Prospectus and list of members of the Phrenological Society of Paris.

PROSPECTUS AND LIST OF MEMBERS

OF THE

PHRENOLOGICAL SOCIETY OF PARIS.

Translated for, and extracted from, the Phrenological Journal, No. 30.

A Phrenological Society has recently been established in Paris, which has published a Prospectus, Regulations, and List of Members. The list contains names of the highest respectability in medicine, philosophy, and law, in that city, with some members of both Chambers of the Legislature. The Society already consists of one hundred and ten members, of whom sixty-one are physicians. Among the members are found Andral, Professor in the Faculty of Medicine of Paris; Blondeau, Dean of the Faculty of Law of Paris; Broussais, Professor in the Faculty of Medicine, and Chief Physician of the Val-de-Grâce; Cadet, Mayor of the fourth *Arrondissement*; Cartier, Civil-Engineer; Cloquet (Jules), Professor of the Faculty of Medicine of Paris, and Surgeon to the Hospital of St Louis; David, Sculptor, and Member of the Institute; Falret, Physician to the Salpetrière; Ferrus, Physician to the Bicetre; Focillon, Assistant Physician to the Invalids; Jullien, Editor of the *Revue Encyclopedique;* Lacoste, King's Counsel; Lenoble, Head of the Department of Public Instruction; Lucas, Inspector-General of the Houses of Detention in France; Moreau, Inspector of the Prisons of Paris; Pinel, Physician; Poncelet, Professor in the Faculty of Law at Paris; Rostan, Physician to the Salpetrière; Sanson, Surgeon to the Hôtel Dieu, &c. &c. We do not say that Phrenology has become more true since this Society bore testimony to its merits; but as the public in general in this country have rejected it entirely on the authority of men of established reputation, we exhibit the list of names appended to this Prospectus as authorities on the opposite side; and maintain that they are entitled to at least as great consideration throughout Europe as those of the

most distinguished opponents of our science. The observations of Professor Playfair, when speaking of the discovery of the composition of light by Sir Isaac Newton, ought never to be forgotten. "Though the discovery," says he, "now communicated, had every thing to recommend it which can arise from what is great, new and singular; though it was not a theory or system of opinions, but the generalization of facts made known by experiments, and though it was brought forward in a most simple and unpretending form, a host of enemies appeared, each eager to obtain the unfortunate pre-eminence of being the first to attack conclusions which the unanimous voice of posterity was to confirm." These observations are strictly applicable to the reception of Phrenology; and we hail the institution of the Parisian Society as hastening the day when it will be acknowledged that the opponents of Phrenology, who possess any philosophical reputation, have committed a capital error in staking their fame against its truth. The continuance of their credit as authorities against the science is injurious to the public welfare, because it operates as an obstacle to the diffusion of a system of momentous truth, and on this account we conceive it to be our duty to weaken it by every legitimate means. While young men entering upon the professions of medicine, divinity, and law, shall consider it as a mark of superior understanding to deride the discovery of the functions of the brain, they will turn a deaf ear to the most irrefragable evidence offered in its favour; they will carry forward into another generation the defective views, gross prejudices, and inaccurate deductions regarding the philosophy of man, which at present impede society in its social progress; and they will justify this adherence to error by the venerable authority of men of established reputation, who have pledged their credit as philosophers that Phrenology is in opposition to nature. The names and celebrity of the members of the Parisian Society, placed in the opposite scale, may induce the young to distrust their idols at home, and to undertake the duty of thinking for themselves. The Parisian physicians and men of science were aware of the general derision with which Phrenology had been treated, and that their authority could not support it if it were unfounded. The philosophers of the old school at home have purchased at a cheap rate the appearance of superior sagacity by rejecting a doctrine, the merits of which were unknown, and against which they could, by their authority alone, direct, for a time, the public contempt. The testimony of the Parisians, therefore, in favour of Phrenology, viewed as presumptive evidence, outweighs by a hundred fold the declaration of the latter against it. We conclude these remarks with the following observations of Galileo, which are to

be found in the second part of his Dialogue on the Copernican System. They are the production of a most vigorous understanding, and ought to be deeply pondered by every antiphrenologist.

" Being very young, and having scarcely finished my course of philosophy, which I left off as being set upon other employments, there chanced to come into those parts a certain foreigner of Rostoch, whose name, as I remember, was Christianus Urstisius, a follower of Copernicus, who, in an academy, gave two or three lectures upon this point, to whom many flocked as auditors; but I, thinking they went more for the novelty of the subject than otherwise, did not go to hear him; for I had concluded with myself that that opinion could be no other than a solemn madness; and questioning some of those who had been there, I perceived they all made a jest thereof, except one, who told me that the business was not altogether to be laughed at: and because the man was reputed by me to be very intelligent and wary, I repented that I was not there, and began from that time forward, as oft as I met with any one of the Copernican persuasion, to demand of them if they had been always of the same judgment. Of as many as I examined, I found not so much as one who told me not that he had been a long time of the contrary opinion, but to have changed it for this, as convinced by the strength of the reasons proving the same; and afterwards questioning them one by one, to see whether they were well possessed of the reasons of the other side, I found them all to be very ready and perfect in them, so that I could not truly say that they took this opinion out of ignorance, vanity, or to show the acuteness of their wits. On the contrary, of as many of the Peripatetics and Ptolemeans as I have asked (and out of curiosity I have talked with many), what pains they had taken in the book of Copernicus, I found very few that had so much as superficially perused it, but of those who I thought had understood the same, not one: and, moreover, I have inquired amongst the followers of the Peripatetic doctrine, if ever any of them had held the contrary opinion, and likewise found none that had. Whereupon, considering that there was no man who followed the opinion of Copernicus that had not been first on the contrary side, and that was not very well acquainted with the reasons of Aristotle and Ptolemy, and, on the contrary, there was not one of the followers of Ptolemy that had ever been of the judgment of Copernicus, and had left that to embrace this of Aristotle;—considering, I say, these things, I began to think that one who leaveth an opinion imbued with his milk and followed by very many, to take up another, owned by very few, and denied by all the schools, and that really seems a great paradox, must needs have been moved, not

to say forced, by more powerful reasons. For this cause I am become very curious to dive, as they say, into the bottom of this business."

Prospectus of the Phrenological Society of Paris.

The history of science, like the political history of nations, exhibits to us, at longer or shorter intervals of time, men of a superior order, who conceive a great idea, develope it largely, apply it boldly, and who leave behind them an indelible impression. Such a man was Gall. That great discoverer is no more; but his genius survives in the science which he has created. We owe it to him, that henceforward we shall study the intellect and passions of man, the intelligence and instincts of animals, not entramelled in our views by blind superstitions, and metaphysical subtleties and prepossessions, but guided by the light of reason, and bound by no rule but the induction of pure philosophy. In the system of Dr Gall, we find organic and physiological facts, which for the first time enable the naturalist to draw the line of distinction between man and the lower animals, and by which man is demonstrated to be immeasurably the superior of the whole animated creation. Let us for a moment look back on the previous state of our knowledge of human nature.

The abstract study of man as pursued by the ancients, has been the source of the most inexplicable contradictions, and pernicious consequences to the human race. That abstract philosophy, which, originating in the East, obtained so great a reputation in Greece, and was supported by so much zeal in the new capital of Egypt, abounded with lofty conceptions, and with the sublime creations of a poetical fancy. But to what did it lead? The unhappy fruits of its popularity were the most intolerant dogmatism, and desolating scepticism; while the system was rendered imposing only, by a cloak of mysterious importance thrown over it by the mad enthusiasm of its professors.

It is difficult now to conceive, how, during the lapse of so many ages, so many attempts should have been made to arrive at a correct theory of the human mind, without the idea having ever occurred to any one of the celebrated philosophers of past times, to take *the brain* as the ground-work of their labours; that organ whose functions they were engaged in studying, but whose connexion with those functions they never recognised. It is indeed true, that some of them took notice of the wonderful structure of the cerebral mass, and even undertook the dissection of the brain, to which they professed to attach a high degree of importance; but their labours were nearly fruitless, for to them the brain appeared but a single homogeneous mass, undivided into separate organs. "What is the use of observation,"

said Bichat, "if we know not the seat of the disease?" What, in the same way, could be the value of observations made by men, who not only were ignorant of the seat of the different faculties, but to whom the idea had not even occurred as possible, that each of those faculties might depend for its manifestation on a particular portion of the cerebral substance. Thus did these great anatomists make no real progress in the study of the human intellect and passions. Succeeding ages were not more successful in founding a system which should substitute close observation of facts for mere arbitrary hypothesis.

Down to the days of Gall, the inquirer into the nature of the human mind, began his investigations by a forced abstraction of his own faculties from the whole external world, and then turning his intellectual powers inwards upon his own mind;—in profound reflection, and in the total inaction of by far the larger portion of his faculties, he fixed in his memory a picture of what he fancied to be the various phenomena of cerebral activity. It was with a crowd of ideas acquired in this manner, added to his previously received prejudices, that each philosopher, taking himself and his own individual constitution as the standard, formed his theory of the human understanding. Other philosophers, again, holding different views, sought for the origin of the human faculties in the impressions made on the senses, and these brought out ideas more distinct and positive; but, instead of regarding external sensations as merely necessary excitements to action of the internal organs of the different faculties, they considered the latter to result from the sensations themselves, and the brain was as yet vaguely believed to be, as a whole, the general seat of intelligence. As for physiologists, they were content to ascribe, in a general way, the origin of the passions to the influence of temperament, or to various viscera or organs of the body.

On the appearance of Gall, the science of mind assumed an entirely new aspect. Instead of studying the character and intellect of man in general, through the medium of himself, he began a series of observations upon individual men, and the lower animals. Instead of inventing an arbitrary system of faculties, Gall noted the relation between each organ, and the manifestations which he observed in the different individuals whom he examined; he distinguished between the general attributes of all or a variety of the faculties, and particular faculties themselves. Instead of inquiring whether an individual was well endowed with memory, imagination, judgment, or attention, (which are attributes common to a variety of intellectual powers), he observed his capacity for any, and what employment of those faculties; whether he most easily remembered places, or words, or persons, and so on. In a word, instead of an abstract and *à priori*, Gall

introduced an experimental or *à posteriori*, method of philosophising. He studied what are called morals, in the same way that we study physics; and he gave to the physiological science of mind that happy direction, to which the other natural sciences owe those splendid results which so honourably distinguish the latter part of the last century, and still more, the beginning of the present. The course which he has pointed out, is that which must be followed by all future philosophers, or they will infallibly continue to wander blindfold amidst error and absurdity.

But the system of Dr Gall cannot be properly understood until the inquirer shall know how to apply it with certainty. To attain this knowledge, a long and enlightened experience is absolutely necessary, and the results thence obtained are truly astonishing. Suppose that we wished to judge of the capacity of any individual, the general development of his head must first be considered, next the proportion which the anterior bears to the posterior regions, then the prominent parts in each region must be ascertained, and if a sufficient degree of experience have been acquired, the limits of the different organs should be specified. Thus, if it be known beforehand what allowance should be made for the influence of the viscera, the faculties and dispositions of the individual may be accurately determined. Such is the process that must be gone through before arriving at any thing positive, and Gall will be found to be a sure guide throughout. By this means it will be understood why one individual is distinguished for his success in poetry, music, mathematics, logic, eloquence, or metaphysics; why another is impelled by the noblest of human passions, that of desiring to sacrifice even his life for the sake of doing good; why another is insensible to the existence of danger; why this man sacrifices every thing to the desire of being thought eminent in some accomplishment which in reality he does not possess, while that man would give up all besides to gratify his thirst of rule; and finally, why some individuals can never attain to excellence, notwithstanding the greatest efforts, but remain for ever condemned to a humiliating mediocrity. But this is not all. When we are thoroughly convinced that those differences of disposition are the results of organization, we will congratulate the man whom nature has constituted favourably in that respect; and we will, on the other hand, regard with compassion him who has been less felicitously endowed. The same considerations will strengthen our feelings of indulgence towards the failings of our fellow-creatures, at the same time that they will shew the importance of an enlightened education, which shall aim at counterbalancing the depraved dispositions of a child, by exercising those organs and faculties which may tend to destroy their effects, and which may even frequently turn them to the advan-

tage of the individual who would otherwise have been their victim.

Such is the importance of Phrenology; but, at the same time, can it be said that the man whose genius has given it birth has succeeded in bringing it to perfection? Little attention, indeed, would in these days be paid to the man who should pretend to prescribe limits to any one of the sciences. No! Phrenology, like all the branches of medicine, is still imperfect; but, like them, it lays claim to stand on certain positive *data*, on fixed principles, and fundamental doctrines, which cannot be called in question, as being the results of testimony a thousand times repeated, of the whole united senses, elucidated by the simplest reasoning, and proved by the severest induction. So fully is this admitted to be the case, that now-a-days the study of Phrenology is no longer considered to belong exclusively to the physician, but begins to be looked upon as common to all the world.

Artists were perhaps the first to perceive the importance of our science; for it is a striking fact, that in the models of antiquity, the forms of the head are very often found in the most exact relation to the faculties of the gods and men whom the chisel of the artist has handed down in sculpture to posterity. What sculptor will not comprehend, that by means of Phrenology he may be able at a single glance to obtain a key to individual character? and that, in creating an ideal subject, he must be guided by the same principles? Will it ever occur to him to give to the figure of a Hercules the forehead of an Apollo? or would he place the head of a demon of cruelty on a statue intended to represent a character of pure benevolence? Were an artist to commit such an error, he would be considered a man of a superficial mind; and though, as a mere workman, he might be more or less rewarded for his skill, he would be treated as one who had not an idea of the true nature of his art, and who was without a single conception of its objects, or the means of accomplishing it. The same remarks are equally applicable to the kindred art of painting. The painter cannot too strenuously pursue the study of Phrenology: for he has only an even surface on which to delineate his objects, and he may fail in giving them the necessary expression, by neglecting those traits, which, however slight, are characteristic and necessary to bring out the distinguishing peculiarities of his subject. Moreover, Phrenology recognises a uniform relation, an intimate connexion between the habitual attitude of individuals and their predominant dispositions; and the painter who knows how to appreciate this influence of the cerebral organization upon the movements of the body, will be distinguished for the naturalness of the deportment and action of all his personages; while he who is a stranger to Phrenology runs a continual risk of falling into

the grossest inconsistencies. What would be thought of a medallion in which the predominating organs of its subject were not more strikingly developed than the rest? In this way, to all those arts which profess to present the exact image of man to the eyes of his survivors, Phrenology is most useful, and will in future be considered indispensable *.

It is now beginning to be perceived also, that, without physiology, the philosophy of mind cannot advance a single step; that a thorough knowledge of organization in general, and of that of the brain in particular, must be the foundation of all inquiries of that nature; that every attempt to explain intellectual and moral phenomena, which shall not take the principles of Phrenology for its basis, will inevitably be fruitless. On this subject all are agreed, spiritualist as well as physiologist, for, even according to the views of the former, the brain is a condition necessary to the manifestation of both intellect and sentiment, while, according to the latter, it is the vital organ of the intellectual and moral powers. It were out of place here to attempt to decide upon the superiority of either of those methods of reasoning; suffice it to say, that both are deeply interested in advancing the progress of Phrenology. Besides, this science explains the cause of this very difference of opinion on matters which, ever since man began to think and reflect, have divided the world. We cannot at the same time help noticing here, the sure consistency of the ideas furnished by Phrenology on this subject. How unerring and elevated are the views of the philosophical observer, who, contemplating man in the midst of his fellow-creatures, recognises and traces the reciprocal actions and reactions of different organizations! Should such a philosopher ever be called upon to give laws to his country, he will, far from setting at nought the uniform cravings inherent in certain organizations, be careful to avoid all excitements to infraction of municipal law arising from demanding of man more than his organization is capable of, and from sacrificing some of the faculties to the interests of some others: he will frame laws which shall be adapted to the real wants of the community, according to the variety of their nature, and not founded on false views of the equality and uniformity of the intellectual and moral facul-

* From ignorance of these principles, the ancients have, in some of their master-pieces, fallen into errors which are now considered monstrous, such as the extreme smallness of the head of the Venus de Medicis. From the same cause, and from fear of failing in certain arbitrary proportions, the head of Napoleon has been reduced in size, without regard to the existence of an extraordinary cerebral development, of which Phrenology alone is capable of comprehending the importance, and appreciating the beauty. The ancients, when they concealed the enormous size of the head of Pericles, had the same end in view as the moderns, but were more faithful imitators of nature.

ties, for he will be familiar with those varieties of organization from which the differences of intelligence and resource arise.

Phrenology will be consulted also in the preparation of a penal code, for the nature of the punishments to be inflicted ought to bear a relation to the possibility, more or less admitted, of correcting and ameliorating the guilty. A great latitude will thus be allowed, in order that he whose organization does not indicate his propensities to be incurably strong, may one day, when their influence shall have been abated by well-directed training, be restored to his place in that society of which he shall be no longer unworthy; whilst the unfortunate being in whom the excessive and fatal preponderance of certain organs over those of the intellect, or the almost total absence of the latter, shall leave no hope of improvement, will be kept separate from the former class of moral patients, and will be prevented for ever from returning into that society of which he can only be the pest.

But the department in which Phrenology is most necessary, and is destined to produce the happiest results, is that of Education. Here the extent of its application will be prodigious. How should that science fail to be of primary importance to a teacher, which should enable him to turn the studies of his pupils into the proper channel, and to have a thorough knowledge of their characters; which should inform him with certainty that such a one has a decided talent for drawing, such another for languages, a third for calculation, and a fourth for poetry; and which should warn him that it would be a loss of time to urge the progress of a fifth in a particular direction! How many tears would not be spared to childhood! How many vexations would not the teacher himself escape! And who will presume to foretel the results of a system of education, in which, by proper direction, those dispositions shall be turned to the advantage of an individual, which would otherwise have been the cause of his inevitable destruction? When a child is born with a particular development of brain, if he be left altogether to himself, he will become cruel and ferocious, and perhaps commit murder. What does an able instructor do in such a case? He endeavours to place beyond the reach of his pupil all objects calculated to call into action the organs of his most dangerous propensities, and to present to him only those of an opposite tendency. He strongly calls his attention to the charms of an amiable disposition, to the affection which it generates towards itself, to the praises which it calls forth, and, above all, to the internal complacency with which it never fails to bless its possessor. Such representations, exhibited to the infant's mind incessantly, and in a thousand different ways, incline him to make an effort at amiability. He is praised for his first virtuous acts; he is skilfully encouraged to persevere in

the same line of conduct. Even accidentally, and as opportunity offers, he is made to feel, by some striking example, the melancholy and deplorable effects of indulging criminal passions; and, by assiduous and long continued care, the result, after years of perseverance, is, that he becomes a man of courage and coolness, who is not to be diverted from a useful enterprise by feelings of too great sensibility, but who, actuated by those principles of virtue which have gradually become his constant guide, will refrain from indulging in any act of cruelty.

Such is the happy influence which Phrenology will exercise over the development of childhood; but is not education also useful at all ages and at every stage of life? Youth and mature age are not necessarily incorrigible. The attempt is then, without doubt, more difficult, but still success is not impossible. Let us suppose a man to be of a passionate temperament: Phrenology informs him that there exists within him a disposition, the result of organization, hurrying him blindly on to all the violence of passion. If, besides, he be endowed with reason, that is to say, if he be not deficient in the intellectual organs, will he not keep himself on his guard against the causes which inflame his passion? Knowing that the chief cause exists in his own constitution, will he not strive to yield less and less to the influence of causes which are external? And will he not, consequently, succeed at last in weakening his own tendency to paroxysms?

It would require much more than our present limits to enter fully here into the services which Phrenology will be the means of rendering to human society, as soon as it shall be universally known, and appreciated as it ought; all that we aim at is, to call attention to the nature and importance of its assistance, in order that all those who are actuated by a desire of doing good, and who consider it a duty to contribute to the amelioration of our social condition, and of the human race in general, may concentrate their exertions in maintaining, spreading, and bringing it to perfection.

It is with such views of benevolence and general utility, that the Phrenological Society of Paris has been formed. It is composed, not of medical men only, but of men of the world in general, of men of science, and artists, who, though strangers to the study of medicine, are not the less anxious to diffuse the lights of Phrenology. For this purpose, and to encourage improvements in the science, the society meets twice every month, and hears all communications regarding the object of its labours. It confers annual prizes; publishes a journal to enable its readers to keep pace with the progress of the science, and to collect important phrenological facts, and the most interesting memoirs on the same subject. It is establishing also a phre-

nological museum, to contain a collection of all the remarkable crania which it can collect, and also a good selection of plaster casts.

Actuated by the wish to perform worthily the task bequeathed by Gall to his adopted country, the Phrenological Society calls upon all the friends of science and humanity to communicate the results of their observations, and lend their aid by all the means in their power. It is only astonishing that France has so long delayed to profit by the labours of Gall, and to advance the impulse which he first communicated, while already, and for a long time past, in England, in Scotland, in Ireland, in the United States, in India, and even in Italy—that land of despotism, religious and political, Phrenology has been cultivated with the greatest ardour and the most encouraging success. Why should we, then, continue to lag behind the other nations in a branch of science so important? Our appeal, we doubt not, will be heard by our countrymen; and we shall see treasures brought to light, hitherto hidden only because the time had not arrived for their being turned to account.

We entreat all philanthropists to keep themselves alive to this subject, and transmit to us their observations, and we will take care that they shall be made known to the public. We request medical practitioners, directors of prisons, of penitentiaries, of houses for the insane, and the instructors of youth, to collect facts and send them to us; nothing shall be lost; every thing shall be turned to profit, concentrated, and compared, and an *art* realized by means of the *science* of Phrenology, which shall spread abroad and become practically useful to society.

Regulations of the Phrenological Society of Paris.

GENERAL DISPOSITIONS.

Sect. I. The Society is instituted with the intention of propagating and improving the doctrine of Gall.

Sect. II. It is occupied with the consideration of human and comparative anatomy, the nervous system in general, and the brain in particular; as also their physiological and pathological phenomena.

Sect. III. It offers prizes, and bestows medals of encouragement.

Sect. IV. It forms a collection of skulls, and of plaster casts of skulls, &c. of portraits, of drawings, and of all the works fitted to throw light upon the doctrine of Gall.

Sect. V. The members of the Society who wish to give courses of lectures may make use of all the articles belonging to the society for their demonstrations, on requesting them from the Council of Administration.

Sect. VI. The Society publishes a journal, which will be sent gratis to all ordinary (titulaires) members. The price of subscription for the public will be afterwards fixed by the Society.

ORGANIZATION OF THE SOCIETY.

Art. 1. The Society is composed of ordinary members, honorary members, and corresponding associates, native and foreign. Their number is unlimited. The ordinary members alone have a deliberative vote.

Art. 2. In order to be an ordinary or corresponding member, it is necessary to be presented by two ordinary members, provided with a written request from the candidate. Admission will be given by the votes of two-thirds of the members present, taken by secret ballot, at the sitting which follows that of presentation.

Art. 3. The Society has a Council of Management, composed as follows: A Cabinet Council; a Committee for the editing of the Journal; a Committee of Funds.

Art. 4. The Cabinet-Council consists of a president, two vice-presidents, a general secretary, two secretaries for the minutes (proces verbaux), a treasurer, and a keeper of the museum (materiel) of the Society.

Art. 5. The Cabinet-Council names directly the committees; nevertheless, on the requisition of three members, put to the vote, and carried by the majority of the meeting, the committees shall be named by the Society by a majority of votes, and that by secret ballot.

Art. 6. No person shall be named on a committee to examine a work which he himself presents in the name of the author.

Art. 7. The Committee for the editing of the Journal is composed of three ordinary members; they have in charge the superintendence, and are joint editors of the Journal. The president and general secretary are added to their number.

Art. 8. There is a principal editor of the Journal, who is chosen from the ordinary members. He has only a consultative voice in the Journal Committee.

Art. 9. The principal editor shall be named annually by secret ballot. He may be re-elected.

Art. 10. The Journal is published monthly. Its contents shall be, 1. An analysis of the proceedings of the meetings; 2. Memoirs and other papers which the Society shall resolve to publish; 3. Articles sent for the Journal; 4. A bibliographical bulletin.

Art. 11. The Committee of the Journal shall meet at least once a month; they shall name a reporter of all the articles which have not been read at the meetings of the Society, and they shall not publish them without the Society's authority.

Art. 12. The Committee of Funds is composed of three ordinary members; they authorize the expenditure, and superintend and control the acts of the treasurer.

Art. 13. The treasurer reports the state of the funds every month, and renders his accounts every year, at the meeting for nominating the Cabinet.

Art. 14. The keeper of the museum keeps a register, in which are inscribed accurately the articles which are entrusted to him by the Society, and renders an account of their state annually, at the nomination of the Cabinet Council.

Art. 15. The Council of Management is renewed every year, at the second meeting for the session. The members may be re-elected, with the exception of the president, who cannot be re-elected till after an interval of two years.

Art. 16. The Society shall strike tickets *(jetons)* of presence, bearing the portrait of Gall; and on the reverse the title and year of the foundation of the Society, with this motto—AUX PROGRES DES LUMIERES.

Art. 17. The tickets of presence shall be of the value of four francs. Attendance at four meetings entitles to a ticket of presence.

Art. 18. Every member of the Society shall have a diploma, bearing the same emblems as the ticket. The price of the diploma is ten francs for ordinary and corresponding members. The diploma for honorary members shall be gratuitous.

Art. 19. The Society shall meet on the second and fourth Tuesday of every month, at seven o'clock in the evening.

Art. 20. On the 22d of August every year, the anniversary of the death of Gall, the Society hold a general public meeting, in which the general secretary gives an account of the labours of the Society, reads notices of the members which it has lost, and proclaims the names of those whom it has honoured, announcing the prizes which it proposes to bestow.

Art. 21. Every ordinary member contributes an annual sum of thirty-six francs, which he pays in advance, by three monthly instalments.

Art. 22. Any member who, for an entire year, shall not have paid his quota, shall be held as having resigned.

Art. 23. Three members may demand and obtain a secret ballot in every deliberation.

Art. 24. No deliberation shall be entered upon, unless there are at least ten members present at the sitting.

Art. 25. During the months of September and October, tickets of presence shall not be distributed; but the meetings shall take place in these as in the other months.

Art. 26. Two members may demand and obtain a revision of

the rules of the Society, if their motion is carried by the votes of two-thirds of the members present.

Resolved by the Phrenological Society of Paris at the sitting of the 14th January 1831.

(Signed) M. Dannecy, President.
Casimir Broussais, General Secretary.

List of the Members of the Phrenological Society of Paris, as at 25th April 1831.

MM.

Abraham, Médecin.
Amussat, *idem.*
Andral (fils), Professeur à la Faculté de Médecine de Paris.
Appert, Editeur du Journal des Prisons.
Bares, Graveur en Médailles.
Bailliere, Libraire.
Bazille, Propriétaire.
Benoit, Avocat.
Berthon, (J. B.), Propriétaire.
Besnard, (l'Abbé).
Beugnot (fils), Homme de Lettres.
Blondeau, Doyen de la Faculté de Droit de Paris.
Bouillaud, Médecin, *Rèdacteur principal du Journal de la Société.*
Brierre de Boismont, Médecin.
Broussais, Professeur à la Faculté de Médecine, Médecin en chef du Val-de-Grâce.
Broussais (Casimir), *Secrét.-Général.*
Bruyeres (Léon).
Cadet-Gassicourt, Maire du 4e Arrondissement.
Canuet (fils), Médecin de Sainte-Périne.
Cartier, Ingénieur-Géomètre.
Chapelain, Médecin.
Cloquet (Jules), Professeur à la Faculté de Médecine de Paris, Chirurgien de l'Hôpital Saint-Louis.
Comte, Professeur de Philosophie à l'Athénée.
Corby, Médecin.
Dannecy, Médecin, *Président.*
Dauverne, Médecin.
David, Sculpteur, Membre de l'Institut.
Delaforest (Pihan), Imprimeur.
Desmarest père.
Desmarest fils.
Devilliers, Médecin.
Dinocourt.
Doin, Médecin.
Dubuisson, *idem.*
Dumoutier.

MM.

Dupuis, Médecin.
Falret, Médecin de la Salpêtrière.
Ferrus, Médecin de Bicêtre.
Focillon, Médecin adjoint des Invalides.
Foissac, Médecin.
Fontaneilles, *idem, Vice-Président.*
Forget, Médecin.
Fossati, *idem, Vice-Président.*
Foville, Médecin.
Foyatier, Sculpteur.
Frapart, Médecin, *Archiviste.*
Guerard, Sculpteur.
Harel, Manufacturier, *Trésorier.*
Jaquemin, Médecin des deux Forces.
Jolly, Médecin.
Jullien, Directeur de la Revue Encyclopédique.
Koref, Médecin.
Lacorbiere, *idem.*
Lacoste, Avocat au Conseil du Roi.
Lamaze, Notaire.
Lamouroux, Médecin.
Lanyer, *idem.*
Laroche, *idem.*
Las Cases (Emmanuel) Député.
Lasteyrie (le Comte).
Lebaudy, Banquier.
Leblond, Médecin.
Legallois, *idem.*
Leloutre, Médecin-dentiste.
Lelut, Médecin.
Lenoble, Chef de Bureau au Ministère de l'Instruction Publique.
Loisillon, Propriétaire.
Lombard, Médecin.
Londes, *idem.*
Lucas, Avocat, Inspecteur-Général des Maisons de Détention de France.
Machado, Diplomate.
Mathias, Ancien Pharmacien.
Maurin, Médecin.
Mege, *idem.*
Mondiere, *idem.*
Monnoye, *idem.*
Montebello (le Duc), Pair de France.

MM.
Moreau, Inspecteur des Prisons de Paris.
Moreau, fils, Architecte.
Moynier, Médecin.
Noel Girard, (le Colonel, Baron), Commandant de la Garde Municipale de Paris.
Pariset, Médecin de la Salpêtrière.
Pichard, Médecin.
Pilliot, *idem.*
Pinel Grandchamp, *idem.*
Poncelet, Professeur à la Faculté de Droit de Paris.
Pressat, Médecin, propriétaire d'une maison d'aliénés.
Regley, aide Naturaliste.
Ribes, fils, Médecin.
Richy, *idem.*
Roberton, *idem.*
Robouam, *idem.*

MM.
Rostan, Médecin de la Salpêtrière.
Royer, Secrétaire en Chef de l'Administration du Jardin des Plantes.
Sanson aîné, Chirurgien de l'Hôtel-Dieu de Paris.
Saint-Aignan (Auguste), Député.
Sarlandiere, Médecin.
Smith, Propriétaire.
Sorlin, Médecin.
Tanchou, *idem.*
Teissier, *idem.*
Ternaux, Député.
Thiery fils, Médecin.
Thomas, Peintre.
Treille, Médecin.
Viguier, Adjoint à la Mairie du 4e Arrondissement.
Voisin, Médecin, propriétaire d'une Maison d'Aliénés.
Wurtz, Libraire.

The Phrenological Society meets the second and fourth Tuesday of every month, in the saloon of M. Appert, Quai d'Orsay, No. 3, at seven o'clock in the evening.

N. B. Letters and packages (free), may be addressed to the General Secretary of the Phrenological Society of Paris, Rue de l'Université, No. 25.