch of the delicately pencilled brows." Beryl's work, like herself, somewhat approached perfection. Her great picture was described as "a masterpiece of marvellous technique, with rich and mellow colouring, especially a scrupulous fidelity of archaic detail."

Lennox Dunbar, the distinguished lawyer, at first appears an enemy to Beryl, but eventually becomes her greatest friend. He is a profound and logical thinker,

with great powers of oratory, immense reserve, and a vigorous mind. He is an exceptionally strong man. His description harmonises. He has "a large

#### FINELY MODELLED HEAD

and a square forehead." It is of massive proportions. He has "brilliant inquisitorial eyes, a handsome secretive mouth, and boldly assertive chin." Beryl's first impressions of him were not altogether favourable; she perceived in him a striking resemblance to Chiaramonti Tiberius, of whom it was written: "He does not inspire confidence by the smile that would like to express goodness. The finely cut underlip that rises from the strikingly marked hollow over the chin ought to sharpen with a dash of contempt the conscious superiority that lies upon his broad, magnificent forehead."

Beryl is found guilty of manslaughter in the first degree, but recommended earnestly to mercy, being sentenced to five years' confinement in the state penitentiary. Her anguish is at first great, and her brave, pure, suffering soul desires loneliness. In time, however, her natural goodness and true greatness reveal themselves.

How sublimely beautiful, how exquisitely pathetic, is the story of this noble-minded woman's devotion and divine compassion. Herself deprived of all family union,

#### ROBBED OF HER GOOD NAME,

dragged from a sweet realm of art and encased in a prison for a crime she did not mentally conceive, much less commit, she yet gives herself to the alleviation of human misery, to the careful tending of the diseased, to the restoration of the morally lost and mentally degraded. Her great heart overflows with a holy sympathy, a God-like compassion. Her artistic fingers, formed for the finest work, touch the depraved, inhuman, and heartless. Her beautifully cultured and cultivated mind, steeped in the glories of classic love and poetic literature, withholds not itself from the criminal and immoral; her graceful form, weakened by mental suffering and physical pain, speeds to do good, to work the miracles of love. Is not the human interwoven with the Divine? They who live for humanity reveal most their highest life. To be a true child of humanity is to be a child of God. Beryl's hours in the cell of the dying woman, Iva le Bourgeois, known as the Bloody Duchess, is very touching, as with a sweet, holy

#### WOMAN'S LOVING TACT

and tenderness she seeks to recall the fallen soul to humanity and God. Iva has a "small head and low brow." Her Philoprogenitiveness, at all times powerful, must have become abnormal and the brain diseased. She had idolised her child, and when, finding he was to be torn from her, perhaps taught to despise her, she destroyed his life. Hers had been a "freakish, petulant, volcanic temper."

The story is a psychological study. How strangely wonderful is the mind, how weird the soul's manifestations under exceptional circumstances. By what psychological mystery did the beautiful Beryl, at the height of delirium, turn her wonderful eyes upon the lawyer, and remark upon his presence, or, when on the borderland of another world, know of her mother's death hundreds of miles away?

Beryl's sad, beautiful life finds happiness and reward at last. "At the Mercy of Tiberius" is another of the world's lesson books.

### THE USE OF A BRAIN.

At a recent meeting of the Psycho-Therapeutic Society, Dr. Hollander gave a lecture upon the above subject to a large audience composed of members and associates of the Society. In the course of a highly interesting and instructive lecture he said that physical science had, during the past century, made immense strides, more especially surgery. There was, however, one branch of the latter which seemed to lag lamentably behind, and that was the investigation into the functions of the brain.

What were the prevailing opinions of medical scientists as shewn in their text books? Some believed the brain had only to do with the movements of muscles and sensations. This view arose because of deductions drawn from experiments on animals. That we thought and felt with the brain did not apparently concern them. How could right conclusions be drawn as to the mental functions of the human brain from experiments on dogs, cats, or monkeys? These possessed no moral sentiments, and their passions were limited to physical necessities. Mutilation of animal brains could not reveal any mental faculty, whereas a trifling injury to the human brain might render the man insane. Did any one of common sense imagine that animal vivisection could explain why thousands of men had suffered death for their religion? The only use of Cerebrum and Cerebellum according to many experimenters was to make men walk backward, or forward, or turn the head from side to side, etc. It did not occur to them that these motor centres would not explain why one man more than another was proud, ambitious, selfish, or sympathetic.

Some text books taught that the brain could be mutilated without injury to the mind. If that were true, the brain was a useless appendage. The American crowbar case was often quoted, but the original papers now in his (Dr. Hollander's) possession proved that the injury to the brain had resulted in a complete change of character in the patient, from that of a peaceful man to a wild and ferocious one.

Some text books said that all knowledge was derived from the senses; if that were so, those with the senses most acute must be the most intellectual; but it was not so; Beethoven was nearly deaf and Milton was blind.

The majority of investigators were so ignorant of psychology that they restricted mind to the intellectual faculties, and left out the affections and sentiments. Hence large heads and small heads were a puzzle to them. Cuvier's brain weighed 64 oz., while Gambetta's weighed only 39 oz. They tried to explain these discrepancies by asserting that the brain varied in proportion to the bulk of the body. Yet that bulk varied during life, and a mouse had a brain larger than either a man or even an elephant in proportion to the size of its body.

Some scientists admitted that the intellect could be located in the head. Of these, some put it in the front, others at the side, and, again, others at the back of the head. At the Royal Institution he recently heard an eminent man say that the intellect resided at the back of the head. If these men did not know which was correct,

how could they treat a person receiving an injury to any particular part of the brain?

The brains possessed by animals were for the manifestation of certain impulses and instincts for their own preservation. If those parts of the brain we had in common with animals were for the manifestation of our animal powers, what were the functions of those lobes which distinguished the human brain? If they ascended the lower scale of animals they would find that a certain part of the brain developed more and more. This was the frontal lobes, which were situated in front of the animal brain, and, roughly speaking, in front of the ears. In that portion must be correlated those functions which were distinctly human, and that this was so there were innumerable proofs. The orang-outang, the animal nearest to man, had the largest frontal lobes of any animal, yet its frontal lobes were very much smaller than those of the human idiot.

If a man's frontal lobes were destroyed by accident or disease he was rendered incapable of learning, and forgot what he had previously learned. He also lost control of his passions and feelings, and consequently gave way more readily to the sudden impulses which occurred. Those who figured so frequently in the police courts were often men who had damaged the functions of the frontal lobes in some way or other, the cause being often the effect of alcohol, which lowered those functions which were highest in acquisition. When a man got drunk he lost control over his sentiments and passions. If, when sober, he was a highly benevolent man, he would be more so in the various stages of his drunkenness. If he was naturally a bad tempered and violent man, when drunk he would be more violent and easily qualify for the police court.

Measurements revealed that the porters at a certain hospital had smaller frontal lobes than the students. Workmen, scientists, and others had also been measured, but the majority of investigators measured the whole head, and therefore were puzzled why a wise man had a small head while a "duffer" had a large one. By measuring the frontal lobes only, they measured the intellect, but by measuring the whole head they were measuring the sentiments and passions as well.

There was a great variety of opinion as to the age at which the brain ceased to grow. Some said three years, others seven, still others twelve years. As a fact, the brain would continue to grow as long as it was exercised. It would not in every case increase in its circumference, but the more they exercised certain parts of the brain the more would those parts grow. Whilst so much ignorance prevailed, what progress could possibly be made?

The restrictions of medical etiquette were carried to extremes. As regarded the want of tolerance, there was still the same opposition to new truths and the same methods of persecution as in the days of Harvey, and, later, of the hypnotists of sixty years ago. The exponent of new truths was called a fool, knave, quack, or charlatan. New works containing unpleasant truths were boycotted, or the author made, by reviewers, to appear as a criminal in the eyes of his colleagues. Thus new works were suppressed, and science retarded. What wonder, then, that there was still so much ignorance and diversity of opinion on "The Use of a Brain."—*Abridged from "The Psycho-Therapeutic Journal."*

## REVIEWS OF BOOKS.

## THE BRAIN BOOK AND HOW TO READ IT.

This volume is published by Messrs. Jarrold and Sons, London and Norwich, price 6s. nett. The author is Mr. H. C. Donovan, a well-known member of the British Phrenological Society. The book is a serious and valuable contribution to phrenological literature. It comprises over 500 pages of matter, and is illustrated with a large number of photo-engravings.

The author aims to make this a text book for students in the theory and practice of Phrenology, but although the subject matter is fairly comprehensive its arrangement is scarcely that of the conventional text book, and renders it a book to be read rather than studied. It would, however, be quite possible for a determined or enthusiastic student to obtain from its pages sufficient information not only to grasp the phrenological theory, but to put the knowledge to practical use. The author has had a special advantage in that, he had at command the note books and manuscripts of his father, the late Dr. C. Donovan, from which he has selected as illustrations many character sketches. Mr. Donovan has purposely omitted any definitions or descriptions of the temperaments, preferring that his readers should obtain that information from Dr. Donovan's *Hand-book of Phrenology* to which work he refers them.

A special feature of the book is the demonstration of Dr. Donovan's system of manipulating heads, the illustration showing how to test the development of each organ.

The introduction of the book deals with "Phrenology as a Science" in a logical and convincing manner; the reply to the query "What is Phrenology?" being of a peculiarly valuable nature. The chief feature, however, is the very full description of the functions of the phrenological organs, of the actions of which he gives numerous illustrative cases, showing not only the function of each organ, but its modifications when operating in combination with other organs. Perhaps the most interesting part of the book to the established phrenologist will be those which deal with some new organs of which the author suggests the existence—such as communicativeness, communal adhesiveness, walking energy, retrospection, fingercraft, etc. As these are only suggested, as the results of observation and careful investigation, they are not dogmatically thrust into the system of Phrenology, though the author urges that other observers should accept them as a basis for further attention and study.

"The Phrenological Commandments" are an ingenious series of the primitive functions of the faculties, and in a terse and interesting manner would impress this information most desirable to know upon the memory of the student.

"The Brain Book" is a welcome addition to the number of useful and instructive works upon Phrenology now before the public, and I have pleasure in recommending it to the attention of those who seek a full knowledge of this engrossing science. The publishers deserve a word of praise, as they have produced an excellent specimen of their art; good material, splendidly printed, and well bound.

## UP-TO-DATE JOURNALISM.

BY WILLIAM COX.

(Member of Council, "British Phrenological Society Incorp.")

Phrenologists must have observed—for there are on earth no keener observers of men and things—that quite an element of life, of living, active reality, has been introduced of late years into the daily and other journals published in this country. Notably, as affording illustrative examples of the foregoing statement, we refer to *The Daily Mirror* and other periodical publications issuing from the same great publishing house. The portraits of people who come before the public in the news of the day are wonderfully helpful to the reader, if he or she wishes rightly to grasp, and intelligently to follow, the doings of these actors in the scenes of daily life.

Then, again, the scenes themselves are snapshotted by the ubiquitous camera, and transferred to the pages of the paper. These give realistic ideas of what is going on, even to readers with dull imaginative powers, impressing them in a way that merely verbal descriptions never could, even if they were read.

The pictorial popular press is a decidedly helpful institution: busy men and women appreciate it. "I like the *Mirror* because it gives pictures, and you can get all the news in a few minutes." So said a busy housewife lately in my hearing. Her time was too fully occupied to read the old-fashioned newspaper with its long, and dry, and formal narratives.

The portraits reproduced from photos are particularly interesting to all who take interest in the study of heads and faces. *The Daily Graphic* is another paper that ought to be taken by phrenologists. Its reproductions of photographs are really excellent, and worth cutting out and preserving. One cannot say so much in favour of the sketch portraits which are intended to embellish some of the daily morning and evening news sheets.

All who study the fascinating science of Phrenology ought to have a scrap-book of good size, in which should be pasted from day to day all portraits culled from the sources indicated above. Reference to these from time to time will be very instructive, and quite a supplementary source of education; but, of course, only secondary to the actual study of living heads.

There are also weekly papers and monthly periodicals, all splendidly got up, all beautifully finished. The rush with which daily journals are necessarily produced will not permit really fine art work being put into them. Those, therefore, who wish for a higher class collection of portraits, may cull them from the weeklies and monthlies. Amongst the latter may be honourably mentioned *The Rapid Review*. In this excellent monthly sixpenny-worth of the cream of current literature, a special feature is made of portraits. The men and women who distinguish themselves during the month prior to publication generally find a place in this gallery of celebrities.

For the production of so rich a feast continually, phrenological students are truly thankful to the enterprise in particular of the Harmsworth and the Pearson houses.

## REPORTS OF MEETINGS.

### British Phrenological Society Incorp.

#### SUCCESSFUL OPENING OF THE WINTER SESSION.

The opening General Meeting of the winter session of the above Society was held on Tuesday, September 13th, at the New Reform Club, 10, Adelphi Terrace, Strand, W.C. The President of the Society (Dr. Withinshaw) occupied the chair.

The minutes of the previous meeting were read by the Hon. Secretary, Mr. F. R. WARREN, and confirmed.

Two new members were unanimously elected.

THE PRESIDENT expressed his gratification at seeing so good a meeting, and hoped the present was the starting of a series of crowded meetings for the coming winter.

Mr. J. P. BLACKFORD gave a practical demonstration of Phrenology, by reading the head of a young gentleman who volunteered from the visitors present. The reading was acknowledged by the subject to be wonderfully correct.

Dr. WITHINSHAW gave the first address, his theme being

#### "HEADS, AND WHAT THEY TELL US."

Of course, at a phrenological gathering it was understood that he referred to human heads, not the heads of the lower animals. In man the head was the crowning part of the physique, the finish to the edifice of his body. It was a common thing to hear such expressions as these: "What a head that man has on his shoulders!" or "That man works with his head," or "He plays with his head." As a matter of fact it was the head that counted, whether in work or play. As illustrating this he referred to the national game of cricket, and pointed out that its best exponents were not necessarily men of great physique. Prince Ranji, who headed the list of batting averages at the close of last season, was not a man of huge frame nor large limbs. He was the very opposite of that. There was one player so small that he was commonly known as the "Midget." The explanation was that these men had got good heads on their shoulders. Turning from the sporting world to the matter of work, it was even more evident that it was the head that counted. What made the head so significant and important? Two main things had to be considered: first, the size of the head, then its shape or form. Even apart from a scientific view of the subject, if people would but notice these two things and observe what they meant, they would not be so often deceived as to the traits and dispositions of their friends. Absolute size or volume of brain was an important factor, but when the size and proportion of different parts of the head were considered, the matter was more important still.

A number of casts of heads and skulls, which were displayed on the table in front of the President, were now brought into requisition, and many interesting comparisons were drawn. There were small heads and large heads, round heads and flat heads, high heads and low heads. The interested audience followed all the points with the closest attention as the President pointed out the various portions of the head and their significance from a phrenological point of view. One of the stock

arguments against Phrenology (he observed) used to be that the shape of the head was no guide to the shape of the brain, as it did not fill the cranium, but the best anatomists of the present day said that the brain does fill the skull accurately. The size and shape of the skull tell us, therefore, the size and shape of the brain. In particular he exhibited and discoursed upon the heads of Robert Burns and Sir Walter Scott, pointing out striking similarities and remarkable differences, at the same time referring to the known characters of these two popular poets, and shewed the agreement between the shape of their heads and the mental qualities displayed by each in their lifetime. In conclusion he hoped he had made it plain that there was something useful and instructive to be gained by observing heads when studied in the proper way. The only scientific way of studying them was by the aid of Phrenology, and he warmly recommended any who wished to go in for that science to go to headquarters, the British Phrenological Society Incorporated, for their tuition.

Dr. BERNARD HOLLANDER, M.D., was next called upon to speak, his subject being:

#### "CLEVERNESS AND SIZE OF HEAD."

He wished to address himself specially to those unacquainted with Phrenology, and he warned them against accepting anti-phrenological statements, especially when such statements proceeded from medical or from scientific men. He usually found these men, when opposing Phrenology, started by giving one of the elementary principles of Phrenology wrongly. They would say: "I know clever men with small heads, and stupid people with large heads." Phrenologists had preached and demonstrated, over and over again, that size of head in itself was not a measure of intellectual power. It was perfectly true that large heads were sometimes possessed by persons who were not distinguished by intellectual power, and, on the other hand, there were small headed people who had reached intellectual distinction. If size of brain in itself were a measure of intellect, certain animals would be more intellectual than man himself. Again, if size of brain in relation to size of body was the means of arriving at the measure of intellect, the rat and other rodents ought to be more intellectual than man. Continuing, he said, the first necessity of animal life was for animals to preserve their own existence, and for that purpose they had instincts to seek for food, to destroy, to act with slyness, or with caution. These were fundamental functions of animal life. Human beings also had the same instincts. Comparing the brains of animals with the human brain, roughly speaking, the human brain had an additional development in front, called the frontal lobes, lying in front of the ears. The animal portion lay at the back and around the ears. Animals never had such foreheads as man. To observe the distance forward from the opening of the ear was a rough and ready method of estimating the extent of the frontal lobes, in addition to which the vault or mass in the fore part of the head must be taken into account. The size and shape of this front part of the head would be found to differ very much in different individuals, according to their intellectual capacity. In this region were seated the reasoning and the observing powers, and we must measure this part of the brain if we wished to measure intellect alone. Then, again, a man might possess a great intellect but very little driving power, whilst others

made a comparatively moderate amount of intellect go a long way because of their pushfulness. That the front head was the seat of the reasoning and observing powers had been proved by innumerable observations in cases of injuries and diseases of the brain. Speaking as a medical man, he pointed out that if the frontal lobes were only slightly inflamed, the intellectual functions were stimulated, thought became rapid, and the person became loquacious—in fact, he appeared to be cleverer than in the normal state. Let the inflammation persist until the brain cells were destroyed, the intellectual functions became sluggish, dull, and even disappeared. But the animal instincts became exaggerated, bordering on madness, and the animal characteristics were more marked than they were before. Why was this? Because the restraint of the intellect was gone.

People who tried to disprove Phrenology started by setting up a Phrenology of their own fancy and then demolishing that, instead of the science itself. Another argument used against it was this: If Phrenology be true, it deprived man of liberty of action. As a matter of fact, it was the intellect which gave man that liberty, and distinguished him from the lower animals. The smaller the frontal lobes the less reason, and the less power of control over the animal instincts. It often happened that disease of the brain affected the back part of the head, in which case the animal propensities became stimulated. Sudden impulses to crime in persons who previously had been quietly disposed were common in police prosecutions. He strongly urged his hearers to study Phrenology for themselves.

MR. JAMES WEBB, the veteran phrenologist, was next requested to read a head. This he did in a painstaking and thorough manner, to the great satisfaction of the subject, who, being a foreigner, was at a loss to find adequate words to express his appreciation in English. The PRESIDENT said it was evident the gentleman approved of the delineation even to its details. MR. GEORGE HARTCOX came next with an instructive contribution on,

#### "SOME STRUCTURAL DIFFERENCES AND THEIR SIGNIFICANCE."

Of course (he remarked) these differences had reference to brains and skulls. His remarks were illustrated by a series of beautiful drawings, diagrams and photographs thrown upon a screen by a lantern. The structure of the brain and skull was first shown, then some monkey and human crania contrasted, followed by some different types of heads illustrating various characters, good, bad, and indifferent, idiotic, intellectual, passionate, sentimental, poetical, religious, and so forth; some well balanced, others ill-balanced. The ground covered was enormous, almost bewildering in its extent and variety; each picture was appropriately explained in terse and simple style. The appearance on the screen of

#### POPULAR CHARACTERS

was received with appreciation. In a few introductory sentences he pointed out that his object was to shew how differences in the build of the head always denoted different mental characteristics; and to emphasise the phrenological teaching that different faculties or powers of the mind were manifested through different parts of the brain, and that no portion could carry on the work of another portion. Deficiency in any part meant defective

action of the mental power connected with it; whilst excess of brain matter in any direction meant excess of the particular power of the mind allotted thereto. Harmony of mental action was only possible when there was a well balanced condition of the various parts of the brain. Any serious deviation from symmetry of structure must mean irregularity and want of harmony in the mental make-up of the individual. The asylum, for idiots, schools for mentally defective children, and reformatory institutions, afforded ample testimony of this; even those who run may read the testimony this affords to phrenological teaching, if the heads of the unfortunate inmates were studied. In active life too, whether in the sphere of business or in other directions, if men's action were observed it would be seen that some were weak, others strong, in certain directions, agreeing with head formation. Attention needed to be paid to size and shape of head, and to the disorganised or the healthy states of the brain, or parts of it. When it was fully recognised how much structural differences had to do with the great diversities in human character and tendencies, and at the same time realise how great were the possibilities in the development of character by suitable education, we should recognise the great value of Phrenology, and account for the enthusiasm of the members of the British Phrenological Society. The concluding slide was the outline of a head on which the late Herbert Spencer's words, quoted from his "Principles of Psychology," were inscribed as follows: "Localisation of function is the law of all organization whatever; separateness of duty is universally accompanied with separateness of structure, and it would be marvellous were an exception to exist in the cerebral hemispheres."

MR. G. E. O'DELL delineated a gentleman's mental development as his contribution to the programme,

#### "PHRENOLOGY APPLIED TO THE DISCERNING OF CHARACTER."

He explained beforehand, that phrenological readings of heads, however near the mark they might be, were not put forth as evidences of Phrenology, but only as illustrative of one way in which the science could be made practically useful.

After the gentleman examined had spoken a few words eulogising the delineation,

MR. WEBB added that he knew the gentleman, and he was struck with Mr. O'Dell's insight into his character; he had described him in a way that he could hardly believe even a phrenologist was capable of doing.

The meeting then concluded.

FULHAM.—On Saturday, September 10th, at the "Fulham United" Lodge of Good Templars, Brother Donald Hazleton gave a lecture on "Phrenology," touching upon the latest objections to it, also explaining its principle, giving account of all temperaments, structures and faculties, also giving delineations and examining heads of; some brothers and sisters, who quite agreed with what he told them. The Lodge Deputy, Brother A. E. Potter, occupied the chair. At the close a vote of thanks to the Lecturer was carried unanimously.

LEYTON PHRENOLOGICAL SOCIETY. — The first meeting of the new session was held on September 10th. The President (E. R. Alexander, Esq., E.C.C.) took the chair. Mr. Webb was the lecturer, his subject being

#### "THE INTRODUCTION OF PHRENOLOGY INTO ENGLAND."

In the course of his highly interesting lecture he said that the first published article in England was to be found in *The Union Magazine and Register* for March, 1802, and was entitled "An Explanation of the Theory of the Brain," by Dr. Gall. The writer draws attention to the fact that Dr. Gall was prohibited from lecturing in Vienna, and gives a very fair statement of his doctrine and discoveries. On January 1st, 1803, *The Monthly Register* contained "An Explanation of Dr. Gall's System of Craniognomy," on the whole of a favourable nature.

From this date to 1806 several less favourable articles appeared. In 1807, C. W. Hufeland, M.D., a noted scientist, published "Some Account of Dr. Gall's New Theory of Physiognomy founded upon the Anatomy and Physiology of the Brain and the form of the Skull," pointing out the unfair treatment of Gall's discoveries by British writers when they knew practically nothing of them—while on the Continent "men of the very highest distinction listened to him patiently and respectfully."

Dr. Gall himself had "declared his resolution not to write till he had completed a series of expensive and laborious engravings" that he thought would be decisive in his favour, but his large work was not completed for many years, during which prejudice was strong against him. While those in England who were friendly to Gall had a very meagre knowledge of him, those who opposed knew absolutely nothing of his doctrines.

In 1814 the battle waged hottest, as in March of this year Spurzheim first visited England. He delivered lectures in London, Bath, Bristol, Cork, Liverpool, and Edinburgh which were attended by the most celebrated medical men in the country. A full account of these lectures appeared in various issues of the *Gentleman's Magazine*. In 1815 Spurzheim published his *Physiognomical System* at 31s. 6d., and his *Outlines of the Physiognomical System* at 8s.; and Mr. Foster reprinted his *Essays* with additions at 5s.; so now all who wished could know something of Gall's System. Spurzheim's *System* was so well received that he published a second edition, and this roused the jealousy and enmity of the medical profession, who, adopting their usual methods, assailed him with calumny, hatred, malice and all uncharitableness. The *Edinburgh Review* attacked Spurzheim's book in a manner malicious and indecent, to say nothing of accuracy or science. Dr. Spurzheim, it said, was "utterly destitute of every qualification necessary for the conduct of a philosophical investigation." . . . "We look upon the whole doctrines as taught by these two peripatetics, anatomical, physiological and physiognomical, as a piece of thorough quackery from beginning to end," and much more—indeed Spurzheim was a "knave," a "mountebank," a "hypocrite," an "imposter," an "ignoramus," and "madman."

What became of Spurzheim after these "asperities"? He hurried to Edinburgh, and with the *Review* in one hand and a brain in the other, in the defamer's own lecture-room, "opposed fact to assertion" with the result that his audience of five hundred witnesses was won over to his views.

There was living in Edinburgh at this time a young lawyer who ridiculed Dr. Spurzheim's teachings. He had faith in the wisdom of the *Review*. He refused the invitation of a friend to see or hear the German "peripatetic." A second course was announced; a second invitation was given him, and he accepted it. This was George Combe, Spurzheim's greatest English convert. Combe says that Spurzheim dis-

played the structure of the brain in a manner inexpressibly superior to that of Dr. Barclay, his late teacher, and he goes on: "I saw with my own eyes that the reviewer had shewn profound ignorance, and descended to gross misrepresentation in regard to the appearance presented by this organ when dissected by a skilful anatomist. My faith in the reviewer was shaken."

Mr. Webb then gave an account of the writings and life of Combe, the greatest educationist of modern times. Referring to Combe's visits to Buckingham Palace to advise on the right education of the Royal Family, and of his influence on Cobden and others. Of Combe's *Constitution of Man*, John Morley says: "That memorable book whose principles have now in some shape or other become the accepted commonplaces of all rational persons, was a startling revelation when it was first published (1828) shewing men that their bodily systems are related to the rest of the universe, and are subject to general and inexorable conditions; that health of mind and character are connected with states of body; that the old ignorant and ascetical disregard of the body is hostile both to happiness and mental power; and that health is a true department of morality. We cannot wonder that zealous men were found to bequeath fortunes for the dissemination of that wholesome doctrine; that it was circulated by scores of thousands of copies, and that it was seen on shelves where there was nothing else save the Bible and "Pilgrim's Progress."

Such was the character of the early history of Phrenology in this country.

At the conclusion of the lecture a cordial vote of thanks was accorded to Mr. Webb on the motion of Dr. Finlay and M. Gompertz, Esq., B.A.

The Chairman announced that on the following Friday Mr. Webb will begin a course of lessons on Phrenology, the "Elements," by George Combe, being suggested as the text book.



#### Life Members.

Gentlemen may become Life Members by a single payment of £10 and ladies by a single payment of £5. Those who are now members may deduct from this amount all annual subscriptions they have paid since the Incorporation of the Society in 1899, so that gentlemen who have paid their five years' subscription at 10s. per year can become life members by a further payment of £7 10s. only, and ladies under similar conditions one-half of that amount. It is hoped that a large number of members will avail themselves of the privilege thus granted to become life members.



#### Every Monday in September.

Many persons having expressed themselves as desirous of having delineations under the direct authority of the British Phrenological Society Incorporated, the Council has arranged to provide for consultations at the Office at 63, Chancery Lane, W.C., at a fee of 10s. 6d. If more than one member of the same family attends at the same time, the fee for the second and further consultations shall be half the above. No written statements will be issued. The present arrangement for times is, for September, Monday evenings from 6 to 9 P.M.—[See Advt.]

## ANSWERS TO CORRESPONDENTS.

CONDUCTED BY JAMES WEBB, F.B.P.S.

STUDENT.—Your brother laughs at your belief in the science of Phrenology. You have great respect for his intelligence, and would like to know how to convince him that he is wrong. There are several things to be taken into consideration here. Do you want to convince him at once? If so, don't attempt it. Teach him a little at a time. Shew him how the man with large self-esteem holds up his head "above plumb" as my father used to say. Explain to him the round head and secretiveness, the wide eyes and form. Shew him the acquisitiveness on the portraits of the late W. H. Smith, Lord Salisbury, Peabody and Carnegie, and how it shewed itself in their lives. Shew him the lack of acquisitiveness in Cunningham-Grahame and its result on his fortune. Read to him some good author on Phrenology, and if you don't bring him to see its truthfulness, then I mistake his nature.

You may also tell him that I don't know how many faculties we possess, but I do know we possess about thirty-five—possibly more than that number.

A DISTANT HELPER.—The self-styled "professor" of Phrenology ought to have been "shewn the door" of the lecture-room when he said such ridiculous nonsense. You describe him as "a wandering star." It is a pity he wandered into the phrenological "profession." The time will come when the British Phrenological Society will be so respected that its influence will be sufficient to prevent these stars from advertising their follies in public any longer.

PSYCHOLOGIST.—You have yet to learn that psychologists who know nothing of Phrenology fall into all kinds of errors—grammatical, philosophical and physiological. For example, in the cases you name all these errors occur. (1) You say Dr. Sully says that "to remember in the complete sense of the word, is to be able to represent an object by means of a memory-image or a succession of such images."

Being able to do a thing and doing it are different things. Remembering is not being able to remember, but doing it. This may appear hypercritical on my part. But it is not. The psychologist should say what he means. Again he says that "Memory is the function of Retention," as though we possess a faculty of retention whose "function" is memory. The truth is every faculty has its memory and retains its impressions in proportion to its capacity and the interest that has been excited by those impressions. The smaller the organs, other things being equal, the weaker their retentive power. Moreover what little comprehension he has of the subject (that men possess as many different varieties of memory "as there are different classes of sensation") he attributes to the discoveries of modern scientific research.

It is admitted on all hands, and, if needs be, I have books printed 100 years ago that prove it, that Dr. Gall was the discoverer of the fact that different parts of the brain possess different functions, yet this admirer of modern scientific research has the temerity to insinuate that we are not indebted to Dr. Gall for the discovery. Here are Professor Sully's words: "Modern scientific research shews that the memory of one order of impressions may be destroyed by brain disease without the other memories being impaired; and this suggests that our several memories,

like our several powers of perception (seeing, hearing, etc.), are connected with different parts of the brain." Could plagiarism, could Dr. Sully rob another of his discoveries more audaciously?

(2) On the other hand Wundt says that "Memory is the power to store and reproduce experience." From what has been said above, it is clear that each faculty has its memory and ability to remember, but that we possess a faculty of memory that stores experience is very unphilosophical.

(3) I will postpone my remarks on the physiology of the psychologists for another month.

ENQUIRER: (New York).—In reply to your questions as to the physiological accuracy of the statement by Mr. Wilkinson in the *Phrenological Journal* of August last to the effect that:

"The brain cells, revolving or moving at a greater pace will also intensify the heat; they will also expand with the increased pressure of blood, and this expansion will cause something to yield, so that more room may be had for their accommodation, so that, as I have previously shewn ultimately the bones of the skull will yield to the pressure to give room for the increased size of this particular organ or organs."

Which statements do you refer to?

(1) Very little if anything is known about the brain cells. They may revolve, they may not, probably not.

(2) Heat cannot be intensified. The temperature of a substance may be increased or diminished.

(3) The "expansion" of the blood does not cause the skull to "yield." A change in the size of the skull, whether by enlargement or diminution of any part of it, is a natural growth, not a mechanical result. No greater fallacy wants exploding than this doctrine that the skull yields to pressure of blood or brain. It does nothing of the kind. It grows with the growth of the brain, as the growth of the brain, for the brain. The growth of brain and skull I characterise as "concurrent." The skull then does not yield to the brain; it grows. Indeed, if it were a matter of yielding it would be the brain that would yield—not the skull.

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Tuesday, October 4.—At 68, Chancery Lane, Council Council Scientific Practice Meeting. Members admitted free.

Tuesday, October 11.—Brain Demonstration—Human Brain dissected, and lime light illustrations, by Dr. C. W. Withinshaw.

Thursday, October 13.—At No. 4, Furnival St., Holborn, Social Evening; commence 7 p.m.

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October 12.—"Education of Children," by E. Burton, Esq., F.B.P.S.

October 19.—"Natural Expression," by Mr. J. Jones (Junr.).

October 26.—Questions and Answers, by the Members.

BRIGHTON.—BRIGHTON AND HOVE PHRENOLOGICAL ASSOCIATION, Y.M.C.A. Lecture Room, Old Steine, Brighton.—Alternate Tuesdays until end of April, at 8 p.m. FREE.

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LEICESTER.—LEICESTER PHRENOLOGICAL SOCIETY, Phrenological Institute, Museum Square, New Walk. Meetings every Thursday at 8 p.m.

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VOL. IX. No. 107.

NOVEMBER, 1904.

ONE PENNY.

## THE POPULAR PHRENOLOGIST.

NOVEMBER, 1904.

### NOTICES.

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The scale of charges for advertisements may be obtained of the Honorary Manager of Advertisement Department, Mr. J. MILLOTT SEVERN, 68, WEST STREET, BRIGHTON, to whom all accounts for Advertisements must be paid.

All Advertisements must reach the Hon. Manager as above, on or before the 12th of the month before it is required to appear; and if proofs are required, two days earlier.

All matter for the Literary Columns must be sent to the EDITOR, "POPULAR PHRENOLOGIST," c/o British Phrenological Society, 63, Chancery Lane, London, W.C.

Correspondents are particularly requested to note that the different departments are separate, and will save delay by writing to each only on its own business.

### EDITORIAL EFFERVESCENCE.

From present indications I am inclined to the view that the annual gathering of the phrenological clans which takes place at Essex Hall on the 9th inst. will be one of the, if not the, very best which has yet been held. Interest in Phrenology is being everywhere awakened, and there is a strong desire to hear and know more of its teaching. Phrenologists are becoming more and more enthusiastic, not alone in their advocacy, but also in their observations and their studies, hence deepening the sense of seriousness and of responsibility, and paving the way for a new era for Phrenology.

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No phrenologist should miss this opportunity of meeting, and conferring with, other workers. The afternoon gathering is for phrenologists only; that is, all who have studied the subject, or support it. All members of phrenological societies and friends who are not attached to any society, but who advocate Phrenology, are eligible to attend, and if they receive no invitation they should write to the Hon. Sec. at the British Phrenological Society's Office for a card of admission which will be freely sent. It is, however, desirable to enclose a stamped addressed envelope for reply.

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A capital tea, at a moderate figure, will be provided, of which any one may partake, whether phrenologists or not, and the great Public Meeting in the evening will also be

open to all. Every reader of the P.P. is hereby invited to be present. Full particulars may be seen in the advertisement on page 169 of this number. Further information, if needed, may be obtained from the Honorary Secretary as above.

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With the return of the Congress to Essex Hall, an old practice will be revived. This being the only occasion in the year when the London public and phrenologists from the provinces meet, it has been thought desirable that an opportunity should be afforded all who desire, to have private delineations from any of our professional brethren whom they would like to consult. As on previous occasions, a fee of 2s. 6d. must be paid for each such delineation, the money so obtained to be devoted to assist in defraying the expenses of the Congress. These examinations will be given at any time during the afternoon or evening, and friends desirous of having delineations should consult the secretary or other officers present.

\* \*

Another little addition will be made to the ordinary proceedings. The President, Dr. Withinshaw, will be in attendance from 3 o'clock till 3.30 to receive and welcome all friends attending the gathering; and the ladies committee will provide a cup of tea (without charge) for any who desire to partake previous to the commencement of business. It is desired that the social element shall not be neglected. It is to be a re-union of friends.

\* \*

The Council B.P.S. were recently agreeably surprised to receive a donation of £10 from an anonymous donor, with other proofs of his great interest in the work and aims of the Society. There must be many friends of Phrenology who could well follow so splendid an example if they would; and if they had any conception of the actual work of the executive, the devotion of time and service, which is willingly and freely rendered, and how hampered it all is for lack of the necessary funds, I am sure many would come to the financial rescue. At no time was the need greater than now. Who will respond?

\* \*

It should be widely known that Dr. Withinshaw is giving a brain dissection and demonstration in detain to occupy four evenings at the Chancery Lane Office of the Society on Thursday evenings. Members or others desirous of attending should hand in their names to the Secretary not later than Wednesday, November 9th. The first night of the dissection has been postponed to November 10th.

## HISTORY OF THE DISCOVERY OF THE MENTAL ORGANS.—III.

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

IN dealing with the discovery of the mental organs, I feel sure that students will be interestingly impressed with a few more personal items of Gall's early experiences. Hence the following, quoted from vol. i. of Gall's works:—

"Philosophers assure us, said I to myself, that all our faculties come from external sensations, or, at least, that all men are born with equal faculties, and that the differences between them are owing either to education or to accidental circumstances. If this be so, there can be no external signs of any faculty, and, consequently, the project of acquiring in this manner a knowledge of the functions of the brain and its parts is a mere chimera. But I always returned to my first observations. I knew that my brothers and sisters, my companions and schoolfellows, had received nearly the same education, or rather, that in general, they had received none. All had grown up in the midst of the same circumstances and analogous impressions. I also saw that ordinarily those whose education had been carefully watched, to whom the instructors had given lessons in private, were, in fact, behind others in capacity. We were often accused of aversion to study, and of want of zeal; but many of our number could not, with the best disposition, and the most determined efforts, raise themselves in certain points, even to mediocrity, while in others, they surpassed their schoolmates without effort, and almost, it might be said, without perceiving it. . . . Add to this, that I observed both in tame and wild animals, of which I had always a considerable number about me, differences of faculties and character. One dog was almost of himself skillful in the chase, while another, of the same race and the same litter, could be trained only with great difficulty; one was very cross, and quarreled with all other dogs, while another was very mild and peaceful; this one could not find his way back even from a small distance; while that, on the contrary, though very young, returned, after being lost, from very distant places. Such a bird listened with great attention to an air which was played before him, and learned it with admirable facility; another, of the same covey, and fed and treated in the same manner, paid no attention to it, and sung nothing but his own note. One pigeon was the faithful mate of his companion, and in spite of repeated trials, could not be made to couple with another female; while another pigeon, on the contrary, stole into all the dove-cotes, to gallant and carry off females that were strangers to him. In all these cases, I could not suppose either evil inclinations, the influence of education, or different impressions on the external senses. I was consequently obliged to conclude, that the propensities and faculties, both of men and animals, were innate. . . . Ought not these facts then to lead us to the conclusion, that the exercise of our propensities and faculties, whatever the principle we adopt, is subjected to the influence of organic conditions."

"But again, the more progress I seemed to have made, the more every thing appeared to conspire against me. Here, a phenomenon supposed something at war with the dogmas of physiologists; there a consequence presented

itself which refused to harmonize with the opinions of philosophers; and here, many fancies were raised respecting the dire influence which my researches were to exert on morality and religion. In this continual struggle of facts with received notions, what was to be done? Was I to listen to the simple voice of nature, or, to the arrogant counsels of reigning doctrines? Was I prepared to interpret rightly the language of nature? I had so often deceived myself—who could answer for me, that I should deceive myself no more? Was it not a ridiculous pretension for a young man, to hope that his efforts would reveal to him things, which for ages had escaped the researches of the greatest observers? On the other hand, supposing that my labours were not to be totally vain, was it not an imprudent and rash enterprise to oppose the opinions so long established in the various sciences; to contradict the anatomists, physiologists, philosophers, metaphysicians, lawyers, etc.?"

"The love of truth, and a conviction of the purity of my views, could alone have inspired me at each step with the confidence and the boldness necessary for my task. When one has discovered by experiment a series of incontestable truths, he meets all possible doubts and objections with courage. Each doubt received, is a difficulty removed; each objection refuted, is an error overthrown. In this manner I soon succeeded in removing the obstacles, and in peaceably pursuing my course."

"Truth as well as falsehood, has its proper physiognomy. This doctrine owes its birth to incontestable facts; these facts have revealed the general laws, in virtue of which they take place; they have led to principles which prove themselves, independently of the facts from which they are deduced; each new fact, whether furnished by chance, or called forth by a mind eager for experiment, becomes a new confirmation of it; this doctrine has introduced clearness, confidence, harmony and stability, where before there reigned only obscurity, vacillation, contradiction, versatility; it explains moral-phenomena, and the modifications of these phenomena at different ages, and in the two sexes, in different states of health and disease, and in different nations; in man and in animals, it reveals to us the secret of the diversity of instincts, propensities, faculties, as well in species as in individuals; from the polypus to man, it demonstrates to us from fragment to fragment, the material causes of the gradual perfection of their intelligence, of which, descending in the opposite direction from man to the polypus, and returning piece by piece, it produces the diminution and the degradation; the numerous proposition of this doctrine, destroying the most accredited errors, naturally sustain and strengthen each other; it is eminently fruitful in application to human affairs, to education, to the arts and sciences, to the study of history, to medicine, to philosophy, morals, criminal legislation, etc.; it opens to the observing naturalist, a boundless field for meditation. If these are the characteristics of the truth and utility of a doctrine, I am certain, that we shall be more and more struck with the truth and utility of the physiology of the brain, in proportion as it is submitted to more rigorous and multiplied tests. Strongly impressed with these ideas and supported by these motives, I turned all my attention to the finding of the means which, in the least possible time, would enable me to accumulate the greatest number of facts. I shall speak of these means when I treat of the propensities and faculties, and their organs particularly."

## JOTTINGS FROM MY NOTE BOOK.

BY OUR CANDID CRITIC

The Annual Conference of Phrenologists in London is now rapidly approaching, and once more familiar voices will be heard declaring to all who may be present the truths of that subject to which their "hearts" or minds are devoted.

To the outsider, whether he be dogmatic theologian or contracted scientist, these gatherings may appear insignificant, empty vapourings, the outpourings of a few deluded fanatics whose mental powers are second or third rate, and whose aims are mercenary, selfish, and lacking in intellectual and moral force; but neither the theologian nor the scientist who takes such a view, has quite grasped the situation.

Phrenology, whether we like it or not, has come to stay. It may not be exactly our Phrenology, it may not even be the Phrenology of the Fowler Institute or the British Phrenological Society, but a Phrenology which shall reveal to men and women the nature and mind of man is as certainly in process of revelation as any other science of which we have any accurate knowledge.

The great mistake of the present age and of English people more particularly, is the fondness for short cuts. This applies to the physical and material as well as the moral and intellectual world. In these days, everything must be done in a hurry. Our forefathers were wiser and more thorough in their methods. There is an old saying that "Rome was not built in a day" and it is a good thing that it was not. If some modern jerry builder had taken the matter in hand it would have been a sorry spectacle compared with the beauty and magnificence of its ancient and well known architecture. In Boston, Lincolnshire, there is a beautiful Church known as "The Stump" which the historian tells us was built during the reign of ten kings. That is an illustration of the patience, artistic taste, and application of our forefathers. In the much talked of twentieth century, everything has to be accomplished at breakneck speed. The child is expected to 'finish' his education at 14 years of age, the mother is expected to know how to train up a family at 25, the business man is supposed to work so as to be independent by the time he is 50, the doctor is expected to understand the nature, symptoms and treatment of all diseases by the time he leaves college, and the preacher and teacher is expected to instruct men and women in the way they should go at the commencement of his ministerial or educational career.

Consequently there is a lack of thoroughness in many departments. We know—but we know only in part. Our laws, our literature, our customs, our habits, our administrators are all more or less imperfect. After all,

there is sound philosophy in much of Christ's teaching. As Tolstoy has so often told us we are to "judge not, lest we be judged." The final place of reckoning is not the Law Courts. It is impossible for the magistrate to know everything. The evidence of witnesses is often conflicting and the value of prosecutions is not always to be estimated by the results arrived at by a jury, a magistrate or a judge.

A distinguished, a scientific man, the late Prof. Huxley, once said "I am not a materialist, and I would certainly have nothing to do with the effete mythology of Spiritualism," but with all respect to that eminent man for whom in many things the writer has a great admiration, his attitude was wrong and unscientific. The only way in which we can arrive at truth about anything is to keep an open mind. A dogmatic scientist is worse than a dogmatic theologian. We need to be agnostics on most subjects until we have had time to investigate or test for ourselves.

It should therefore be no discouragement to the phrenologist because his subject is not yet recognized by scientific aristocrats. For Phrenology to become intellectually fashionable might prove a curse instead of a blessing. Let us keep pegging away at the truth we know, advocating nothing that seems doubtful, and clinging to nothing that has become obsolete simply because it happens to be old. But that is not quite enough. We must seek for more truth and be willing to welcome it from whatever source it comes.

I am glad the Council have decided to return to Essex Hall for the Annual Congress. Exeter Hall had some advantages but I always liked the old place best. The Y.M.C.A. is no doubt doing good work amongst young men in the metropolis, but its theology is too narrow for the progressive religionist of the present day; and it is certainly too narrow for the phrenologist who has the welfare of humanity at heart. Spiritual and intellectual knowledge cannot be limited to a Church, a number of Churches, a creed, or a Christian community even. The religion of the future will be developed on the lines of complete toleration in opinions, if men are actuated by the spirit of love. Faber put it beautifully when he wrote—

"The love of God is broader than the measure of man's mind,  
And the heart of the Eternal is most wonderfully kind."

The religion of Wm. Ellery Channing, Dr. Martineau and Ralph Waldo Emerson was broader and more humane than the religion of Dr. Parker, C.H. Spurgeon and R.J. Campbell, and the Religion of the future will be broader still, because as Phrenology and other sciences are carefully studied and brought to perfection, men will learn to understand human nature better, and knowledge is always more powerful than ignorance. Phrenologists can therefore come before the public with increased confidence.

## THE TRAINING OF CHILDREN.

No. XXIX.

BY ESTHER HIGGS, F.B.P.S.

### HEALTH.

One of the greatest blessings of this life is good health. Of that I think we are all convinced; but a change is gradually taking place in our attitude towards this subject, due no doubt to wider knowledge of facts and to a more enlightened intelligence. Thus in days of ignorance the inhabitants of marshy districts regarded their yearly epidemic of fever as a direct visitation of Providence in punishment for their sins, until one more thoughtful than the rest, conceived the idea of draining the land, and when this was done the fever disappeared. We smile at the earlier view of things, yet we too are lamentably ignorant or sinfully disregarding of cause and effect, especially perhaps in this matter of health. But the world is not governed by chance, we have everywhere evidence of law and order with definite and certain results. Our duty it is to study these laws of our being and then to obey them, and this we may do with the full confidence that our reward is sure.

Under the title

#### "IS THE RACE DETERIORATING?"

in the September No of *The Review of Reviews* a most interesting account is given of a recently published Blue Book containing "The Report of the Inter-Departmental Committee on Physical Deterioration."

The instructions given to them were as follows:—

- (1) To determine, with the aid of such counsel as the medical profession are able to give, the steps that should be taken to furnish the government and the nation at large with periodical data for an accurate comparative estimate of the health and physique of the people;
- (2) To indicate generally the causes of such physical deterioration as does exist in certain classes; and
- (3) To point out the means by which it can be most effectually diminished.

In the conscientious fulfilment of their task the Committee have been making extensive enquiries, and in giving their reports they suggest amongst other recommendations one upon which they place great importance, it is *the training of mothers*. The committee are appalled at the evidence of untrained maternity that exists in England. They would begin with the prospective mother when she is still a school girl, and would give her a course of

#### PROPER PHYSICAL TRAINING,

using both the playground and the Gymnasium for this purpose. In the last years of her school life they would make instructions in cookery, hygiene and domestic management as far as possible compulsory. They then advise that girls over fourteen should be sent to crèches which they propose should be established; "the teaching of infant management to such girls to be eligible for aid from the grant for public education." They would then make it compulsory upon all girls, except those already in domestic service, to attend two evenings a week at continuation schools during certain months in the year. At these classes they would receive physical training, and the course of instruction should cover every branch of domestic hygiene, including the preparation of food, the practice of household cleanliness, the attendance and

feeding of young children, the proper requirements of a family as to clothing; everything, in short, that would equip a young girl for the duties of a house wife.

They also recommend that leaflets giving plain and simple directions as to

#### THE REARING OF BABIES

should be distributed to all mothers. "While laying special stress on the need for education of the young in matters of hygiene and domestic economy, the Committee believe even more may be done in the direction of training the mothers of the present generation in these matters. To this end, health societies on the lines of the Manchester and Seaford Ladies' Health Society should be formed all over the country."

Thus it would appear that this important matter of the national health is at length to receive a thoroughly detailed attention. And not before the occasion demands it, for in "the greed for gain" men have set the laws of health at defiance, (not to mention the laws of brotherliness) with the result that a large section of humanity is ever being massed together in our cities generating disease through lack of air-space alone. Phrenologists are always keenly interested in health questions for they know how mightily the mind and character are affected for good or ill by the presence or absence of

#### THIS PRICELESS BOON,—GOOD HEALTH.

Therefore all progressive legislation bearing upon this subject is welcomed heartily by students of character. But we know by experience how long it takes sometimes before Blue Book recommendations become embodied in Acts of Parliament: we need not wait for these however, we can begin at home and start a crusade of health reform there. None have such perfect health but it might be improved, more vigour added, greater clearness gained. It is necessary first of all to get into the spirit of it, to be enthusiastic in seeking for and obeying the laws of health: then we shall gradually acquire that intuitive perception of the things that make for life and health. Health should be regarded as our natural state, disease as unnatural, which it most assuredly is (i. e. in the common acceptance of these terms) for a study of the laws of health shew that Nature is even remedial and in proportion to our willing obedience to her laws so we reap the reward of health in greater or lesser degree.

The mother of a family knows full well the difference it makes in the household if the children are well or ailing, and so in the community the whole tone of life is altered according as to whether sickness or health prevails.

### WEDDING BELLS.

#### Marriage of the Hon. Secretary, B.P.S.

It is a pleasant task to have to chronicle the marriage of Mr. F. R. Warren, the enthusiastic and indefatigable Honorary Secretary of the British Phrenological Society Incorporated, and Miss Everitt, of New Cross, an amiable lady with intensity and earnestness written on each feature. The ceremony took place at Kitto Road, Wesleyan Church, New Cross, under conditions at once pleasant and enjoyable. I know that I but voice the wishes of all phrenologists, when I say that it is our earnest desire that the union may be a happy and prosperous one, and that as the years increase so may the joy. We trust we may soon have the privilege of welcoming Mrs. Warren as a co-worker with her husband in the phrenological field of labour.

## PHRENOLOGICAL CHARACTER SKETCH.

BY W. GEO. WHEELER, L.P.I.

*Council Member of "The British Phrenological Society."***The Rev. Robert Duff, M.A.**

The Rev. Robert Duff, M.A., a scholarly gentleman and able divine, who has held important pastorates at several leading churches, both in England and Ireland, has a combination of cerebral parts far and above the average thinker and mental worker, with the great mass of the brain in the frontal and pre-frontal regions. He was educated at Queen's College and the Presbyterian College, Belfast, under a number of the great ethical and learned masters; at which prominent centres of educational thought and attainment he unusually distinguished himself, both in regard to application and intellectual grasp, as well as sterling moral worth. He honoured the writer with a visit when minister of Belgrave Church, Belgravia, London, previous to which



he had governed with much success and great ability at St. George's, Liverpool. The rev. gentleman is at present in charge of the immense church and institutions known as the Mountpottinger, Belfast, where he has great and grave responsibilities. The vastness of his present labours may be perceived from the fact that 650 families are connected with his place of worship, that 200 are on the roll of the Minister's Bible Class, and no less than 1,600 scholars attend his nine Sabbath Schools.

Mr. Duff's head measurements are exceptionally favourable, both in regard to length, breadth, and height. The circumference is fully 24 inches. He has immense powers of perception—a perception of a decidedly scientific character; is a keen and close observer, a student of men and things. He has a very large organ of Individuality. He perceives

more than most clever people, and readily draws deductions of a comprehensive and far-seeing nature. He would have made a clever scientific-philosopher, if we may so put it, had not his great ethical forces carried him into yet higher and more important fields of labour. He is no surface thinker or mere superficial observer.

He has a natural insight into character, and should he trust his intuitive knowledge alone, his first conclusions would almost invariably prove correct, but when conjoined to his accumulated knowledge of men, his reading of human nature is excellent. The purely intellectual organs are very prominent. He is a deep and logical reasoner, shewing himself specially powerful in summing up a debate, a task indeed which he performs with consummate and lawyer-like skill. He makes an excellent chairman, for he readily perceives the drift of an argument, the for and against, the evidence deduced from either side. His disposition is stern, yet genial, with a strong will, a persistent determination, and

## A COMMANDING CHARACTER.

There is a breadth to his knowledge and ideas, a decided consideration for the views of others, an unmistakable gentlemanly mode of conduct toward an opponent. He has a native strength, a powerful mind arising from a combination of mental and moral forces.

The forehead is broad, especially across the preceptives, and in the region of Constructiveness. He has the essential cerebral parts for constructing great thoughts and ideas, a type of mind enabling him to plan and suggest, form new methods, perchance open fresh fields of labour. Had he rather more of Hope and less of Cautiousness he would more approach the ideal, although he is a splendid representative of noble and intellectual manhood.

Mr. Duff is a powerful and impressive preacher. His theology is decided, and has its source more probably in Conscientiousness than mere Benevolence. He is a man with marked and pronounced ideas. His face is set against evil, and he appears to keep ever before him the fearful consequences of wrong-doing. It may be this sense of the awfulness of sin adds to the seriousness of his demeanour, the sternness of his features, the forcibleness of his eloquence. He feels the burden of responsibility. His discourses are noticeable for their remarkably powerful delivery, their stern appeal to justice, their deep and earnest spirituality.

## THEY ARE BRILLIANT PRODUCTIONS.

Their intellectuality is softened by illustrations, by comparison, by a wisdom in shewing differences. His organs of Causality, Comparison, Cautiousness and Conscientiousness are all large. He should be a good linguist, and a clever mathematician. His developments of Calculation and Order are full. He has therefore a good deal of method in his numerous undertakings, working largely by rule.

He has a great deal of interest in the young men connected with his church institutions, and in London was chairman of an excellent literary and debating society connected therewith. He preached special monthly sermons of a powerful and eloquent character for their special and peculiar benefit. Socially, he has a great deal of strong affection, a genial warmth and kindly disposition. He believes in "Home, Sweet Home." At the same time he is well adapted for travel, and capable of amassing information and facts of a usable nature.

In conclusion, the rev. gentleman has a powerful development of the intellectual, moral, and social forces, is capable of taking the lead and influencing others in an exceptional degree. He has a massive combination of cerebral parts.

## LESSONS IN PHRENOLOGY.—CVII.

BY JAMES WEBB, F.B.P.S.

## PHRENOLOGY AND EDUCATION.—(Continued.)

Some of our intelligent readers will be ready to say that they agree with all the statements in the preceding Lessons respecting the necessity for teaching each child according to its "needs," and the absence of such instruction in our schools at the present time. But they may also affirm, that they believe that the science of psychology will render us all the help we require. They will say with Dr. Harris, the Commissioner of Education in the United States, that "If a teacher knows nothing of psychology as a science, he must copy in detail the methods of others, and rely on his general knowledge of human nature derived from experience. Like all uneducated workmen, he may succeed after a sort by following tradition unaided by science, but he will not develop beyond a narrow degree of perfection in details. . . . Possessing no scientific knowledge of the mind, he cannot lift himself above the details of his art to the principles which govern them, and become himself an original source of directive energy."

Such is the language of Dr. Harris in his *Psychologic Foundation of Education*: and as the same words are used in the "editor's preface" (without alteration) in Prof. Baldwin's *Elementary Psychology and Education*—the editor's preface is written by Dr. Harris, the author's preface by Dr. Baldwin—one concludes that Dr. Baldwin endorses the language used by Dr. Harris. This is confirmed in his *The Story of the Mind* thus: "The first claim which the introspective method has upon us arises from the fact that it is only by it that we can examine the mind directly, and get its events in their purity."

Compare the language of Dr. Harris as quoted above and the following from his *Psychologic Foundations* also: "But aside from this *a priori* system of Psychology based on crude introspection, a serious objection to Phrenology is to be found in the fact that the so-called 'organs' are protuberances of the skull." Could a statement be more false? This great introspectionist charges the phrenologist with being an introspectionist like himself—a "crude" introspectionist his own language dubs him—and yet the phrenologist has been exposing introspection as inherently faulty and useless, because inapplicable to anyone but to the introspector himself. Why? Because the introspector sets up a standard to measure others by what only applies to himself. Moreover his own estimate of himself will be very erroneous; his own manner of thinking very different from the thinking done by his pupils. The introspection by the conceited man will deduce a different result from the introspection of a humble man. The reflective and enquiring man, will think very differently from the observant, or perceptive man. The discreet and politic person will raise up a different standard of measurement from that raised up by the transparent, open, and frank person. What a different standard would be the measure of the charitable, unselfish, and friendly teacher, from that of the unsympathetic acquisitive and unsocial teacher! No! No! No one is a measure to judge others by.

Dr. Laycock in his *Mind and Brain* is very severe on the psychologists who believe that their teaching is

necessarily founded on nature. He says: "The best way to attaining to correct opinions on most metaphysical subjects, is by finding out what has been said on any given subject by the psychologists, and then by saying the very opposite."

Mr. Barnett in his *Common Sense in Education* says:—"For the teacher the important fact is diversity; the immense significance of which, while it is brought home over and over again to those who philosophise truly, is often wholly ignored by both rule-of-thumb men, and cut and dried theorists, for these in their different ways, philosophise badly by trying to fit every mind to the few types recognised by themselves. . . . The teacher's special work calls upon him to take special note of diversities rather than resemblances. The philosopher in his study, the psychologist, or the logician may lay down the general laws of the growth of the mind or the conditions of valid inferences, but the teacher has to keep his wits alert to modify his treatment from time to time so that it may suit Tom, Dick and Harry at different times in different places, and with different subject matter. In comparison with a practised wit and sympathy, mere theorising is naught."

The differences between Tom, Dick and Harry have to be considered first. For many a year as Principal Adams points out in his witty little book on Herbartianism the pupil as a subject of consideration was systematically neglected. The sole pre-occupation of the teacher was the subject-matter of instruction; as much of this was to be got under the pupil's skin as the skin would hold, and we need not be surprised if it was by physical applications to his skin that the process was expedited. For at the outset, the error arose from an analogy of purely physical and exceedingly material origin. The implied assumption was that there was somewhere a capacity—a room or space—which had only to be filled, into which stuff could be forced. Locke's comparison of the child's mind to a sheet of white paper on which anything could be written was merely another form of this pestilent heresy. . . . "We have come to recognise. . . . that children differ among themselves, mentally and physically, and in antecedents and environment. Progress is either slower or quicker, and more or less effectual, among different pupils." Evidently Mr. Barnett has approximated to the phrenological doctrine more nearly, since the evening he presided at a lecture I gave to the students in training at the College at Isleworth, many years ago. At any rate in the above statement of the case he is perfectly in agreement with the views of the writer of this lesson.

Mr. Titchener in his *Primer of Psychology* whilst stating the case of the psychologist, proves it to be valueless to the teacher in dealing with "Tom, Dick and Harry." He says: "The only mind that the psychologist can observe directly is his own, a normal, adult mind; all other minds must be observed indirectly, and, (as has just been said) explained in the light of the standard mind." It would be interesting to see how Mr. Titchener would explain the term "standard mind" and how the psychologist's own mind can be a "normal" adult mind. Were I to have half a dozen psychologists before me on a public platform I think I should be able to shew that great differences of character and talents existed among them—no two would be at all alike, and not one could be looked upon as possessing a "standard" mind.

## THE PHRENOLOGY AND PSYCHOLOGY OF LITERATURE.

BY W. GEO. WHEELER, L.P.I.,  
Author of "Phrenological Helps," etc., etc.

### No 32.—MARIE CORELLI'S "GOD'S GOOD MAN."

The gifted authoress stands in the thin front line of the great fictional writers of modern times, alike for her presentation of grand characters—characters drawn from life or from a wonderful mental conception, as well as her fine powers of artistic conception, beauty of style, and splendour of imagination. A very Queen among the popular literary personages of the period. Her *Barabbas*, *Romance of Two Worlds*, and *The Master Christian* are intellectual wonders in an age of wonderful and marvellous conceptions, an age of brilliant ideas. Her words are touched with the living, flaming fires of divine inspiration, with a warmth and richness of colour, with an elevating and ennobling grace, an ethical grandeur rarely surpassed. Her *Sorrows of Satan*, an entertaining novel of weird impressiveness and great originality is both fascinating and clever. It is a marvellous imaginative production. *The Mighty Atom* is a psychological study, and worthy of consideration by deep thinking and philosophical minds. Of all the works of the authoress, the above have most delighted and appealed to the active faculties of the present writer, and, in his judgment, point to a mind of considerable power and compass, to a soul lifted above the mere things of time and earth, to

#### A NATURE SPLENDIDLY VERSATILE—

imaginative and artistic, constructive and intellectual, socially and ethically noble. Her latest presentation to the world of literature is, in many respects, unlike all the great stories already mentioned. *God's Good Man* is not so much a great creation of the imagination—no, it is certainly not that; it does not require deep and logical reasoning, it has no masterly plot or marvellous surprises. It is a beautiful and artistic production, with a sweet spiritual influence, containing great ethical lessons for all whose eyes are sufficiently open, whose soul is sufficiently unclouded to read between the lines. There comes to us as we carefully consider its pages the sweet fragrance of flowers; the rustling of mighty, old world, trees; the joyous melodies of a thousand creatures of the air—all the tender loveliness of the world as God desires it, as He designed it, before the unhallowed feet of man had destroyed beyond recognition its fields of living green, before he had built mighty cities upon its fragrant plains, peopled by teeming masses who have forgotten the touch which makes all life divine. *God's Good Man* lives in God's good world. His is the environment of a charming, almost isolated village life, wherein is music indeed—music in "the wind that whistles through the wood"; music from happy birds that "carol in every tree," as though their little throats were well-nigh hursting in rapturous song; music from rosy-faced children who breathe comparatively pure air, and merrily join their utterances of praise to those of the creatures and

#### CREATIONS OF THE NATURAL WORLD.

The authoress presents her "simple love story" in the picturesque village of St. Rest, a sweet little nook of earth, cut off from the maddening drive and vast unrest of the

great without. "The Saint's Rest," adapted for the soul's contemplation, for the poet's dreamy fancies and great thoughts, for the purified, soul-awakened children of nature. Herein men and women catch the glory of the countenance of divinity. The chief character is The Rev. John Walden. He is one of God's gentlemen. In appearance he is "tall, slim, and athletic," specially well-proportioned, with "fine intellectual features, brave eyes, and a firm, yet tender mouth." He is healthy all round. His head, like his face, is of an intellectual type—"a distinctly proud head, indicative of strong character and self-reliance, and well-poised." He has "a broad forehead, and deep set eyes, a straight and very prominent nose, a strong jaw and obstinate chin." John Walden is the village parson, the village burden-bearer, the friend of all who suffer and all who love, a village priest in the highest and truest sense of the word. He is a student of nature and of books,

#### A LOVER OF GREAT THOUGHTS

and beautiful ideas: a soul with a mighty loveliness for all things lovely. He is also, an archæologist, with a great interest in antiquarian research. His beautiful church is the creation or recreation of his noble mind, its restoration and perfection of parts having been accomplished at his own idealistic desires, and at his own expense.

Walden's village life is disturbed by the appearance on the scene of the lady of the Manor, an absentee since her childhood. Maryllia Vancourt is, however, a charming personage, whom he in time fully appreciates for her goodness and graces of character. In the glory of early womanhood she retains the joyous brightness and delightful charm of childhood and youth. Her head is small, but evidently well-proportioned, combined with a fine quality and tone of organism. The authoress tells of "the rippling golden-brown lights and shades of her hair, the delicate lines of her complexion, and the graces of her form." She has a quick preception, a sort of intuitive knowledge of things, and a great deal of clever tactfulness. She is evidently far removed from the types called genius, yet has she very marked characteristics, including great firmness and decision of character, "a keen eye for small details," a love of time and order, and a real sense of humour. This is

#### THE FASCINATING LITTLE LADY,

whose soul becomes interwoven with that of John Walden. The scene in which Josey Letherbarrow, the village patriarch, is carried to the Manor to plead with Maryllia for the preservation of the venerable beech trees is delightful. The fine old man with his beautiful face, touching affection, and sweet memories of a long time past, could not but completely win the heart of the charming Miss Vancourt.

Maryllia's protégée, Cicely Bourne, a musical genius, child of a Cornish labourer, has a remarkably active mind, a ready humour, a profound critical judgment. She has nothing of mere physical beauty, but rather a loveliness from within, a soul-grandeur perceivable in her "wonderfully brilliant dark eyes," which "flashed under her arching brows." She is "full of the most exuberant vitality," yet wise beyond her years, described as "like a wild wave of the sea, crested with sunshine, and bubbling over with ripples of mirth." Her language was often the language of poetry, touched with a profound wisdom, combined with a sweet girlish face; age and youth seemed bound up together in her weird, wise little personality. In her eyes, which were "full of soft passion and fire," and "glowed beneath the broad temples," were thoughts of ten thousand things, human and divine.

FOUNDED, 1886.]

[INCORPORATED, 1899.

# BRITISH PHRENOLOGICAL SOCIETY

(INCORPORATED).

63, Chancery Lane, London, W.C.

President: Dr. Withinshaw.

— ANNUAL —

# PHRENOLOGICAL CONGRESS.

WEDNESDAY, NOVEMBER 9th, 1904.

The Council of the above Society have arranged for the

## ANNUAL PHRENOLOGICAL CONGRESS

to be held on Wednesday, November 9th (Lord Mayor's Day), at Essex Hall, Essex Street, Strand, London, where many successful meetings have been previously held. This Hall has been chosen in preference to Exeter Hall, because it possesses greater facilities for the special purposes of these meetings. Phrenologists only are invited to the gathering in the afternoon, and it is hoped that a large number of friends of the cause will be present.

The GREAT PUBLIC MEETING will be held at 7 o'clock, and the Council urge members and others to make this feature a special object of concern that Phrenology may by its means be introduced to a larger public than is otherwise possible.

The programme of proceedings will be found especially attractive to all friends of Phrenology, and it is desired that the special efforts which are being made shall result in even a greater success than the splendid meetings of the past.

Cheap One Day Excursion Tickets to London are issued from all Railway Stations on November 9th, it being Lord Mayor's Day.

In the probable event of the Strand being blocked in consequence of the Lord Mayor's Procession, friends can obtain entrance to Essex Street from the Embankment, through a passage close by the L.C.C. School Offices.

Cloak-room and Lavatory accommodation at the Hall.

## AFTERNOON PROCEEDINGS.

- 3 P.M. Reception by President. Social greetings. Tea provided.
- 3.30 Secretary's Statement and Correspondence.
- 3.40 Reports from Societies and Statements by Provincial Members.
- 4.0 Phreno-Mesmeric Experiments, conducted by Mr. H. Proctor, F.B.P.S., of Liverpool.
- 5.0 A System of Head Measurements to be demonstrated by the President.

## A PUBLIC TEA

Will be provided at 5.30 p.m., arranged by the Ladies' Committee.

Tickets One Shilling Each.

It is hoped that all friends possible will assemble at this most agreeable function where old friendships can be renewed and new ones formed.

# GREAT PUBLIC MEETING

AT

ESSEX HALL, ESSEX ST., STRAND,

On WEDNESDAY EVENING, NOVEMBER 9TH,

Chair to be taken by the President at 7 P.M. prompt.

## PROGRAMME.

- Opening Address ... .. The President.
- Hon. Secretary's Notices and Statement  
F. R. Warren, Esq., F.B.P.S.
- Address ... .. Jas. Webb, Esq., F.B.P.S.
- Delineation ... .. Edmund Durham, Esq., F.B.P.S.
- Address ... .. C. Burton, Esq., F.B.P.S.
- Demonstration (with boys) ... .. C. P. Stanley, Esq.
- Address ... .. G. H. J. Dutton, Esq., J.P. F.B.P.S.
- Financial ... .. Miss Higgs, F.B.P.S.

### [COLLECTION.]

- Lantern Exhibits ... .. G. Hart-Cox, Esq., F.B.P.S.
- Delineation ... .. T. Timson, Esq., F.B.P.S.
- Black-Board Sketches... .. G. E. O'Dell, Esq., F.B.P.S.
- Delineation ... .. J. Millott-Severn, Esq., F.B.P.S.
- CLOSING REMARKS ... .. The President.

Every effort will be made to conclude the proceedings by 10 o'clock prompt, to enable provincial visitors to catch their return trains home.

Omnibuses from the Hall run to all Principal Railway Stations every few minutes after the meeting.

## A SYSTEM OF MEASUREMENTS.

BY DR. WITHINSHAW, PRESIDENT, B.P.S.,

The following system of measuring the human head has been devised by Dr. Withinshaw, and after much consideration, has been approved by the Fellows of the British Phrenological Society Incorporated.

The object aimed at is, that all phrenologists should adopt the system, and keep records of all measurements for purposes of comparison, that in the future the Society may be able, in dealing with large numbers of cases, to arrive at more correct and definite conclusions than is at present possible in the matter of special and average developments. As the matter will probably be dealt with at the Congress, further comment at present is unnecessary.

For definition of technical terms see glossary below.

The system comprises two kinds of measurements, *viz.*—

- (1) PERIPHERAL or tape measurements.
- (2) STRAIGHT-LINED or calliper measurements.

### PERIPHERAL MEASUREMENTS.

(1) THE CIRCUMFERENCE.—The level to be, anteriorly the Ophryon, and posteriorly the Occipital Point.

(2) THE SAGITTAL OR FRONTO-OCCIPITAL ARCH.—To be taken from the Glabella to the Inion.

(3) CORONAL OR INTERTEMPORAL ARCHES.—To be taken over the head and between the Pre-auricular Points.

(a) THE CENTRAL OR PERPENDICULAR ARCH over the centre of the crown.

(b) THE PARIETAL ARCH over the Parietal Eminences.

(c) THE FRONTAL ARCH over a point mid-way between the Central Arch and the Ophryon.

(4) THE FRONTAL PROJECTIONS.—To be taken between the Central Points or points of intersection of the Central Arch and the Circumferential line.

(a) LOWER FRONTAL PROJECTION passing over the Ophryon.

(b) UPPER FRONTAL PROJECTION, passing over the Frontal Eminences.

(5) THE PARIETO-OCCIPITAL PROJECTION is represented by that part of the circumference posterior to the Central Points.

(6) DEPTH OF TEMPORAL LOBE equals the length of a line drawn from the Central Point to the Pre-auricular Point.

### STRAIGHT-LINED MEASUREMENTS.

(1) THE LONGITUDINAL DIAMETER, or Length :—From the Ophryon to the Occipital Point.

(2) TRANSVERSE LINES or Breadth.

(a) FRONTAL.—Between the Temporal Ridges at their origin.

(b) INTERTEMPORAL.—Immediately above the upper attachment of the auricle.

(c) INTERPARIETAL.—Between the Parietal Eminences.

### GLOSSARY OF TECHNICAL TERMS.

GLABELLA.—The point mid-way between the two Superciliary Ridges at their inner ends.

INION.—The external occipital protuberance or bony growth, in the centre of the lowest part of the back of the head, just above the neck.

LAMBDA.—The meeting point of the Sagittal and Lambdoidal Sutures.

OCCIPITAL POINT.—The point of the Occiput or back of the head farthest from the Ophryon in the Median plane; mid-way between the Inion and the Lambda.

OPHRYON.—The central point of a line drawn immediately over the Superciliary Ridges.

ORBITAL ARCH.—The margin of the orbit above the eyeball.

PRE-AURICULAR POINT.—A point immediately in front of the auricle, or external ear, at the posterior end of the Zygoma.

SUPERCILIARY RIDGE.—A curved elevation of the frontal bone, of varying prominence, above the inner half of the margin of the orbit.

ZYGOMA.—A narrow bar of bone projecting horizontally forward from the temporal bone, in front of the ear.

## HOW THE BRAIN THINKS.

A lecture with the above title was delivered by Dr. W. Langdon Brown M.A., M.D. at the Working Men's College, Bloomsbury, on Saturday, Oct 1st. Though the lecturer did not mention Phrenology, many of his statements were certainly in substantiation of phrenologic claims, though possibly they were not so intended. For instance, he said that the functions of the brain had been mapped out; the frontal region was connected with thought; while movement was connected with another part. According as different centres were stimulated in the area controlling movements so different parts of the body were made to move. The whole brain did not work at one time; thought or any other process of the brain was not carried out by the brain as a whole but by local parts of the brain. What evidence was there (he asked) that the frontal part was particularly connected with thought, or the higher mental processes? One line of evidence was that lunatics who injured this part of the brain did not make themselves more mad than they were before. He made reference to the crowbar case admitting that the patient suffered by losing control over himself as a result of the injury. Nerve-cells and nerve-fibres were described and illustrated with rough diagrams as were also the processes of receiving sensations and transmitting motor impulses. The rate of speed at which a nervous impulse travelled was about 150 feet per second. In the same space of time light could travel over 150,000 miles so that thought was not the most rapid thing in the world, and the expression "quick as thought" could be improved upon. In speaking of the "speech centre" he said it was the first to be discovered about the year 1848. That was the starting point of our knowledge of localization of function in the brain!! Was there no such a man as Dr. Gall in the history of scientific discovery? Our reporter begs leave to re-echo the words of our good friend Mr. James Webb—"How Dr. Gall would rub his eyes if he could return to this mundane existence, and learn that the discoveries he made in the eighteenth century—his so-called 'fanciful discoveries' are being served up as 'modern discoveries.'"

## PHRENOLOGY IN SWEDEN.

Sweden Learns Phrenology for the First Time from an English Advocate.

MR. JAMES WEBB'S VISIT.

BY F. R. WARREN, F.B.P.S.

In the dawn of the last century—to be precise, in the year 1806, a student from Lund's University chanced to hear Dr. Gall lecture on the Anatomy of the brain and its physiology in Copenhagen. Being greatly interested and impressed with the science of Cranioscopy and brain localisations, he wrote a book of 168 pages on the subject, copies of which are still to be found scattered here and there in the Scandinavian peninsula. This was the introduction of Phrenology into Sweden. Since that time other works have been issued in that country bearing the dates 1811, 1836, 1844, 1845, etc. Various articles have also appeared in the magazines, etc., but no active agitation has been conducted by any phrenological enthusiast till very recently.

In 1903, a young man, not 30 years of age, American by birth but of Swedish descent, and a graduate of the American Institute of Phrenology, (William E. Youngqvist by name)



W. E. Youngqvist.

arrived in Sweden on the 8th July, 1902. He wished to be present at the World's Congress of the I.O.G.T. in the land of his forefathers, and to take photographs of the country and its people, in order that on his return to America he could give illustrated lectures on the old country. Being struck with the apathy that reigned in Sweden in regard to Phrenology, he decided to do what he could to spread a knowledge of its value in Stockholm and the country round.

He felt drawn to do what had not been done before—to give public lectures and examinations: he became the first professional phrenologist in Sweden—and a very energetic and determined pioneer he has proved himself to be.

To say that a flood of opposition and misrepresentation was his reward, will surprise no one that knows what this great science has passed through during the past hundred years. Press and prejudice were dead against him. He persevered. He did what the most cultured professors in the Universities without the aid of Phrenology are unable to do. He read out the characters, not their reputation merely, but the true characters of hundreds of clients who sought his help. This practical test to the value of Phrenology is of high importance in the eyes of both the learned and illiterate.

Mr. Youngqvist issued pamphlets and books in the Swedish language. As an instance of the prejudice he had to encounter may be cited the circumstance, that after giving five lectures at the Royal Academy its doors were closed against him.

Yet his clients grew more numerous; and he founded the first Swedish phrenological society.

He gave a course of six lectures in the Royal Academy of Science. The Press became silent, and the tide began to turn in his favour, and one or two medical men ventured to write in favour of Phrenology.

Another phrenological society was formed; and though the membership is not numerous, the members are enthusiastic and intelligent.

In the Spring of this year, Mr. Youngqvist made an earnest appeal to one of the most active and well-informed of our English phrenologists Mr. James Webb, of Leyton, to visit Stockholm and address the two societies; and if possible take part in some public meetings. Mr. Webb accepted the invitation and left London on the 30th of August. He spent a few days in Copenhagen, visiting the art galleries, etc. Mr. Webb is an ardent student of art. He sees so much of phrenological truth in the pictures and sculptures. No little instruction could be gathered from his notes on the sculptures that are preserved in the Thorwalsen gallery. But this is a digression. He arrived in Stockholm on the 4th of August, and was welcomed by the friends of Phrenology in that city, in a manner that won his respect and gratitude. He was the welcome guest of a most generous host and amiable hostess (Mr. and Mrs. Frederick Karlson of 2, Freygatan). We have heard Mr. Webb say that he will for ever remember their unstinted generosity and intelligent attention. His twelve days in Stockholm were a continual and unremitting phrenological carnival. He not only addressed the two societies already mentioned, but lectured in the public halls and in the Haga to large audiences. His venerable appearance and agreeable disposition won him great respect; and his private interviews with medical men, and others of influence told most favourably on the good cause he had travelled so many miles to support. At three of the meetings lantern lectures were given. Mr. Webb was in the peculiar position of knowing nothing of the Swedish language, but his lectures were translated by Mr. Youngqvist in every instance except once when he could not be present.

His testimony, his answers to questions, his diagrams and his earnestness, gave a confirmation to the teachings of Mr. Youngqvist that will have the greatest effect for good. His was an unique testimony, and was accepted by many who had been wavering in their allegiance to the phrenological doctrine. His public examinations were especially telling, and will not soon be forgotten. Some of those persons who had been examined by the "Professor," as they called Mr. Youngqvist, were astonished at their similarity and truthfulness. On the evening before Mr. Webb's departure there was a large meeting in the lecture room of the Y.M.C.A. Here Mr. Webb received a great ovation, a flag was unfurled, and a poem written for the occasion recounted the value the Swedish phrenologists had put upon his services to Phrenology during his short visit to their country. Mr. Youngqvist tells us his work has been rendered more pleasant and popular since the visit of the first English Apostle of Phrenology to Sweden.

### Members' Families.

The Council (B.P.S.) has decided that after the first member of any family has been admitted to full membership of the Society, other members of the same family may be admitted to full membership at half the usual annual subscription. This should be an inducement for present members to introduce their near relatives to the Society.

## REPORTS OF MEETINGS.

### BRITISH PHRENOLOGICAL SOCIETY INCORPORATED.

The Second General Meeting of the present Session of the above Society, was held on Tuesday, Oct. 11th, at the New Reform Club, Adelphi Terrace, Strand, W.C.

MR. JAMES WEBB was voted to the chair, and in the course of his remarks said they were pleased to have a lecture from their President, that evening. All the members of the Society held him in high esteem. It was to be wished that many more medical men would, like Dr. Withinshaw, advocate Phrenology, the most important of the Sciences. Their President wrested himself from the thrall of prejudice, and from professional preferences in order to identify himself with Phrenology.

THE CHAIRMAN related some interesting reminiscences of his early days, which had led him to make observations, and to study the subject for himself deeply and thoroughly. He found the more he studied the brain and skull, the more beautiful the whole subject became to him, and he had arrived at the conclusion that the physiology of the brain and Phrenology were one and the same thing. After referring to his recent visit to Sweden (an account of which appears in the present number of the POPULAR PHRENOLOGIST, he called upon the lecturer to proceed.

#### DEMONSTRATION AND DISSECTION OF THE HUMAN BRAIN.

By Dr. Withinshaw.

DR. WITHINSHAW, as late Demonstrator of Anatomy at the Royal College of Surgeons, Edinburgh, and a holder of two gold medals for Practical Anatomy, is eminently qualified to deal effectively with such a subject, and he proved his special capacity in a manner which filled his hearers with intensest interest in the theme. In the course of his valuable lecture he said:—

Though man could reach from pole to pole  
Or mete creation with a span—  
He yet may have a little soul,  
The mind's the standard of the man.

and the brain was the organ of the mind.

So universally was this fact now recognised, that the term "brains" and mental power had become synonymous. Although the brain was so intricate, and its structure so complex that it was not easy to make clear all its parts and structures, yet he hoped by the help of the diagrams kindly lent to him for the occasion by Mr. Webb, as also by the lantern slides, and the brain itself, an excellent specimen of which he was provided with (which he dissected in full view of the audience), he hoped to simplify and demonstrate the subject clearly, though not completely, for the short space of one lecture was not sufficient for that. As explained later in the evening, the present lecture was intended to be introductory to the series of four Brain dissections and demonstrations he purposed giving at the rooms of the Society later on, as advertised.

The brain formed part of the nervous system. The first point to notice was its weight, as that gave a good idea of its size. The specimen he was handling was that of a female of full growth, and weight 52oz. This was above the average

even of a man's brain. The average weight in the case of man was 50oz., and in woman 45oz.: so that being above average size it was all the better for demonstration purposes. Phrenologically there was great significance in the volume or size of brain. Recent Ministers of England have been men whose heads were above average size, taking the whole mass into account. Anatomists allow now that size of head is a good guide to the size of brain. Beaconsfield, Gladstone, Salisbury, Rosebery, Balfour—all had large brains. In other walks of life too, the men who attained the highest positions were men with large brains. Roughly speaking, then, size of brain indicated general mental power. Woman's brain, on an average, was about ten per cent. smaller than a man's. This fact he commended to those who went in for the equality of the sexes as regards mental power. It was true, on the other hand, that woman's brain as a rule was more highly organized and of finer quality, but he knew no reason why that of man should not be as highly organized as woman's. The fact remained that the average man's brain was more powerful than a woman's, although the latter was more sensitive and intense in her mental operations.

The shape of the brain was ovoid or egg-like, the broadest part being, as they could see, at the back. This, too, was significant from a phrenological point of view, because phrenologists located the organs of the intellectual faculties in the frontal region, and the organs which gave rise to emotions, sentiments, and feelings, in the posterior region of the brain. This agreed with the fact that men and women were in general led by their feelings rather than by intellect.

The base or lower surface of the brain was next shewn where, it was observed, there were several small extraneous structures seemingly scattered about. To study this finer mechanism of the brain he recommended his hearers to come to his dissecting classes at 63, Chancery Lane, when everything could be seen in minute detail. The structures referred to consisted of the various blood vessels and cranial nerves, which, of a necessity, had been cut through on taking the brain out of the skull. These arteries veins, and nerves he enumerated, and then described the arrangement of arteries forming the "circle of Willis," the design of which was to break the force of the blood current after entering the cranial cavity. If it were not for this the shock of every beat of the heart would be felt by the brain.

Coming now to the brain itself, he described its coats or coverings. From one half of the surface of the brain he had removed the *arachnoid* covering in order to demonstrate the fissures, and to open up the inequalities of the convoluted surface. This coat served to keep the parts intact, holding them together with a certain degree of firmness. Underneath this was a more delicate covering still, which (unlike the *arachnoid*), dipped down into the depths of all the crevices between the convolutions, and adhered to them. This was the *pia mater*, a very important membrane, not merely because it gave a measure of support to the nervous tissue, but also on account of its being closely concerned with the distribution of bloodvessels to the substance of the brain. This coat was in actual contact with the brain itself.

Another covering, which however adhered to, and formed the internal lining of, the skull, ought to be mentioned, the *Dura mater*. This was a stronger membrane, and sent down processes into the brain; one of these projections was the *Falkx*, dipping down between the two hemispheres,

preventing their clashing together. Another process of the *dura mater* was called the *Tentorium cerebelli* dividing between the cerebrum and cerebellum. This formed a support for the upper part or cerebrum, otherwise there would be undue pressure upon the smaller and lower part—the cerebellum from above.

The brain, instead of having a smooth surface, was covered with inequalities, little furrows or fissures; by means of these the surface was mapped out into different areas. And as nature was always consistent and did things in an orderly fashion, these fissures did not occur haphazard, they were arranged definitely and according to a special plan. The fissure of Rolando, or central fissure, extending from the centre of the brain at the top, downwards and forwards, forming the line of demarcation between the frontal lobe and the front part of the parietal lobe. Another important fissure was the fissure of Sylvius, forming the division between the temporal lobe and the parietal as regards its back part. Another fissure divided between the parietal lobe and the occipital, called the parieto-occipital fissure. Thus by these principal deep ditches was the brain, or rather each hemisphere of it, divided into four principal lobes—the frontal, the parietal, the temporal, and the occipital. There was yet another principal lobe called the Island of Reil, or central lobe, which was seen when the Sylvian fissure was opened, by separating the frontal and temporal lobes. These different lobes were always mapped out by the same well defined fissures in every brain. There were also smaller fissures equally well defined, which mapped out smaller areas.

The general parts of the brain ought to have been noticed earlier; and he pointed them out before proceeding to demonstrate the structure of the nervous tissue itself, that is, the grey matter and the white matter composing the substance of the hemispheres.

1. The *Medulla oblongata*, which had the appearance of being the stem of the brain, and was a bulb-like continuation of the spinal cord after the same had entered the cranium through the *foramen magnum*, or large opening at the base of the skull.

2. Behind that was an extensive portion or mass called the *cerebellum*.

3. Just in front of the last-named was to be seen a structure which formed a bridge between the two hemispheres of the cerebellum. This was called the *Pons Varolii*, after the celebrated anatomist, Varolius, who first discovered the structure of this part.

4. Above this were the *Cruvi*, where the medulla divides into two portions, one going into each hemisphere.

5. From these we proceed to the *Hemispheres*.

All this (continued the lecturer) we have studied from the exterior. Now we will try to make out something of the internal structure of the brain. He then proceeded to divide the brain into two halves along the longitudinal fissure. At the bottom of this fissure he pointed out the *corpus callosum*, a large bundle of white fibres, forming the great commissure of the brain, and by linking together the two hemispheres, it enabled corresponding parts of the different sides to act at the same time.

Before making the next cut he explained the crinkled or convoluted arrangement seen on the surface of the brain. It enabled an enormously extended superficial area to be compressed into a small compass. He illustrated this by crumpling up a large sheet of paper, and shewing how the same superficial surface could be rolled up into a compact

ball, whereas a large box would be needed to hold it in an extended state. From this illustration it could be realized what a large head a man would be obliged to carry about but for this device. It was the convoluted surface that was concerned in thought, feeling, emotion sentiment, and all mental manifestations. The ventricles were not of much importance functionally; they were merely space left where two surfaces were in apposition or rubbed together. The beautiful internal structure of the cerebellum and other parts was demonstrated. Further dissection showed the grey or cellular matter, external in the convolutions, and the white or fibrous matter internally. The brain cells (the grey matter) were the generators of thought; the fibres acting as conductors. The fibres, whether of brain or nerves, were so minutely slender that it would require over 4,000 of them to cover an inch if laid side by side. Turning to the microscopic structure of the cells, he stated that each cell consisted of a nucleus enclosed in a small mass of protoplasm. A number of branches were thrown out from it, one of which, called an *axon*, conducted the thought or impulse generated in the cell, to distant parts; whilst the other processes or branches communicated with other cells in close proximity.—A number of excellent photographs of brain dissections taken by a student at Dr. Withinshaw's former demonstrations were thrown on to a screen, and showed more perfectly and on a larger scale the various points brought out in the course of the lecture.

He had hoped to touch on the functions of the brain, but time did not permit. On a future occasion he trusted the opportunity would come to do this.

He invited those present to examine the brain he had dissected after the close of the meeting. He hoped the lecture would have the effect of stimulating some to take a further interest in the study of that wonderful organ The Human Brain.

MR. WEBB (the chairman) made a few appreciative remarks, and MR. J. P. BLACKFORD moved a cordial vote of thanks to Dr. Withinshaw for his very excellent and lucid lecture.—MR. DONOVAN seconded, and the vote was carried with enthusiastic applause.

The lecturer briefly replied and the meeting terminated, many staying behind to examine the brain and to look at the numerous diagrams used in illustration of the lecture.—(Specially reported for the "Popular Phrenologist" by William Cox.)

On Thursday Oct., 13th, in the Hall at No. 4 Furnival Street, Holborn, another of the Society's Social Evenings was held, and was attended by a goodly number of members and friends. In the unavoidable absence of the President, Mr. J. P. BLACKFORD acted as conductor of the proceedings. An excellent programme was gone through, the following being the principal items: Miss Nightingale sweetly and effectively sang "For All Eternity" and "The Lost Chord." Miss Wilkinson was excellent in "When the World is Young" and "Sing Me to Sleep." Mr. C. E. Spencer sang "Mona"; while Mr. F. S. Cribb was equally pleasurable in his rendering of "The Flight of Ages." Mr. J. B. Davey was an excellent accompanist, and, [as a solo on the piano, gave "Orazione" in a manner to win much applause. Mr. F. R. Warren also manifested much sympathy with the singers when acting as accompanist. Miss Webb, whose ability is of a high order, gave with splendid effect two

violin solos. Miss Jessica Sarna, whose recital on a former occasion won her golden opinions, again gave her assistance. "Guilty or Not Guilty," a most pathetic piece, was received with great applause, and a later piece given by special request was of a humorous character "Paddy's Courtin'," but proved equally attractive to all present. Another item of special interest was the rendering of a sketch in character by Miss Amy Dorincourt of "The Flower Girl's Story," which invoked especial approbation. The phrenological items were; a brief address by Mr. Blackford, and delineations by Mr. R. Hall and Mr. J. Millott Severn of Brighton. Each subject testified to the accuracy of the examination. The catering of the Food Reform Association was most satisfactory and the proceedings of the evening may be considered as having been highly successful.

RICHMOND (SURREY).—Mr. W. Cox delivered his lecture on "Character Building" at the Hall of the Y.M.C.A. on Oct. 13th, before a good audience who manifested considerable interest in the subject. The Chairman (Mr. R. Given) said that Phrenology had previously been considered by their members many times, but he believed that nevertheless some extraordinary ideas prevailed in regard to it. One of the best of blessings was good brains, and next to that the knowledge how to use them. The Lecturer then delivered his address, illustrating the practical part by referring to the Chairman's head. This gentleman in his summing up of the lecture remarked that all would agree that they had had a most interesting discourse upon a very fascinating subject. They should not only give the matter full attention but practise what had been told them. There was nothing of greater value than a good character and that could only be gained by rightly using all their powers. The heads of two gentlemen (Messrs. Gouldsmith, Senr. and Junr.) were read by Mr. Cox with most satisfactory results, evoking expressions of confirmation from friends present. Mr. Chapman in proposing a vote of thanks said the lecturer had given them a far higher opinion of Phrenology than they previously held, previous lecturers had only given them its humorous side; both sides had been given them that evening, and the lecture and delineations showed them that there was something very real and practical in Phrenology. Mr. Gouldsmith seconded the vote, which was carried with much applause. The wish was also expressed that Mr. Cox would again favour them with a lecture. The lecturer briefly returned thanks.

QUEEN'S PARK (KILBURN).—On Sept. 30 Mr. W. Cox gave an instructive Lecture on "Temper" at the local branch of "The Women's Co-operative Guild," Queen's Park. The chair was occupied by Mrs. Warley, who briefly introduced the lecturer. Mr. Cox spoke on Temperament as affecting temper, the control of temper in children and grown-ups, and described some of the varieties of temper to be seen in different people. Without the aid of Phrenology, added to a knowledge of the bodily conditions embraced under the term Temperament, he thought it was impossible to rightly estimate a person's temper without seeing the individual under excitement or provocation. And it was no slight testimony to the truth of Phrenology that by means of it a practiced phrenologist was able to tell under calm conditions, with a good degree of accuracy, of what sort of temper an individual was possessed. It was a practical science, true to

nature, based upon facts, tested by experience, and built up of sound deductions. Moreover, it fitted in beautifully with other branches of natural science, and explained many of the enigmas of human nature not the least of which was the puzzling circumstance that different people placed under precisely similar conditions and surroundings behaved in a variety of ways, and displayed strangely diverse tempers. The lecturer illustrated his remarks by reference to living heads and by narrating instances from his own observations.

Mrs. Sweet, in moving a hearty vote of thanks to Mr. Cox, expressed herself as a firm adherent to Phrenology; she had found it helpful in bringing up a large family. Mrs. Buck seconded, and hoped Mr. Cox would come again and speak to them before long. They had all been helped by the lecture that evening. The vote was carried with enthusiasm. Several questions were asked, and replied to.

The following evening Mr. Cox held quite a levee of parents who came to consult him in regard to themselves and their children, the outcome of his practical lecture.

KENTISH TOWN.—At a drawing-room meeting of the local branch of the British Women's Temperance Association held at the house of Mrs. Hollinrake, on October 7th, Miss Esther Higgs (Hon. Treasurer B.P.S.) gave an address on "Temperance from a Phrenological Standpoint" in her usual attractive and instructive manner. The meeting was presided over by Mrs. R. T. Smith, wife of a medical man. The audience, numbering over forty ladies, were deeply interested in the proceedings. By request Miss Higgs delineated the characters of Mrs. R. T. Smith and several other ladies present. All testified to the accuracy of the statements given. So successful was the gathering that Miss Higgs has received numerous applications for her services as lecturer to other societies in the locality. The success of the meeting was largely due to the efforts of Mrs. Hollinrake, whose zeal for Phrenology and for temperance is well known.

LEICESTER PHRENOLOGICAL SOCIETY.—This society has now removed to 64, Halford Street, and on Thursday evening, September 29th, the first annual meeting was held in the Humberstone Gate Coffee House, when the President, Mr. T. Timson, presided. The meeting was of a social and intellectual character. The reports of the Secretary (Mr. E. Coulman,) and the Treasurer (Mr. H. Hallam) were very satisfactory, the latter reporting a balance in hand. Mr. A. Grimsley was particularly instructive and interesting in his quick change representations showing how the physiognomy could be quickly changed by a twitch of the eyebrow, a contortion of the features, assisted by other artificial methods. The president also gave three blindfold delineations with much accuracy and satisfaction.

The annual election of officers took place at Halford Street, on Thursday, October 6th, when the following were elected:—President, Mr. J. Kidd. Vice-Presidents, Mr. A. B. Copley and Mr. E. Coulman. Treasurer, Mr. Hallam. Secretary, Mr. E. Coulman, 64, Halford Street, Leicester. Librarian, Mr. T. J. Willson. Teacher, Mr. A. B. Copley. The society has got out an interesting syllabus for the ensuing six months, which will be of a very intellectual character. Among those who are down for lectures are Mr. James Webb, Dr. Aslett (a dissection of the brain) Mr. Timson, Mr. Coulman, and Mr. Marcus. The class is held every Thursday evening throughout the

winter and summer, 30 minutes being devoted to Physiology and one hour to phrenology. One of the rules of the society is that at least three evenings per month be devoted solely to phrenological study. Although the membership is not large, the interest taken in the subject each evening is marked, and the discussion which follows of a very high character.

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### ANSWERS TO CORRESPONDENTS.

CONDUCTED BY JAMES WEBB, F.B.P.S.

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**SUBSCRIBER (Trinidad).**—You are right: it does please me to know you are "a subscriber to the P.P. and take a great interest in Phrenology," and that my "Lessons" and "Answers" have aided you in "the study of the science." I will answer your questions as well as I am able, though one does not like to criticise such an excellent phrenologist as "Candid Critic." You wish me to say what I think of certain remarks that he made respecting his friend Mr. Allen in the June issue, to the effect that Mr. Allen had "considerable force of character, character of the highest type. But he was despondent because his wife and child died. He led a lonely life, and could trust no one. He was weary of life. Because he thought his landlady would not care for his dog, he had arranged to have it poisoned. This with other matters had preyed upon his mind, and he died by asphyxiation." You want to know: (1) How Mr. A. could be a man "of the highest type"? (2) Why was he despondent? (3) Why could he trust in no one? (4) Why was he weary of life? (5) Why did he not follow the teachings of the most useful of sciences? (6) Why did he not practise what he preached? (7) How does Phrenology explain this inconsistency?—etc.

I must be brief. (1) He couldn't, if I know what the writer means. But is not the expression "of the highest type" very vague? It cannot be phrenological. I judge he means a man of high moral instincts. To have said he was a man of much philanthropy and intelligence would have been correct. (2) Evidently because he loved his wife and children and his dog. I have walked some miles with J.A. and that dog; and master and dog were great friends. Of course he *could* have kept it alive, but that is not to be discussed now. (3) I am afraid this is hardly correct. I have visited him at St. Anne's. He has visited me at Leyton. I think he did trust some people. I know he trusted one or two. But he was very frank, open, and somewhat too transparently honest; and though he would do good the selfish and sordid people that should have supported his efforts on the public bodies he was connected with failed him, and he became pessimistic. (5) And evidently became weary of life. (6) Who does practise all he preaches? He allowed his disappointments to overcome his hope, etc., and (7) Phrenology teaches that a man breaks down at his weakest point. The combination of the circumstances over which he thought he had no control evidently involved his mind in a cloud of difficulties and he succumbed. He is not the first good man who has surprised his friends by such an act. His conduct would be explainable if we had all the facts,—his exact brain developments, what brain disease he had to combat, and the whole of the circumstances surrounding and influencing him. We are not conversant with the whole of these things

and without them it would be impossible to explain his conduct.

You ask a number of questions about Mr. Zyto's article on Human Nature:—why it has not been answered by Dr. Drayton or Miss Fowler, etc. You want more light on this faculty,—why it should be suspicious when it can read intuitively, etc. You have little help from me. I never mention it in a delineation, very much for the same reason that Mr. Zyto gives. You require "more light on this faculty" and you ask me to supply it. I deeply regret I cannot. Some phrenologists think that the organs of Comparison and Benevolence combine to produce a kindly critical and sympathetic interest in others that has led to the adoption of this term of *Human Nature*. I teach only what I have proved. I have not proved the existence of this organ, and I have not disproved its existence.

**PSYCHOLOGIST.**—The ordinary psychologist knows little about the brain, and less of Phrenology. For example, Dr. Harris, the editor of the *International Education Series* of American works, says: "Bony processes on the skull for the insertion of the muscles are (as in the case of 'Combativeness') mistaken for brain protuberances." Could there be a more impudent and ignorant statement in reference to the teachings of Phrenology? Yet on same page this *United States Commissioner on Education* says: "Phrenology, however, led to the more systematic study of the brain." Such claptrap is accepted as Psychology. Either the teachings of Phrenology were free from the ignorance he ascribed to its teachers, or he was badly informed when he learnt that the science of Phrenology "led to the more systematic study of the brain." How little the same author knows about the *frontal sinus* is seen in his statement that the phrenologist *crowds* the perceptive organs "behind the eyes" where "the protrusion of the outer wall of the skull leaves a chasm between the inner and outer tables." Both the Physiology and Phrenology are in error here. The perceptive organs are ABOVE the eyes, as is the frontal sinus, which is in most individuals little more than a thickening of the skull, and in many cases hardly that, as I have seen this part of the skull, in some cases, thinner than other parts. However, the practical phrenologist is seldom mistaken as to the actual condition of this part of the skull.

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- LONDON.—BRITISH PHRENOLOGICAL SOCIETY, The New Reform Club, 10, Adelphi Terrace, Strand, London, W.C.—Second Tuesday in month, at 7.45 p.m. Non-members 1s., Members and Associates free.  
 Tuesday, December 13th.—Lecture by Dr. Hollander.  
 Wednesday, November 9th.—Annual Congress at Essex Hall (see Advertisement).  
 Tuesday, November 1st.—Council Scientific Meeting at 63, Chancery Lane. Members admitted free.  
 FOWLER PHRENOLOGICAL INSTITUTE, 4 and 5, Imperial Buildings, Ludgate Circus, E.C.—Wednesdays, at 7.30. FREE.  
 Wednesday, November 2nd.—Lecture by Mr. James Webb.  
 Wednesday, December 7th.—Lecture by Mr. R. D. Stocker.
- BIRMINGHAM.—MIDLAND PHRENOLOGICAL SOCIETY, 11, County Chambers, Corporation Street.—Wednesdays, at 8 p.m.
- BRIGHTON.—BRIGHTON AND HOVE PHRENOLOGICAL ASSOCIATION, at the Brighton Phrenological Institute, 68, West Street, Brighton. Meetings on First Wednesday in each month.
- BRISTOL.—BRISTOL AND WEST OF ENGLAND PHRENOLOGICAL SOCIETY, Lecture Hall, Y.M.C.A., St. James Square. FREE to Public Lectures. Members' Meetings alternate Wednesdays.
- GLOUCESTER.—GLOUCESTER PHRENOLOGICAL SOCIETY, East End Tabernacle, Derby Road, Barton Street. Mondays fortnightly, at 8 p.m. FREE.
- LEICESTER.—LEICESTER PHRENOLOGICAL SOCIETY, 64, Halford St. Meetings every Thursday at 8 p.m.  
 November 3rd.—"Constructiveness," by T. Timson, Esq., F.B.P.S.  
 November 10th.—"Self-Esteem."  
 November 17th.—"Love of Approbation."  
 November 24th.—"Dissection of the Brain, by Dr. Aslett.  
 December 1st.—"Cautiousness."
- LEYTON.—LEYTON PHRENOLOGICAL SOCIETY, Congregational Lecture Hall, Grange Park Road. Second Friday in each month at 8 p.m. Admission FREE.  
 November 11th.—"Mental Evolution in Man and Animals," by M. Gompertz, Esq., B.A.
- SOUTHPORT AND BIRKDALE PHRENOLOGICAL SOCIETY. Hydro, 41a, Aughton Road, Birkdale, Southport.—Class Meetings, Tuesdays, at 8 p.m.

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Edited by J. P. BLACKFORD.

VOL. IX. No. 108.

DECEMBER, 1904.

ONE PENNY.

## THE POPULAR PHRENOLOGIST.

DECEMBER, 1904.

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All matter for the Literary Columns must be sent to the EDITOR, "POPULAR PHRENOLOGIST," c/o British Phrenological Society, 63, Chancery Lane, London, W.C.

Correspondents are particularly requested to note that the different departments are separate, and will save delay by writing to each only on its own business.

### EDITORIAL EFFERVESCENCE.

The Congress meetings have come and gone since I last addressed you; and although the chief feature of the afternoon's gathering was unsatisfying, yet, on the whole, the proceedings were of a most gratifying character. A better spirit seemed to prevail, and the bonhomie of those present added much to the delights of the gathering. Smiling faces predominated, greetings were cordial, and the feeling of general friendship and good fellowship made the duties of the promoters extremely pleasant and easy.

I missed some faces whose appearance hitherto seemed to be an essential part of the meetings, but they failed to attend; and although their names were mentioned and their absence apologised for, yet there seemed an incompleteness about the affair as I thought of the meetings of the past in which their cheery faces helped to brighten the proceedings. The more notable of the absentees were Messrs. J. Millott Severn of Brighton, G. H. J. Dutton of Skegness, and Mr. Wm. Taylor of Morecambe. The attendance, however, was an exceedingly good one, and the places of old friends were more than occupied (though they could not be filled) by others eager, alert, and anxious to see and learn the truths of Phrenology.

Others were absent, both ladies and gentlemen, who were wont to be with us, but through no lack of interest in the subject, or of enthusiasm for the Society; and it will cheer them to know that the 1904 Congress can be registered as a

success. I trust that those who were present will feel encouraged in their work, and that in their own localities they will labour with newer zest and more lively ardour as the result of their visit. It is a splendid tonic to be able to associate, if only for a few brief hours, with others whose sympathies are in touch with ours, and whose work and aims are on the same lines; the more so, as during the greater part of their lives phrenologists have often to work alone and unaided.

For further particulars I must refer you to the report on another page—a report which has been supplied to me by Mr. William Cox, who is doing good work for Phrenology in South-West London. I am pleased to be able to record the fact that he has recently been elected to the Fellowship of the Society; and I trust the honour thus conferred will be a means of rendering his services more useful, and his influence more widespread, in the future than they have been in the past.

The Council of B.P.S. are anxious to have applications from members who are willing to be appointed as Representatives of the Society, for their various towns or districts both within the Metropolitan area and in the provinces. Some appointments have been already made, and I trust to be able to publish the names and addresses of these in the January P.P. This list will after then appear in each issue, and should be referred to when help is wanted in any direction. Those desirous of being among the pioneers of this movement should apply at once to the Hon. Sec., B.P.S., 63, Chancery Lane, W.C.

Friends are constantly sending me local newspapers from various parts of the country which contain flattering remarks of this Journal, or which quote from its columns paragraphs of interest, and frequently entire articles. I have made it a rule not to reproduce these references in our columns, a practice which is very common with many journals. It is, however, extremely gratifying to know that in some directions at least the work of the P.P. is appreciated, and my thanks are due to the many editors who honour this paper by their notices. I can assure them that they can safely quote from our pages, as all the information contained is reliable.

Let me again urge secretaries of societies, and other workers, to kindly send me brief reports of meetings held, that they may be noted in the P.P. to encourage workers everywhere. We commence a new volume with our next number, and we want it to be as complete a record of phrenological doings as it is possible to make it.

## HISTORY OF THE DISCOVERY OF THE MENTAL ORGANS.—IV.

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

The founder of the system of Phrenology was Dr. François Joseph Gall, a physician of Vienna, afterwards resident in Paris. He was born March 9th, 1757, at Tiefenbrunn, Swabia, Germany. His father was a merchant and mayor of his native village. His parents had intended him for the Church, but his natural disposition favoured more the study of medicine, natural history, mental science and philosophy. Singularly enough Gall had a brother whom the parents destined to be a doctor, but this brother's trend of mind strongly inclined him to theological studies; he had a profound veneration for all religious observances; and instead of qualifying for the medical profession, as was intended, he became a priest, which calling he followed.

Gall's studies were pursued first at Baden, afterwards at Brucksal, and continued at Strasburg. Having decided to make the practice of medicine his profession, he went in 1781 to Vienna, the medical school there having attained a great reputation. In Vienna he soon became recognized as an able physician; and about the year 1794 he was recommended for the office of Medical Councillor of State to the Emperor Francis I., which intended honour he courteously declined, stating that he was not born for a court; and feeling, no doubt, that it might interfere with the especial physiological and philosophical researches which from an early age had occupied his attention.

There are at least forty-two recognized faculties of the mind; each of which has its special centre or organ located in the brain. Gall was the direct discoverer of twenty-six of the brain organs and their corresponding faculties of the mind. Drs. Spurzheim, Vimont, Combe, Hoppe, Messrs. O. S. and L. N. Fowler, George Combe, and others are among the discoverers of the remaining recognized organs.

It may be well here to briefly explain the differences between the faculties of the mind and organs of the brain. A faculty constitutes any distinct or original quality, talent, ability or power of mind, such as Tune, Colour, Benevolence, Firmness, Inhabitiveness, etc. Each are distinct from the other and are manifested through the material substance of the brain. This brain substance is the *Organ*; the manifested quality, talent, etc., is the *faculty*. Long before Gall's time philosophers recognized some distinct qualities of the mind such as memory, reason, attention, moral conduct, observation, friendship, etc., though they had not discovered that the seats or organs of these qualities or faculties were in the brain. The wider and more definite and rational explanation of the faculties of the mind and the discovery of the seats of their respective organs in the brain, are entirely due to Gall and his followers.

Though Language was the first organ to be discovered, it will be more systematic, perhaps, and more helpful to the memory to deal with the organs in the order as arranged in most phrenological charts, commencing with Amativeness, rather than in the order in which they were discovered.

### AMATIVENESS.

The seat of Amativeness is in the cerebellum, or little brain, situated immediately above the neck, between the mastoid process behind the ear and the occipital prominence in the middle and lower part of the skull. The space between these two elevations indicates the extent and size

of the organ. It is the only phrenological organ situated in the cerebellum. Its function gives physical love, desire to associate with the opposite sex without reference to marriage. When deficient coolness and indifference is manifested towards the opposite sex. Dr. Gall, while executing his duties as a medical man discovered its location.

### CONJUGALITY

is a faculty which was established later than most of the others; the discovery of which is due, in a great measure, to Dr. Vimont of Paris, whom, it will be remembered, collected a large number of skulls and other phrenological and physiological data for the purpose of overthrowing Phrenology; but after years of careful examination of the materials collected, he became one of the most earnest advocates of the science. Dr. Gall (as did also Dr. Spurzheim) conjectured the probability of the existence of a separate faculty giving the instinct to mate; as will be seen by the following remarks. Dr. Gall says, "It appears to me that in all those species where the male and female mutually assist in taking care of their young, there is *union for life*," and Dr. Spurzheim when writing on Adhesiveness says: "If attachment for life belongs to some portion of this organ it must be that which is nearest the organ of Philoprogenitiveness," which is the position Dr. Vimont marked on his diagram; and which is now its recognized location.

Before it was recognized as a separate faculty its functions were attributed to Adhesiveness or Friendship.

Conjugality is the monogamic faculty, the pairing instinct productive of constancy of affection, attachment to one conjugal partner, and desire to reciprocate the exclusive love of *one* in matrimonial union. It is located on either side of Philoprogenitiveness and above Amativeness.

### PHILOPROGENITIVENESS.

At a very early period of his observations Dr. Gall was attracted by a peculiar and very regularly occurring protuberance at the back part of the heads of females. He also found a similar projection in the heads of children and the skulls of monkeys. Convinced that the large mass of brain in this situation must perform some important part in the animal economy, all his efforts during a period of five years to detect its office were, notwithstanding, unsuccessful. In the course of his lectures given from time to time he was in the habit of speaking of his difficulty relative to this protuberance, when it suddenly occurred to him in the minds of one of his lectures that monkeys were extremely fond of their young. Impatient to put this conclusion to the test by a comparison of all the male with the female skulls in his extensive collection, he begged his hearers to go away and leave him to his researches, which more fully confirmed this striking idea, from the fact that the protuberance was in close vicinity to that of the instinct of propagation. After making many similar comparisons, and appealing to observation, Dr. Gall was satisfied and recognized its function and position as established. Noticing that it gave a softness of manner and a sympathy for whatever is weak and helpless he called it the organ of Susceptibility. Dr. Spurzheim afterwards named it Philoprogenitiveness. Its function gives maternal and parental feelings, love of the young, of children, pets and animals. It prompts beings possessed of it to take care of their offsprings; and is most fully developed in woman and the female generally. By some phrenologists it is called Parental-Love. The organ of this propensity occupies the portion of the occiput immediately above the middle part of the cerebellum.

(To be continued.)

## JOTTINGS FROM MY NOTE BOOK.

BY OUR CANDID CRITIC.

The end of the year is again fast approaching, and this is or should be the time for reflection, introspection, self-examination, and taking stock of the phrenological situation. It is a time for the individual phrenologist; it should be a time for examination of the phrenological cause. The business man when he takes stock usually asks certain questions. What was my position at stocktaking December, 1903? What stock had I then in hand? What have I purchased since? What have I sold during the year? What is my present stock? How does this year's balance compare with last? Have I made any progress? If not, why not?

It may not therefore be time wasted if we pause for a few minutes and first examine ourselves, and then take a brief glance at the cause with which we are associated. First, let us examine ourselves, not individually of course, but collectively as best we can? What was the position of each of us in December, 1903? Had we grasped fully the motto—"Man, know thyself?" We teach it to others, let us be careful that we do not become castaways. KNOW THYSELF. Think what it means. Your physical, mental, moral and spiritual faculties or characteristics, their individual value, condition, relation to each other, and to the constitution as a whole. What faculties, or combination of faculties then took the control? Were we led by animal impulse æsthetic sentiment, moral or spiritual emotion, or reason? George Combe, the phrenological philosopher, taught that "the virtue of an action consists in its being in harmony with the dictates of all the faculties acting in harmonious combining, and duly enlightened." Could we apply that to ourselves in December, 1903? Can we apply it to-day? If not, why not? We teach others what to cultivate and what to restrain? Have we done it ourselves? If not, we have yet much to learn.

This kind of phrenological stocktaking may not be particularly pleasant, but it is necessary if we, as phrenologists are to exercise the influence that most of us, will I feel sure wish to exert. There are certain vices prevalent in Society to-day which, to put it mildly, are the curse of civilization—immorality, intemperance, money grabbing, land grabbing, the love of pleasure. Was the phrenologist free from all or some of these a year ago? Is he more free from them to-day? The phrenologist claims to be a moral teacher, but before he can become a thoroughly effective one he must practice what he preaches. What faculty or combination of faculties took the control, my dear sir, in December, 1903, and what faculty or combination of faculties takes the control to-day?

Next to practical intelligence and a thorough knowledge of the subject, the two most important faculties that a phrenologist should possess in a marked degree of development, are Conscientiousness and Casuality. He should be upright in all his ways, and do that which is right in all things. A high ideal? says someone. Certainly; but not a whit too high for the true phrenologist. Fidelity to conviction is the basis of all moral and spiritual progress, and nothing less should satisfy us. What is the use of the phrenologist warning young men against evil habits if he is still a victim?

Ah, but, says someone, who knows so much of the evils of drink as the poor drunkard? True, but he is no use as a moral reformer while he is still a slave. He must give up the evil habit and abstain, and then he can teach others, So it must be with the phrenologist. Neither Amativeness, Alimentiveness, Acquisitiveness, Destructiveness, Combativeness, Inhabitiveness, Friendship, Self-Esteem nor Approbativeness must be allowed supreme control if the phrenologist is to do effectively his life's work? Christ said to Nicodemus: "We speak that we know, and testify that we have seen," and the phrenologist must not do less. He needs also to learn that "He that ruleth his spirit is greater than he that taketh a city."

I am afraid you will soon think I am doing too much preaching if I keep on in this style. Perhaps I am, but the sermon is at any rate free from dogma, and it is preached at the writer as well as the reader. The main thing every phrenologist needs to aim at, is to make the preaching and the practice agree. Whatever our defects when we took mental stock in 1903 let us see now if we have made any progress. If not, let us resolve to have a better moral balance-sheet twelve months hence—if we should be spared till then.

I believe in the future of Phrenology, and it can have no future in a scientific sense if we are content to rest on our oars. The world needs Phrenology to-day more than it ever did in the past, and that brings me to the second part of my subject—"the examination of the phrenological position" compared with twelve months ago.

As we have no definite statistics available it is difficult to get an accurate view of the evolution of Phrenology in so short a period. Candidly, I must confess, there seems little or no progress during that time. "The British Phrenological Society" and the "Fowler, Institute" both stick to their guns; both hold aloft the phrenological banner as do several provincial societies, but, so far as we can judge, no great scientist of repute has been converted to our cause, none of the prominent members of—say the British Association—have joined our ranks. But there are not lacking indications that we are making progress. The book published by one of our ex-presidents (Dr. Hollander) on *The Mental Functions of the Brain*, has had a tolerably good circulation for a work of that kind, and was on the whole favourably treated by the Press. Dr. Withinshaw, our esteemed President, whose scientific articles in the P.P. are strong evidence of the faith that is in him, still persists in making Phrenology more widely known and better understood, and the future I venture to think, is full of hope. I do not think the Phrenology of the future will be on the same lines as the Phrenology of the past. There will probably be no "feeling of bumps," no chart as at present used, no "professors," but these things may be no loss to us. They are not to be despised, and sneered at, and ridiculed. They were the beginnings, the germs or nucleus from which the true phrenological science will ultimately evolve, and evolve it must. Nobody believes that the knowledge of the mind and brain can remain where it is. The time will come when every faculty of the human mind, every mental characteristic will be thoroughly understood, and doctors will understand thoroughly insanity, hydrocephalus, and other forms of brain disease, and know exactly how to treat them. And in the elucidation of all this and much more, Phrenology will bear a part.

## THE TRAINING OF CHILDREN.

No. XXIX.

BY ESTHER HIGGS, F.B.P.S.

HEALTH.—(Continued.)

To enter more definitely into the means whereby we may cultivate this precious boon of health, we find upon analysis that the contributory streams are so numerous and so intimately connected that it is impossible for the health-seeker to ignore any one of them with impunity.

In other words, if we would have perfect health, we must perfectly obey *all* the laws of health, and not pin our faith to anyone of them alone.

Now perhaps the most important health-giver is "Fresh Air," the air we breathe being probably of greater consequence than the food we eat.

And yet, and yet, into how few homes we can go and be sure of having pure air provided—cakes in plenty, and a hearty welcome, no doubt; but fresh air is generally conspicuous by its absence. Again, take almost any church or public building, not to mention theatre, and if there is anything like a full house the filthy air one is called upon to breathe is an abomination to a civilized country.

In "Notes by the Way" of a recent number of the *Christian World* occurs the following paragraph, which, as being strikingly appropriate to our subject, I quote in full:—

"Dr. C. F. Aked, writing feelingly, no doubt, complains that church officers cannot be taught

## THE NECESSITY OF FRESH AIR.

On a recent 'off-night' he went to hear Rev. Thomas Yates (pastor-elect of Kensington Chapel) at Norwood Chapel, Liverpool. Ten minutes after the service began Mr. Yates complained of the coughing. 'It was outrageous,' says Dr. Aked, 'and it lasted all night . . . But how could people help it? . . . The place was stifling, and that is so always when a church is crowded. People are so silly about these things. They worry about "draughts," as if draughts ever did any harm compared with bad air. If would be far better to drive fifty of these "nesh" or cranky souls away from crowded churches to empty ones than poison 1,500."

"If," adds Dr. Aked, 'I could teach chapel-keepers to open windows, and keep them open, I should save more lives than the doctors.' . . . Dr. G. A. Heron, lecturing before the Society of Medical Officers of Health, says 'there are frequent lapses from what should be even among those best informed about the laws of health. Harley Street and Wimpole Street are populated by medical specialists, but in the houses in those streets very few bedroom windows are to be

## FOUND OPEN AT NIGHTS.

If you want to see other samples of how stuffy rooms are beloved of men, take a walk down James's Street and Pall Mall, and count the number of windows that are open in the clubs where are gathered together those who represent wisdom in politics, in literature, and in science. If you do this, do not forget to count the windows that are open in the Royal College of Physicians! It will not take you long to do all this counting! Apparently physicians are loth to heal themselves by their own remedies."

What is the meaning of this? Is it not that the men and

women of to-day, the children of yesterday, were not taught by their mothers and school teachers the value of fresh air? Take the Sunday-schools, for instance. Go in towards the close of the afternoon session from the pure air outside, and what offensive odours greet us! The children are being taught to love and reverence the God whose laws they are at the same time allowed to break. What a mockery our inconsistency becomes. However,

## THERE ARE SIGNS ABROAD

in abundance that we are at length waking up to the fact that the breathing of impure air is a physical sin, and as such it bears its penalty. The modern open-air treatment of consumption would have been looked upon with horror by our ancestors, who diligently excluded as much air as possible from the sick person, even to the drawing of curtains round his bed, and placing sandbags across the window crevices. But to-day patients are taken into huts constructed with one side open, and thus exposed to the weather.

But along with the love of clean air we must teach the children how to breathe, so that they may get the full benefit therefrom. First, they must be taught to breathe through their nostrils with closed mouth, and this for two reasons. (1) The air in passing through the nose is warmed and filtered, and thus rendered more fit for the delicate tissue of the lungs; (2) the air-passage between the nose and the throat is kept in a healthy condition only when the air in it is constantly changed as in the act of breathing; otherwise, as fungi will develop in stagnant places, there is always a danger of adenoid and other growths. Then the children should have breathing exercises. These are now given in most gymnasia; but, without waiting for any specially appointed instructor, the parents at home or the teacher in the school could easily devote three minutes every morning to giving breathing exercises;

## THE ONLY ESSENTIAL POINTS

being that a good position is taken—head erect, shoulders thrown well back, knees stiff, and abdomen drawn in; then in a room with the windows thrown wide open, or, better still, out of doors, a long, deep inspiration be taken until the chest has fully expanded, this to be followed by quick, moderate, and slow expirations in turn, five to ten of each kind, this to give control over the muscles concerned. It is well to notice that the shoulders be kept down whilst the chest is expanded.

These exercises are very simple, and such that any intelligent person might direct, but their value is enormous to the general health and also to the character, for fresh air deeply inhaled acts as a tonic to the nerves, and thus the nervous child becomes more courageous and hopeful, and his mind healthier as more vitality is added to the physique. Elder children are always interested to learn a bout the wind, the origin of land and sea breezes, etc., and even the little mites will appreciate an object lesson upon air and learn something about their lungs from a pair of bellows and a sponge, for instance. Then they may be taught to exercise their "bellows," and they will have learnt thoroughly a most useful lesson, and have begun to acquire a most valuable habit.

With fresh air in the living-room, fresh air in the sleeping-room, fresh air freely admitted into our public buildings, and the children taught to breathe correctly and deeply and to rejoice in pure air, a new lease of life, and, if I mistake not, a higher code of morals will certainly prevail.

## "THE PHYSICAL BASIS OF CHARACTER."

BY WILLIAM COX, F.B.P.S.

Under the above head a writer in a recent issue of the *Spectator* sets himself to discuss the question, "How much of character is constitutional?" He at once replies to his own question that "it is but a non-essential part which can be so considered." Courage, energy and good temper he regards, however, as having a close connection with the physique. But, in our view, character would be a very insipid thing without the two first-named ingredients, although the *Spectator* reckons them as "non-essential." "On the other hand" (continues the article in question), "such qualities as sincerity, sympathy and honesty have apparently no relation to the physical constitution which can be traced." Again, the writer says:—"The truth we believe to be this: That only the secondary virtues—those virtues which can be replaced by a judicious blend of other qualities—are dependent upon the physical constitution, while the real essentials of character, the primary colours of virtue, as we may call them, have no physical connection whatever."

We would respectfully suggest to Mr. *Spectator* that he extend his survey of the human physical constitution upward so as to include

### THE BRAIN-BOX.

He has from some unaccountable cause stopped short there. Surely the brain is quite as "physical" as any other part of man's corporeal constitution. Our friend might do worse than pay the necessary fees, and attend the Instruction Classes in Phrenology and the Brain Dissections at the British Phrenological Society, full particulars of which can be obtained. What he now believes to be "truth" he might then discover to be error; and if he is himself endowed with the primary virtues he regards as so essential, he will be very grateful for having had this avenue to knowledge pointed out to him, and avail himself of it.

We firmly believe there is a connection between the essential elements of character and the shape and size of the skull, which, in turn, are an index to the shape and size of the brain. And these things, without controversy, are very "physical." He may test and prove these statements for himself, or he may accept the evidence collected by others, which demonstrates the proposition that brain shape and size are indicative of mental characteristics.

There is much that is interesting, the reading of which we greatly enjoyed, in the article now under review. And, although from what we have already said it is clear

### THE WRITER IS NOT A PHRENOLOGIST,

there are many psychological criticisms which, being true to nature, are in agreement with phrenological teaching. Take the following for example:—

"Many men without natural courage" [Combativeness, as phrenologists say] "have been able to make something else do as well; indeed they have been able to produce in themselves a quality which to all intents and purposes is courage."

Note how the deficient Combativeness is compensated for according to the *Spectator*, and according to phrenological teaching too: "The sense of duty, and the habit of self-discipline, have carried men with honour through dangers as terrible as ever were met by the natural gift of pluck." Here we see the faculties of Conscientiousness, Self-Esteem, and Firmness in exercise, where Combative-

ness is naturally weak. Nevertheless, these are not Combativeness.

Turning to the question of *Energy*,—"That surely is a natural virtue for which there are many substitutes." "Industry and ambition" (says the writer) "spell energy." Phrenology differentiates between the energetic force of aggressiveness, commonly known as energy, on the one hand, and ambition (Approbateness) which impels to industry, on the other. The attainments reached in the long run by two different individuals, the one urged by aggressive energy and the others' main motive being

### AMBITION plus INDUSTRY,

may be practically identical, but the methods by which their ends are reached respectively will be vastly different. The former's methods will be pure and simple brute force; the latter's will have in them more regard for the feelings of others. The former again, will make enemies; the latter will adopt conciliatory methods, and value the good opinion of his fellows. In short, the characters of the two individuals will be totally different. By Phrenology these differences can be known in the development of the head in certain directions. That is to say, there are physical indications of character.

"A good temper, again" (remarks the *Spectator*), "is a quality for which substitutes may be found." For, says he, "kindness, self-command, and a cheerful habit of mind serve the same purpose as good temper. Indeed, the forced article is sometimes finer than the natural one, which is apt to have in it something of indifference." These are sound observations, so far as they go, for very often it is found that so-called

### GOOD-TEMPERED PEOPLE

are, for the most part, no good at all in the world's practical work; they are mere creatures of circumstances who float with the stream, are never ruffled into anger, never assert themselves, agree with anybody, and are "very nice" to everybody.

It is interesting to see that a journal of the standing of our contemporary devotes attention to the subject of character analysis. But we cannot refrain from remarking now much more intelligently it could be discussed if those who essay to open up the matter were themselves instructed in the elements of Phrenology. The late Charles Bray, no mean authority in these things, gave it as his conviction that "The clearest analysis of our mental constitution, both feelings and intellectual faculties, is that presented by Phrenology." Undoubtedly, it is a valuable key, enabling us to get at the mind and character, and we are pleased to see that it is now taking

### A NEW LEASE OF LIFE.

After all to speak of physical conditions, such as Temperament and Head forms, as the basis of character is only true to a limited extent, and in a general sense merely. Certain constitutional conditions are present, and it is found that certain characteristics uniformly accompany such and such constitutional factors. But it does not follow of necessity that these form the basis of character. The utmost we are justified in concluding is that they are indications of innate characteristics, tendencies, proclivities, dispositions, etc. They are outward and visible signs of inward realities.

Physical conditions as a basis for the study of character we agree with, and would commend to all earnest students, as we believe the same calculated to prove helpful.

## LESSONS IN PHRENOLOGY.—CVIII.

BY JAMES WEBB, F.B.P.S.

## PHRENOLOGY AND EDUCATION.—(Continued.)

In his address to the students of the Andersonian University, Glasgow, at the opening of Dr. Weir's First Course of Lectures on Phrenology, on the 7th January, 1846, Dr. A. Combe tells us of a circumstance that occurred at the Saltpetrière when he attended lectures there on Insanity by the celebrated Dr. Esquirol. He observed that "for the first two or three weeks, everything which I saw and every description which dropped from the lips of Esquirol, coincided so completely with the representations given by Gall and Spurzheim, that I could not help regarding Esquirol as a convert. Judge of my surprise when, calling one day for Dr. Spurzheim, and expressing this opinion to him, he significantly said to me: 'Yes; Esquirol's lectures are phrenological, because he faithfully copies nature, and Nature and Phrenology are one; but personally he is an opponent.'"

This copying and following nature is the guiding principle of the phrenologist, who, instead of looking inwardly—into "the recesses of his own mind"—for the "choicest treasures of the student of man," and for "his richest materials for mental labour," looks outwardly there at nature, sees diversities as well as similarities, and adapts his work to what he sees.

Psychologists and metaphysicians treat of the faculties of the human mind, though no two of them agree what these several faculties are, or upon any method of recognizing their differences in individuals. Modes of mental action have been mistaken by them for primitive or elementary powers—as has so often been proved in these pages. These modes of mental action—Consciousness, Judgment, Attention, Perception, Memory, Will, etc.—we have been told should be trained as mental faculties, when the so-called psychological educationists should have known that what they recommend *cannot be done*, because not in accord with nature. We may try to train Consciousness or Will or Memory all the days of our lives without having really taken a step towards our object. Consciousness of what? a Will to do what? a Memory of what? must first be asked. We are to cultivate Attention and Imagination? But in what direction are we to train attention? Shall we train the attention of the boy whose attention is already too much occupied? Here are boys whose attention is occupied with their pets, with bird-nesting, or with their games. There are boys too greatly occupied with their friendships or even with their studies. In these instances how shall we cultivate attention? Where do we wish them to fix their attention? On their studies, many will say. What studies? Geography, Grammar and Language, Arithmetic, Drawing or Music? This boy's parents wish him to study Mathematics, that boy's parents desire him to be an artist, a painter, a sculptor, or a musician. One boy may have his attention fixed on art or music like young Handel's. But his parents wish him to fix it on law. They are determined their son shall be a lawyer. Like the parents of Handel they will probably be disappointed. Young Handel persevered. Music was banished from the house. He stole it from sleep. His attention required no help in that direction.

William Herschel's father decided that his boy should be a

musician. He became a great astronomer, His attention was fixed on the stars—without any help from others.

I mention such cases to shew that the attention of the mental faculties is proportionate to their development, and that whilst some faculties may require no help, others will require great care and help to obtain satisfactory results from them.

I said some faculties may require no help. This applies particularly to the animal propensities, and in some cases to several of the sentiments. For example a boy may have large Secretiveness, Caution, or Self-Esteem. To increase these would be to produce inordinate cunning, paralysing fear, or nauseous self-conceit. It is not overlooked that these organs may require help when too small, or their owners would become very indiscreet or self-distrustful—or both, should all of them be lacking.

A boy may have some ability in a direction that no psychologist, however learned, could surmise. That direction may be to his *vocation*—his *calling*. His attention may be directed to some object foreign to his tastes by teachers and parents alike, as has previously been adverted to. He may be called inattentive, undutiful, lazy.

Is it not clear that he should have all the help in following his calling, and that his attention should be directed more wisely to the auxiliary faculties that would be likely to lend support to his natural aptitudes?

Should his tastes be fixed on Art, ought not his faculties that appreciate forms, sizes, colours, etc., to be cultivated? He may lack some element required to help him to excel in his calling, be it Imagination so called (Constructiveness), or Aptitude to imitate and copy (Imitation), or a taste for the beautiful (Ideality), etc. Let his mind attend to these auxiliaries in his work. Has he an excellent voice and desirous of being a vocalist? Does he lack Benevolence or sympathy? Let him "give his attention" (which is simply saying increase his sympathy) to kindness and fellow-feeling. Till Phrenology is understood, very much in human nature will remain quite unaccountable.

I repeat, what the phrenologist teaches is the necessity of recognizing degrees of capacity in different persons. Is it necessary for a boy to remember Colours or Numbers? These cultivate the organs of Colour or Number. Is a boy too unthrifty and careless about his personal property? Then learn how to estimate his desire to acquire and increase Inquisitiveness.

But all psychologists now admit that we have faculties that delight in approval, that encourage and express benevolence that display hope, respect, friendship, etc. And until educationists know what are these primitive, basic, or elementary powers, be they intellectual or affective, it will be impossible to direct, cultivate, or restrain them. Further, till they can estimate in the living brain, these several capacities and activities in individual cases, they will be unable to say which would be most readily and which most usefully cultivated.

There is no need here to name all these faculties, instincts or mental powers; the earnest student may discuss them for himself. The strictest examination will decide in favour of the teachings of Phrenology. These several faculties belong to all men. The apparent absence of any one denotes idiocy in that particular. But the doctrine that the teachers should thoroughly understand is that which teaches that no two individuals have exactly similar degrees of endowment—*i.e.*, are alike either in character or aptitude.

## PHRENOLOGICAL CHARACTER SKETCH.

BY W. GEO. WHEELER, L.P.I.

(Council Member of "The British Phrenological Society.")

THE REV. JAS. STRACHAN, M.A.

The Rev. James Strachan, M.A., who at present holds the pastorate of the "Belgrave Presbyterian Church" in South West London, a pulpit, by-the-way, occupied in the past by a number of learned and able divines, including Dr. Paterson and Dr. Adolph Saphir, the distinguished Hebrew scholar and author—has a predominance of the mental or mental-nervous temperament, with a broad, full frontal and pre-frontal lobe, specially prominent in the constructive-intellectual regions, and noticeably powerful from the ear upwards to the organs of Human Nature and Benevolence.

The author received a genial welcome at Mr. Strachan's residence, where he took a glance at the rev. gentleman's fine library and cosy study, a decidedly fitting place for the



production of great thoughts from the brain of one by no means lacking in literary skill. Mr. Strachan, whose hands are full of good works, is, just now, producing the second volume of his interesting and able production, *Hebrew Ideals*. He had but recently returned from the Jewish quarters of East London, among the poorest of which he sometimes finds time to render valuable service. He is fortunate in being able to address them in a language they themselves understand, for although he is no great talker, scarcely a brilliant conversationalist, he has the brain capacity which goes to make a clever linguist.

Mr. Strachan is a decidedly literary type of personage, for not only has he a predominance of the mental-nervous temperament, but a quick active brain, a good  $1\frac{1}{2}$  inches above the average, being  $23\frac{1}{2}$  inches in circumference. He has contributed a large number of articles to various journals, and has written for such works as *Chamber's Encyclopædia* and *The Critical Review*. He is interested in Christian

work among young people, and for some time past has penned the Christian Endeavour column of *The Sunday-school Chronicle*.

His keen, observant eyes are well open to the material world, and his spiritual eyes are open to the Immaterial. He readily gathers facts and knowledge from the things perceivable, and would find pleasure and shew decided talent, should his studies carry him into the realm of science. He is orderly and systematic in his various undertakings, and works largely by rule. His very large developments of Ideality, Constructiveness, and Causality give him a constant flow of thoughts and ideas, indeed he is always thinking and working his brain in some direction or other, theoretically or practically. The size and strength of the cerebral parts to which we have here referred may be perceived from the photograph. He is

VERY REFINED AND ARTISTIC,

and, of course, has a profound dislike to anything approaching the inartistic and vulgar. His good organs of Time and Tune, and specially large Constructiveness suggest a great appreciation of music, and although he is not strictly speaking a musician, he has within him the soul of music and the essential temperament. He enjoys everything connected with the beautiful, both in nature and in art. His natural disposition inclines toward the bright and hopeful, but he is somewhat susceptible to environment, and gloomy surroundings would have, probably, a depressing effect upon him.

Mr. Strachan has a splendid combination of the moral organs, specially Spirituality, Benevolence, and Conscientiousness. These faculties guide and control the mind. The doors and windows of the soul are open toward the light, and he too, with the great immortals touches once and again, if not often, the garment of divinity. He has high and noble ideals, lofty conceptions, which should have a very beneficial effect upon his congregation.

His memory powers are, taken all round, very good. He has a favourable development of Concentration, which, however, is capable of a yet fuller manifestation. He has a good deal of versatility. At the same time he is

THOROUGH, PHILOSOPHICAL AND STUDIOUS.

He recently lectured at "The Belgrave Hall," connected with his church, on "The Scottish Church Case," which able discourse illustrated specially these latter characteristics. His make up suggests a good deal of firmness and decision of character, but not too much so. We have sometimes noticed preachers possessing very large Self-esteem, preaching Humility to their congregations. What Mr. Strachan may do in this respect we cannot say, but Self-esteem is one of the smallest organs of his mental organization.

Socially, the rev. gentleman gives one the impression of being somewhat of a recluse, but, contrary to expectations, we found the back of the head well formed, giving him strong attachments to friends—specially those of a high ethical and intellectual character—a liking for home and all connected with it, although well adapted for travel. His leading forces are, however, in the regions of the pre-frontal and frontal lobes, including Human Nature (he is an excellent judge of character), Benevolence, Causality, Ideality, Constructiveness, with Individuality, Order, Language and general perception. In him are centred these excellent combinations of mental parts, of cerebral developments, which go to make the philosophical and literary type, the educationalist and spiritual teacher, of which he is a true representative.

## THE PHRENOLOGY AND PSYCHOLOGY OF LITERATURE.

BY W. GEO. WHEELER, L.P.I.,  
Author of "Phrenological Helps," etc., etc.

### No. 33.—CHARLES KINGSLEY'S "HYPATIA."

The story of *Hypatia*, one of the grandest productions ever presented in the mighty realm of fictional literature, is a work of exceptional artistic and intellectual merit, brimming over with mighty thoughts and mystic conceptions. It is intensely philosophical, containing as it does the profoundest reflections in relation to the soul of man. From its almost every page flash forth gems of thought, alike from the lips of the beautiful priestess of Athene, as from the powerful Archbishop, Cyril the patriarch, and their many attendant personalities.

Charles Kingsley ranks, in the opinion of the writer, with the limited company of great fictional writers in that thin front line of brilliant novelists whose names are immortalised in our country. He takes a place beside Bulwer Lytton, Walter Scott, Charles Dickens, Marie Corelli, George Eliot, and leader of all, if we may be permitted to classify him among fictional writers, William Shakespeare. His present work compares favourably with, omitting the last named, Lytton's *Last Days of Pompeii*, Dickens's *Tale of Two Cities*, Scott's *Kenilworth*, Evans Wilson's *Macaria*, Marie Corelli's *Romance of Two Worlds*, or her *Master Christian*.

The historical production "HYPATIA," opens on the Roman Empire in the fifth century. That

#### MIGHTIEST OF RELIGIONS,

Christianity, in opposition to those other vast forces, was slowly but surely gaining the ascendancy, unfolding its holy wings for victory and triumph. It was an age of inequality and demoralization, wherein the wealthy from every province concentrated their forces for selfish ends, backed and encouraged unfortunately by the uniform system of order which prevailed, as well as for that wonderful genius in regard to organization. The condition of the lower classes was terrible, they, to quote Kingsley himself, "living in squalid misery, filth, and profligacy, in ignorance, ferocity and discontent, neglected in body, house, and soul by the civil authorities. They starved and rotted, heap on heap, the masses of the old Greek population." Such was it when, at Alexandria, one of the chiefest characters of the story, Cyril the patriarch, ruled and controlled the Christian Church, and wherein he, in spite of all his faults and the overbearing and harsh disposition in itself unchristian, practised through his followers that spirit of philanthropic action whereby the hungry were fed, the suffering alleviated, and sometimes the lost reclaimed. Cyril was "the most powerful man south of the Mediterranean." His intellect was clear and practical. He was a statesman as well as a religionist. He had had a mighty force of character and power of mind. His word was law. Full of energy and determination, he proved himself

#### A MASTER OF MEN.

His memory proved perfect. His greatest fault appears to be that he did that which was evil in the hope that through evil a mighty good might be wrought. The author refers to "the height and majesty of his figure, the stern and massive beauty of his features, the flashing eye, curling lip, and projecting brow—all of which marked him as one born to command."

Hypatia was perhaps, in a philosophic sense, Queen of Alexandria, and apparently the most beautiful representative of an ancient subtle, and sublime mythology the period had produced. Hers was the wisdom of a fine intellect dedicated to the greatest of the heathen gods. The worship of these deities, real or supposed, proved to the masses a demoralizing materialism; but to the divinely awakened few an avenue to the wisdom of the immortals. Hypatia was a beautiful soul. The gods she loved were largely the idealistic creations of her day dreams, the productions of a mind saturated with the sublime glories of the noblest of ancient mythologies—mythologies which to her had become living verities, and around which she centred in a large degree her conceptions.

This lovely woman possessed a "Queenly-head," with "features of the severest and grandest type of old Greek beauty," every line of her face and figure presented

#### A REAL GRACE AND PERFECTION.

"Her golden hair was such as Athene herself might have envied for tint, and mass, and ripple." One who worshipped almost the ground over which she walked, declared her to possess "the wit of Athene, the goddess, giver of wisdom; the majesty of Hera, Queen of the Celestials; the beauty of Aphrodite, mother of love."

In her lecture room Hypatia's glory and triumph were at their height. The beauty of her eloquence as well as of her personality, the artistic grace of her every movement, "the depth and daring of her intellect, as well as the melody of her voice and the maze of her rhetoric" could not but influence every seeking soul. She forgot that even sublime and lofty thoughts are insufficient unless accompanied by noble deeds. Cyril was practical; Hypatia was theoretical. The one was full of plans and schemes, a master mind ruling often with an iron hand, yet encouraging philanthropy; the other had a soul touched with the ideal, a mind for lofty thoughts, at least for the few who were able to comprehend their meaning. Hers were visions and dreams from the realm of poetic fancy and mystic lore, into which she had woven a supposed philosophy. Hypatia in endeavouring to gain all ruined her character and career. She, the Queen of

#### THE WISDOM OF THE GODS,

degraded herself, selling herself to evil in the belief of gaining an age-long good. To gain power she united her life with that of Orestes, governor of Alexandria, a man whose conscientiousness had been long dormant, and whose mouth was full of lies. The tragic story of her last days is ably and graphically described. Psychologically, the unfolding of the mind of the young monk, Phillamon, is of peculiar interest. As for the first time he stands at the entrance of one of the gorgeous temples of Egypt, inscribed with its wonderful mythologies and its stories of ancient wisdom, as the stupendous relics of ancient worship appear before him, the walls and columns portraying the great world tragedy of human life and struggle, what wonder his soul should awaken and desire after the great humanity, from whom his monastic life had hitherto kept him in ignorance. Not less worthy of consideration is the love of the old witch, Miriam, for her son, since she appears to have crushed almost if not every other faculty of her nature. "Her countenance was haggard and long, with broad sharp-cut lips, stamped with strength and sensuality. The dry, glittering, coal-black eyes glared out from underneath the grey fringe of her swarthy brows." A sorceress, panderer, and slave-dealer she was, "steeped in falsehoods, ferocity, and avarice," yet a broken talisman brought to her mind thoughts and visions of the past that for a brief period softened and ennobled her,

## ANATOMY AND PHYSIOLOGY OF MAN.

BY DR. WITHINSHAW, PRESIDENT, B.P.S.,  
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## THE SKELETON.

## THE SKULL.

**BONES OF THE FACE.**—The bones of the face are, as a rule, much smaller than those of the cranium. They are fourteen in number, some occurring in pairs while others are single bones.

The **PAIRED BONES** are as follows:—Two superior maxillary, two palate, two malar, two lachrymal, two nasal, and two inferior turbinal.

The **SINGLE BONES** are the vomer and the inferior maxilla.

The **SUPERIOR MAXILLÆ** are the bones of the UPPER JAW. They form the skeleton of a large part of the face, and of the



**DESCRIPTION OF DIAGRAM.**—The external surface of the superior maxillary bone. 1. The canine fossa. 2. The infraorbital hole. 3. The malar process. 4. The nasal process. 5. The groove which forms part of the lachrymal fossa and duct. 6. The orbital plate. 7. The commencement of the infraorbital canal. 8. The tuberosity of the superior maxilla. 9. The nasal crest of the palatine process. 10. The nasal spine. 11. The concavity forming the lateral margin of the anterior nares. 12. The incisive or myriiform fossa. 13. The alveolar process. 14. The two incisor teeth. 15. The canine tooth. 16. The two bicuspids. 17. The three molares.

walls of the cavities of the nose, mouth and orbit. The facial surface of each bone, at its upper and outer part, has a rough *malar process* for junction with the malar bone; in front of this is a hole, the *infra-orbital foramen*, for the infra-orbital nerve and vessels; behind are several small holes (*foramina*) for the passage of nerves and vessels to the teeth in the upper jaw. The upper or orbital surface is smooth and forms the floor of the orbit; running in it, from before backwards, is a canal for the infra-orbital nerve and vessels; at its inner border it joins the ethmoid and lachrymal bones. One surface (nasal) of the superior maxilla forms part of the outer wall and floor of the nostril, and in it is a hole leading into a large cavity in the substance of the bone, called the *outrum*, or superior maxillary sinus. This surface articulates with the palate and inferior turbinal bones. At the anterior aperture of the nose the nasal and facial surfaces become continuous, and at this part the stray *ascending process* joins the frontal bone close to the glabella. The ascending process articulates, in front, with the nasal bone, and behind

with the lachrymal. The palatal surface, which forms part of the bony roof of the mouth, presents in front a small hole, the *incisive foramen*, which communicates with the nose. The palatal surface is bounded externally by a thick prominent border, which contains the sockets, or *alveoli*, for the fangs of the teeth; the inner margin of this surface joins with that of the other superior maxilla and with the vomer; posteriorly, this surface articulates with the palate bone.

**THE PALATE BONE.**—In shape this bone resembles the capital letter L, and consists of two plates, one horizontal and the other vertical or ascending. The *horizontal plate* completes the hard or bony palate behind the palatal surface of the superior maxilla, with the posterior border of which it articulates; in this way it forms the back part of the roof of the mouth below and of the floor of the nose, above: mesially it articulates with its fellow and with the vomer. The *ascending plate* lies against the inner surface of the superior maxilla, and helps to form the outer wall of the nose. On its inner surface it has a horizontal ridge to join the inferior turbinal, and it is divided superiorly by the *spheno-palatine notch* into an anterior, or *orbital process*, and a posterior, or *sphenoidal process*, by which it joins the maxillary, ethmoid, and sphenoid bones.

**THE VOMER.**—This bone resembles a ploughshare in shape. It is placed vertically in the middle part of the nose, forming a large part of the partition which separates one nostril from the other. It articulates above with the ethmoid and body of the sphenoid; below with the palatal processes of the superior maxillary and palate bones; in front with the cartilaginous part of the septum of the nose. The posterior border of the vomer is free, and forms the hinder edge of the nasal septum.

**THE INFERIOR TURBINAL.**—This is a slightly convoluted bone, placed below the middle turbinal of the ethmoid, on the outer wall of the nose, where it joins the superior maxilla, palate and lachrymal bones.

**THE LACHRYMAL BONE.**—This is a small, delicate, scale-like bone, somewhat resembling a finger-nail in shape. It is situated at the inner wall of the orbit, fitting between the ethmoid, superior maxilla and frontal bones. It is grooved on the orbital surface for the lodgment of the lachrymal sac.

The **NASAL BONE**, thin and elongated, joins with its fellow in the middle line to form the bony bridge of the nose. It articulates above with the frontal bone, and by its outer-edge with the ascending process of the superior maxilla.

The **MALAR BONE** forms the prominence of the cheek and a large part of the outer wall of the orbit. It lies against the superior maxilla. It articulates, by its *orbital plate*, with the great wing of the sphenoid; by its *ascending process*, with the external angular process of the frontal; by its *posterior process*, with the zygomatic process of the temporal to complete the zygomatic arch.

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**Members' Families.**

The Council (B.P.S.) has decided that after the first member of any family has been admitted to full membership of the Society, other members of the same family may be admitted to full membership at half the usual annual subscription. This should be an inducement for present members to introduce their near relatives to the Society.

## REPORTS OF MEETINGS.

### THE BRITISH PHRENOLOGICAL SOCIETY, INCORPORATED. ANNUAL MEETING.

The Annual Congress of the above Society took place on Wednesday, November 9th, at Essex Hall, Strand, London, under the Presidency of Dr. Withinshaw. A large number of members and supporters from the provinces were present, among whom we noticed Messrs J. Wilson (Manchester), J. H. Campbell (St. Albans), C. Burton (Birmingham), E. Durham (Hastings), Atkins (Shipley), T. Timson, Kidd and Copley (Leicester), Langham (Reading), Fenton (Braintree), F. R. Oliver (Oldham), Morris (Shrewsbury), Proctor (Liverpool), James Webb and C. P. Stanley (Leyton), Wilkins (Kingston), Barker (Peterboro'), Rev. F. Summers, Dr. Hollander, J. B. Eland, A. Hubert, A. J. Smith, T. Roe-Orgill, D. Campbell, Prince, Spencer, S. C. Slade, J. B. King, H. P. Dommen, Gilhespie, R. Hall, H. C. Donovan, William Cox, F. R. Warren, G. Hart-Cox and numerous others. Among the ladies were Mesdames Hollinrake, Morton, Hammersley, Farmer (Kettering), Timson (Leicester), Woollard, Slade Warren, etc., and Misses E. Higgs (Treasurer), Poulton, Ling (Librarian), Ward (Hastings), M. L. Ewen, E. F. Webb, A. Higgs, L. Nightingale, etc., etc.

THE PRESIDENT greeted the members individually on their arrival at the hall, and the ladies' committee had thoughtfully provided a cup of refreshing tea for each, so that the friends were at once placed at their ease, and enjoyed the pleasure of an introductory chat under favourable conditions. At 3.45 the President opened the proceedings for the afternoon, and, in the course of a brief address welcoming the members and friends, he dealt briefly with the work of the Society for the past year, making special reference to the introduction of the social element by the holding of special social evenings at Furnival Street, where the popular side of Phrenology was emphasised, and the proceedings lightened by the introduction of music and refreshments. These gatherings had attracted many who would not otherwise have attended their meetings. The Council had endeavoured to improve their ordinary monthly meetings, and as one item in that connection had taken the hall of the New Reform Club in the Adelphi for these, in the hope that the attractions of a better meeting-place, coupled with a superior class of programme, would secure a larger attendance and a deeper interest in the Society and in Phrenology.

THE SECRETARY (Mr. F. R. Warren), then read letters of apology from Messrs. J. Millott-Severn, G. H. J. Dutton, and others for non-attendance. He drew attention to the fact that the Council had prepared collecting-cards for distribution among the members in the hope that each would endeavour to secure subscriptions towards the new Institute which they had in view. He also referred to the agency scheme, asking the assistance of all to make it a practical success.

Reports from societies and members being called for, Mr. Wm. Cox, of Fulham, said that he had been giving lectures upon Phrenology before the members

of the various Societies and Guilds, and everywhere the subject had been well received and attracted good audiences. An interest had been created which augured well for Phrenology, and which was particularly gratifying.

Mr. C. BURTON (Birmingham), said that the society in Birmingham was making progress. It had one unique quality among phrenological societies: it held weekly meetings throughout the year, summer and winter; and so interested were the members in the subjects brought forward for study that they found one evening not enough for the purpose, as it was difficult for them to get away till eleven o'clock. Their meetings were interesting and profitable, and, as far as the public were concerned, there seemed to be a general assent to Phrenology. Their meetings had very few set lectures; but the meetings were rather of a conversational character. On the first night of each month some particular faculty was discussed and dealt with, and on the last night of the month "Questions and Answers" were taken, the result being that much information was given. The other evenings were occupied with lectures on various phases of the subject.

Mr. T. TIMSON (Leicester), was engaged, he said, in propagating Phrenology. The Leicester Society, of which he had been President for a long period, had now elected a local gentleman, Mr. Kidd, who was an enthusiastic phrenologist. The present programme of the Society included lectures on many of the organs, as well as a brain dissection to be carried out by Dr. Aslett. The meetings were divided into two parts, from 8 to 8.30 being devoted to Physiology, and the rest of the time to Phrenology. He regretted that no Provincial Council meeting had been held that day, and thought that their work should not have been allowed to lapse, as, if the true Phrenology were not pushed, people would have the spurious article brought to their notice. He approved of the circulation of collecting-cards, and trusted they would be taken up by the members.

Mr. J. P. BLACKFORD suggested that, as the Provincial Council had not met in the morning, a meeting of the members of that body should be held in the gallery after the Tea at 6.30 to transact necessary business.

This was agreed to.

Mr. ROE-ORGILL endorsed Mr. Timson's remarks with reference to the Provincial Council. He urged that something should be done to bring Phrenology before the public. He favoured the appointment of lecturers, who should visit the towns of the kingdom lecturing and collecting funds for the Society.

Mr. R. PROCTOR said his work was to present the popular side of the subject to the public in the towns he visited; and he gave a brief *résumé* of the methods he adopted in furtherance of his object, which were of an eminently practical character.

Representatives of other Societies not being present, Mr. Proctor was asked to commence his phreno-mesmeric experiments, the object being to ascertain if mesmerism could be utilised in proving the localisation of brain organs. Mr. Proctor, as an expert mesmeric operator, had been requested to give his services, which he cheerfully consented to do. After asking for volunteers as subjects, three gentlemen submitted themselves, of whom one only proved to be susceptible. The operator, in testing his influence previous to the desired experiments,

by some means lost the sympathy of his subject, who refused to be further experimented with, the result being that the object of the meeting could not be attained. Mr. Proctor, however, obligingly submitted to be questioned; and a discussion took place, which was contributed to by Messrs. Hart-Cox, Durham, Copley, Timson, Burton, Roe-Orgill, and Dr. Hollander. This resulted in no definite conclusion, and the value of hypnotism as a means of proving localised brain function stands where it did, as far as the persons present are concerned.

The discussion lasted until the time appointed for tea, and the most important matter of head measurements was crowded out of the programme.

#### THE PUBLIC TEA

was a great success. The ladies' committee, helped by a number of friends (among whom were Mrs. Morton, Mrs. Woolland, Mrs. Farmer, and others), had really exceeded all previous efforts, and has provided a most enjoyable meal, of which all present seemed to partake with manifestations of pleasure. The ladies are to be congratulated on their undoubted success as caterers for phrenological appetites.

THE PROVINCIAL COUNCIL met in the gallery at 6.40. The time was too short to go through all the business, but it was decided to hold the next Provincial Congress at Birmingham, if suitable arrangements could be made with the local society. Mr. J. P. Blackford was elected secretary in succession to Mr. J. Millott-Severn, who desired to resign the post.



#### GREAT EVENING MEETING.

Shortly after seven o'clock, the President, Dr. C. W. WITHINSHAW, took the chair, and proceeded at once to deliver his

##### OPENING ADDRESS.

He said: Instead of dealing with the more purely medical and scientific aspect of Phrenology, as on previous occasions, I wish to speak to you about our Society, and the Phrenology which it wishes to develop and promulgate. As the kernel is more valuable than the shell, as a man is more important than his clothes, so the essential thing about a society is, what are the principles, the doctrines the views which its members profess and support? Of course the subject this Society exists to uphold and further is Phrenology—the science of the mind. The basis of the science is the now solidly established fact that the brain is the organ of the mind, and therefore mental science must deal with the mental functions of the brain; and we study the mind as operating through the brain. The Phrenology of the British Phrenological Society is the Phrenology of Gall and his scientific followers: a philosophy based on the functions of the brain, which goes a long way in supplying a perfect knowledge of human nature. Its distinctive method is the study of the development of the brain in connection with the manifestations of mind. We consider only the faculties which man is endowed with, the organic parts by means of which these faculties are manifested, and the general indications which they present. Phrenology does not treat of mind in the abstract. It does not deal with the question of mind, soul or spirit, as apart from the body. But though

Phrenology has to do with mind only, as it manifests itself through the brain—an incorporated mind—it does not teach that there is no such thing as a soul apart from matter; and phrenologists may be perfectly true to their science, and at the same time the most sincerely religious of men. It is the special province of Phrenology to study the faculties of the human mind as they are manifested through the medium of the living brain. Phrenology is not a system of bump-feeling and character divination. To describe it as such would be about as near the mark as the costermonger's definition of an astronomer as "a bloke wot reads the stars." Phrenology was built up by its founder, Dr. Gall, on a firm, inductive basis. He was not a dreamer and theorist, but an industrious, patient, and reliable observer. His localisation of the mental functions of the brain was the slow, progressive result of long continued observations. He spent over thirty years in gathering facts, both physiological and pathological, concerning both man and animals, and never stated a physiological proposition without supporting it by a multitude of facts. Surely a system resting on such a solid basis of facts ought to be universally recognised. But is the basis rightly laid? The last test for ascertaining whether the principles of Phrenology are scientific is to see how they stand the search-light of modern science and investigation. What does up-to-date medical science say about the principles of Phrenology? To answer this question, I would ask you to go with me—in spirit, of course—to one of the greatest hospitals in this country for brain affections, the National Hospital for the Paralysed and Epileptic. I went there the other day, and heard one of the great professors lecturing on Cerebral Localisation and on Methods of Diagnosis. He referred to the wonderful motor areas located in the parietal region, which are concerned in the direction of special movements. Then he referred, in a cursory sort of way, to the centres for hearing and sight. Then he came on to the frontal region, or pre-frontal region, where phrenologists locate the intellectual functions. And I was pleased to hear this demonstrator say, that it was now pretty well understood that this region of the brain was concerned in the highest intellectual manifestations. Then he spoke of the psychic region, and gave it as his opinion that the temporal and occipital regions were specially concerned in psychic manifestations. Phrenologists locate the feelings and sentiments in these areas. But these purely laboratory men will not stand by anything unless they can touch a spot and stimulate it, and get some result. When they come to the frontal region that is what happens; they get no result at all, so they conclude that this region is the seat of the higher intellectual faculties. Another point is that the animal—cat or monkey—experimented upon is unconscious. What sort of higher intellectual powers could be expected to be manifested under such conditions?

They get their results in a different way to what Gall did. Their method is by the knife and galvanism. What a method to employ for determining the mental, psychic and moral functions of the brain! It reminds one of the boy who smashed in the head of his drum in order to find out where the sound came from. No, the only true way is to follow the phrenological method of examining the developments of the living brain and comparing these with the manifestations of the mind.

The title of our Society, "The British Phrenological Society Incorporated"—putting the emphasis on the last word—is significant as suggestive of the Society's status as a *bona fide* scientific body; for by granting us the Certificate of Incorporation the Authorities certified one of two things: either that we were a commercial company, or we were formed for the development of sound doctrines and principles. You all know the Society is not a business undertaking, and not a single member of the executive receives as much as a farthing for any services he or she renders to the Society. No, ladies and gentlemen, allow me to testify to the splendid, disinterested, single-minded efforts put forth week after week, and month after month, by the active members of your executive. I often witness the splendid services rendered by your Council, and it affords me much pleasure to tell you how well they deserve your gratitude. We have quite a number of different departments for special work.

1. The ordinary monthly meetings.
2. Special scientific meetings.
3. Fellow's meetings.
4. An Examining Board, whose work is to examine candidates for the Society's diploma of efficiency in the philosophy, history, science, and art of Phrenology. This is the highest certificate of proficiency a phrenologist can possess; it may be taken as a guarantee that its possessor is a well-equipped, sound and reliable phrenologist.

The President concluded his address by summing up some of the uses and potentialities of Phrenology. His closing words were: "So far-reaching are its influences that there is scarcely a phase of human life, or a sphere of human activity and conduct, where it may not be of lasting benefit. And to enable Phrenology to effect this is the aim and object of our Society. For this we strive and work. Such an object commands your interest, patronage and support."

THE HON. SECRETARY, Mr. F. R. WARREN, gave out the notices—specially recommending students to enrol themselves for the Dissection Classes at 63, Chancery Lane, at which Dr. Withinshaw would explain the anatomy of the Human Brain.

Mr. JAMES WEBB (Leyton), next spoke on the value of a knowledge of Phrenology to school-masters, school-mistresses and teachers. Being himself in that profession, as a Head-master, he spoke with authority. To illustrate his remarks he had had some diagrams drawn, of pupils in his own school; these were displayed on the walls of the hall and around the platform in conspicuous places. He knew the characters of the boys, and his object was to show that the brain formation agreed therewith. After pointing out the many interesting phrenological points in regard to each, referring to what the President had said in his address, he considered it pitiable that learned gentlemen who tried to find out the functions of the brain should waste their time on galvanism and the knife instead of comparing heads of different shades, and observing the mental characteristics of each person so examined.

Mr. EDMUND DURHAM (Hastings), gave a demonstration of Phrenology by reading the head of a young gentleman, who afterwards said that he was a student of the science, and he considered the delineation a most accurate one.

Mr. C. BURTON (Birmingham), next addressed the

meeting. He quoted a remark made by Lord Kelvin recently in addressing some medical students, to the effect that, "in order to qualify for their profession, they had to learn Chemistry, Electricity, Medicine, Surgery, Bacteriology, Physiology and Anatomy; but there was another subject, not set down on the examination paper, and that was Human Nature. From beginning to end of their medical careers it was human nature they would have to do with, and yet that was not one of the subjects they were taught, or examined in." Lord Kelvin stood in the front rank of science, and his words recommending this particular study ought to be heeded. If his lordship's advice was followed, we should have our doctors, in a very short time, phrenologists, because, study human nature how we will, those who study it will come round to Phrenology. He recommended George Combe's writings to all who wished to become thoroughly acquainted with this subject. If its importance were better appreciated, societies would be formed in every town for the furtherance of Phrenology.

Mr. C. P. STANLEY (Leyton), followed with a demonstration, using a number of boys for his purpose. These were the boys whose portraits Mr. Webb had spoken about. The living subjects imparted living interest and reality to what Mr. Stanley had to say; and his contribution to the programme proved to be the great hit of the evening. He is a teacher by profession, and all the boys were in his own class at school for two years, so he knew them thoroughly. He spoke of them as he first saw them from his phrenological estimate of their talents and dispositions; and also described the methods he adopted in regard to each, accordingly; shewing how, by means of his phrenological knowledge, he was able to get at, and draw out of their minds the powers that were there. He was striving after, and he was sanguine enough to hope for, an educational reform, in which Phrenology would be adequately recognised, and thus save an immense amount of unnecessary suffering both to teachers and scholars. He wound up by saying that teachers could appreciate more rapidly the characters and dispositions of the children placed under their tuition by a knowledge of Phrenology, as he had demonstrated by these boys, who were by no means extreme or exceptional cases, but had been taken from a class of fifty. It was the duty of the Society to push this matter forward.

MISS ESTHER HIGGS (Hon. Treasurer), introduced the collection in a few appropriate words, which was then taken up; following which,

Mr. G. HART-COX spoke on "Some determining factors in life and character." His address amounted to a practical lesson in Phrenology, and was illustrated by a beautiful series of diagrams and photographs thrown on to a screen by a powerful lantern. He kept the audience interested for about half an hour.

Mr. J. P. BLACKFORD (Editor of the POPULAR PHRENOLOGIST), gave an address, in which he corrected two popular fallacies in regard to Phrenology: it was not reading bumps, and it was not reading character. He thought phrenologists themselves had been largely responsible for these misconceptions. He went on to describe some of the qualifications he considered it necessary for a phrenologist to possess; and gave some sound advice to practitioners, and intending practitioners in the art of Phrenology. He finished up by recommending those who wished to be well taught in the

subject to attend Mr. Hart-Cox's Instruction classes at the rooms of the Society, 63, Chancery Lane.

THE PRESIDENT, in a few closing remarks, brought to a conclusion one of the best attended and most successful of Annual Congresses held in connection with the British Phrenological Society Incorporated.

#### LEYTON PHRENOLOGICAL SOCIETY.--

Dr. C. W. Withinshaw (President B.P.S.) delivered a lecture at the Grange Park Lecture Hall upon "The Pre-frontal Region of the Brain: Phrenology Corroborated by Recent Medicine and Surgery." E. R. Alexander, Esq., E.C.C., presided. In the course of his admirable lecture, Dr. Withinshaw defined the region of the pre-frontal brain, which had not been attempted in any work on physiology, though the term was often used. It was the part of the frontal lobe in front of a vertical line passing through the point of division of the fissure of Sylvius on the external surface of the hemisphere. On the skull it corresponded roughly to the frontal bone, though not extending quite so far backward as the upper part of this bone extended, the posterior boundary being a vertical line drawn upward from the anterior inferior angle of the parietal bone. It may also be said approximately to correspond with the forehead.

Dr. Withinshaw described the views of Descartes and Soemmering as to the seat of the soul in the pineal gland and ventricles, and the modern belief that the brain as a whole was the organ of the mind, and then introduced the doctrines of the genius, Dr. Gall, and the part played by his illustrious disciple, Dr. Spurzheim.

Dr. Gall discovered and taught that the prefrontal region of the brain was the seat of the intellectual faculties. One of the greatest authorities on the subject, in his "Human Skeleton." Sir George Murray Humphrey, writes: "The skull is moulded upon the brain, and grows in accordance with it. It is subservient to the brain, and there can be no question that the size and shape of the brain can be estimated with tolerable accuracy by the size and general shape of the skull; and, further, that we may form a perfectly correct notion of the relative proportions of the cerebral lobes by observing the proportions of the corresponding parts of the skull."

Dr. Withinshaw then referred to the skulls of idiots, a want in the mind and brain being marked by a corresponding want in the forehead: to the discoveries of Dr. Broca as confirmatory of Dr. Gall's teachings, and to the views of Hughlings-Jackson respecting partial epilepsy as supporting the same doctrines.

He then discussed the experiments of Hitzig and Fritsch in 1870, who "discovered" that different parts of the brain have different functions, because, when stimulated by electricity, they obtained different results. But both these men and their disciple, Dr. Ferrier, admit that motrocities are not exhibited by the prefrontal regions, on account of these regions being the Seat of the intellect, and intellectual work could not be obtained by such experiments as theirs;

but their destruction, says Dr. Ferrier, "causes the aspect of uninterest and stupidity . . . and mental degradation, which seems to depend on the loss of the faculty of attention, and all it implies in the sphere of intellectual operations."

On February 8th last the "Lancet" reported the case of a man affected by a tumour located in the prefrontal region of the brain--in the left hemisphere--involving the phrenological centres of Causality, Comparison, Eventuality, Locality, and Time. His wife said he "became kind o' soft." His medical man said, "He appeared not to be aware where he was," saying, even when at home, "Let us get away from here," proving his loss of the use of Locality. The past seemed to be blotted out--loss of Time. He had no power "to associate memories, of comparing and contrasting them," etc.

Dr. Withinshaw summed up his lecture as proving: (1) That Dr. Gall was the first to discover that the prefrontal area of the brain is the seat of the organs of the intellectual faculties; (2) that the investigations of experimentalists of more recent research times tend to confirm Gall's localisation; (3) that the effects of injury and disease of this prefrontal region of the brain corroborated the phrenological doctrine that this is not only the seat of the intellect, but that it is composed of a number of organs or centres, each having a special function.

At the conclusion of the lecture, Mrs. Hayes and others asked several pertinent questions, to which the lecturer replied.

In proposing a vote of thanks, the President expressed his surprise that a far larger audience had not gathered to hear such an interesting and instructive lecture.

Dr. Finlay, in a very appreciative speech, seconded the vote, and, on being put to the meeting, it was carried with acclamation.

RUSHDEN:--Mrs. Farmer of Kettering, gave an interesting Phrenological lecture before the members of the Womens' Co-operative Guild on October 19th, the subject being "Qualities Essential to Success." A number of very interesting plates were exhibited, illustrative of the development of the brain, and the various capabilities of various persons. The lecture was an instructive one. Mrs. Farmer also examined several of the ladies and gentlemen present, and delineated their character, which, in some cases, caused great amusement to the meeting. Her visit was greatly appreciated. A very hearty vote of thanks was accorded her for her lecture. About 100 persons were present.

KETTERING:--At the Co-operative Hall, Kettering a lecture was delivered by Mrs. Farmer on "Phrenological Views of Crime." Mrs. Farmer pointed out that Phrenology was a science, and that if rightly studied much of the crime and evil that exists might be prevented. Very much depended upon parents and the early training of children. Several questions were put to which the lecturer replied. Two delineations were given and were considered satisfactory. A hearty vote of thanks was accorded Mrs. Farmer at the close.

**FULHAM:**—On Tuesday, Oct. 27th, Mr. William Cox gave his lecture on "Character Building" at Waltham Grove, to a crowded audience. Rev. R. W. GAIR presided, and said he was glad to welcome Mr. Cox to speak to them, as he had made a considerable reputation as a Phrenologist, and his phrenological contributions to the *Fulham Times* had doubtless been widely read. After the lecture, which was illustrated by reference to a boy's head, two public delineations were given. These proved a very attractive feature, as one of the subjects, Mr. Gudgeon, was well-known to the greater portion of the audience. In expressing the thanks of the meeting to the lecturer, MR. GAIR said, in reference to the delineation given of Mr. Gudgeon, those who knew him and had heard the reading given of his head, could no longer doubt the truth of Phrenology. He (the speaker) was a firm believer in Phrenology, and advised his hearers to avail themselves of its aid. A written chart would be an instrument in their hands by which they would be able to work out great things for themselves. He added his own testimony as to the usefulness of Phrenology. When about 17 years of age he submitted to a phrenological examination, and obtained a chart. The statements in it concerning his weaknesses and his strong tendencies were perfectly accurate, and the document had been of great help to him through life. Some questions arising out of the lecture were asked, and satisfactorily replied to by the lecturer. The meeting was quite enthusiastic from beginning to end.

**HAMMERSMITH:**—On Oct. 21st, an enjoyable evening was spent at the Debating Society in connection with Dalling Road Primitive Methodist Chapel. Mr. WILLIAM COX lectured on "Marriage and Phrenology," and a spirited debate followed. Several interesting questions were asked, to which the lecturer replied. The Rev. J. WELLINGS, minister of the Chapel, in proposing a vote of thanks, said he was firmly convinced of the truth of Phrenology, and it was his conviction that many who said they did not believe in it did in reality follow its teachings, especially in the matter of choosing partners in life. The vote was seconded by one of the members, who said this was the second time he had heard Mr. Cox, and he hoped it would not be the last. The first occasion was most interesting, the second had been more so. His coming amongst them was very much appreciated.

#### ANSWERS TO CORRESPONDENTS.

**BAD MEMORY (Leeds).**—You are evidently unaware that all so-called cures for a bad memory are based on the error that human beings have an organ of memory. Some months ago one of the lessons in the P.P. dealt fully with this question. You should read it. There is no mnemonical system that will give a good memory of dates to a person with a weak organ of Number, or of names with a weak organ of Individuality and Language. You may have a bad memory of tune and a good memory of colour. Gall had a bad memory of places and a good memory of principles: Combe had a bad memory of numbers and a good memory of places.

**C.Y.H.T.**—Dr. Carpenter was wrong. The brain though a whole has its parts, and its functions are the functions of its parts, separately or in combination. The part of the

brain that enables me to see must be, and is, altogether different from the part that enables me to smell, otherwise I should be smelling when I ought to be seeing. The impressions made on the eye, nose and ear, and carried by their own nerves proceed to distinctly assigned parts of the brain, which work independently of each other in their own line of activity. If this were not so with the brain, how is it that some people are very hopeful, others desponding; some conscientious, others unjust; some quick at figures, others poor calculators, etc.? Why have we some twelve different pairs of cranial nerves if the brain acts as a whole? How is it that in the sympathetic system the nerves regulating the action of the heart are not those that regulate the action of the kidneys? For the same reason that these activities have their separate organs—the faculties of Colour, Form, Self-Esteem, Acquisitiveness, etc., have their separate localised organs.

II.—Phrenology does not predict individual actions. It could point out what would be the conduct of a person if it could see all the environment, or external pressure, encouragement and temptation. These things are hid from him, so all he can do, and this cannot be done by a non-phrenologist, is to indicate the tendencies under known conditions.

**PALEY (Carlisle).**—The doctrine of design is *not* a conclusive argument against Phrenology, although so many who profess to believe in that doctrine are anti-phrenologists. One may as reasonably assert that the eye is made for language, or the hand for the duties devolving on the tongue as to assert that each part of the brain can perform the duties of other parts of that organ.

**C. E.**—If, as you say, the natural tastes and preferences are "the gifts of God," and those gifts are variously distributed, it is clear that responsibility varies in proportion to the gifts received. To whom much is given much is required. 2. Mistakes by a phrenologist in reading character are the result of imperfect observation and mistaken inferences.

**CURIOUS INQUIRER.**—There is no objection, so far as I can see, to considering that "each animal is dual, seeing that it has two hemispheres, etc.," so far as its physical organism is concerned. That it has but one nature, one animal nature, using that dual physical organism is above dispute. It would be badly off if one-half were taken from the other half. Which half would you give the heart to?

2. The inflections of injuries to it is the worst possible way of studying the *functions* of the brain.

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- LONDON.—BRITISH PHRENOLOGICAL SOCIETY, The New Reform Club, 10, Adelphi Terrace, Strand, London, W.C.—Second Tuesday in month, at 7.45 p.m. Non-members 1s., Members and Associates free.  
 Tuesday, December 6th.—Council Scientific Meeting at 63, Chancery Lane. Members admitted free. 7.30 p.m.  
 Tuesday, December 13th.—Lecture by G. E. O'Dell, Esq., on "The Study of Character."  
 Tuesday, January 10th, 1905—"Practical Illustrations of Phrenology," by Messrs. F. C. Stacy, James Webb, and Miss E. Higgs.  
 FOWLER PHRENOLOGICAL INSTITUTE, 4 and 5, Imperial Buildings, Ludgate Circus, E.C.—Wednesdays, at 7.30. FREE.  
 Wednesday, December 7th.—Lecture by Mr. R. D. Stocker.  
 Wednesday, January 4th, 1905.—Lecture by Mr. A. Dayes.  
 BIRMINGHAM.—MIDLAND PHRENOLOGICAL SOCIETY, 11, County Chambers, Corporation Street.—Wednesdays, at 8 p.m.  
 December 7th.—Consideration of the Faculties.  
 December 14th.—Lecture by a Member.  
 December 21st.—Lecture by a Member.  
 December 28th.—Questions and Answers.  
 BRIGHTON.—BRIGHTON AND HOVE PHRENOLOGICAL ASSOCIATION, at the Brighton Phrenological Institute, 68, West Street, Brighton. Meetings on First Wednesday in each month.  
 BRISTOL.—BRISTOL AND WEST OF ENGLAND PHRENOLOGICAL SOCIETY, Lecture Hall, Y.M.C.A., St. James Square. FREE to Public Lectures. Members' Meetings alternate Wednesdays.  
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 December 1st.—"Cautiousness."  
 December 8th.—"Cautiousness" (continued).  
 December 15th.—Review of Quarter's Lessons.  
 December 22nd.—Lecture by Mr. Marcus.  
 December 29th.—Delineations.  
 LEYTON.—LEYTON PHRENOLOGICAL SOCIETY, Congregational Lecture Hall, Grange Park Road. Second Friday in each month at 8 p.m. Admission FREE.  
 December 9th.—"The Reflective Faculties," by D. T. Elliott, Esq.  
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