séparent de la vérité complète que je fonde l'Institut de Paléontologie humaine en lui donnant toute l'indépendance nécessaire pour conduire notre esprit vers la lumière. Et je confie ses interêts à des hommes qui servent la Science avec une sincérité capable de développer sa force et de protéger sa marche contre l'influence des interventions passionnées."

At the conclusion of the Prince's address, brief speeches were made by M. Honnorat, Minister of Public Instruction, M. Perrier, and M. Le Corbeiller, president of the Municipal Council, the last named speaking on behalf of the city of Paris. Lastly, M. E. Cartailhac, the veteran archæologist, expressed his joy at the creation of the institute, which, he said, had been his dearest wish throughout his career as an archæologist.

The Institute of Human Palæontology is the materialisation of a conception of the aims and methods of prehistoric archæology formed by the Prince of Monaco when first he turned serious attention to the subject. It is, in a sense, a pendant to the institute he has founded for the study of oceanography, for, as he said in his inaugural address, "L'Océanographie, qui embrasse les origines du Monde, m'a rapproché de l'Anthropologie qui renferme les plus profonds secrets de l'Humanité." The reward which the Prince will seek for his munificent benefaction will lie in the results which may be expected from the facilities for study and research which he has placed at the disposal of science; but this reward will in itself be only a further addition to the debt already owed to him by archæology. His Serene Highness Prince Albert has indeed erected "a monument more lasting than brass."

Obituary.

Dr. J. B. Crozier.

DR. JOHN BEATTIE CROZIER (born at Galt, Canada, on April 23, 1849; died in London on January 8) was a thinker who knew how to combine philosophic breadth with scientific substance. His first master in speculative thought was Herbert Spencer, but he soon began to deviate from what he took to be the materialistic outcome of Spencer's psychology. The fault he found was that Spencer, in investigating mind, failed to view it adequately except from the objective side, as correlated with the brain and nervous system. This correlation itself Crozier accepted in the most thoroughgoing way; but, as the body is an organic unity, so also, he held, must the mind be unitary; and, by introspection, he found a "scale in the mind," not unlike that of the Platonic psychology, though it was for him an independent discovery. In this scale, truth, beauty, and love are at the top; such feelings as honour, ambition, and self-respect in the middle; and such qualities as greed and, in general, animal appetite at the bottom. This led Crozier to a metaphysical doctrine (though he was inclined to repudiate the term metaphysics) according to which the higher attributes of mind are superior not only in quality, but also, correspondingly, in ultimate strength.

What this scale or order in the mind points to, though it does not actually prove it, is dominance of the universe by a Supreme Intelligence. This view Crozier arrived at early, as may be seen in some extremely interesting chapters of "My Inner Life" (1898), and preserved to the end, as is set forth in "Last Words on Great Issues" (1917). It did not amount, he frankly admitted, to a religious creed. Having no mystical turn, he set to work in a scientific spirit on the investigation of human history, where, if anywhere, verification might be expected. The clue was the newly demonstrated theory of biological evolution, in which his master was Darwin. In the history of civilised peoples, on a wide survey, he found laws of progress; and these he made it his purpose to bring out in his central and best-known work, "The History of Intellectual Development."

In this and his other books, which grouped themselves naturally around it, Crozier carried out with approximate completeness, with literary interest diffused over the whole, and in the end with considerable acceptance on the part of the public, the scheme he had set before himself in the beginning. Presiding over his studies of historical evolution was his other great leading idea, that of social consensus—no doubt more vividly realised through his occupation with the profession of medicine. As the individual mind, like the body, is an organic whole, so is a society considered mentally as well as in its physical interconnection; and, apart from society, the individual is unintelligible.

Quite rightly, in his latest book, Crozier claims to have anticipated much recent development of a general theory which he had already styled the "doctrine of the herd." His versatility went along with a capacity for close study and a gift of illumining social observation; and where he was not an expert he was ready to be corrected by experts.

By the death of Mr. Edmund J. Spitta on January 21, at sixty-eight years of age, microscopical science has lost another earnest student and exponent. While in general medical practice for many years, Mr. Spitta found time to contribute to more than one branch of microscopy, and his retirement to Hove several years ago enabled him to devote the remaining years of his life to the subject. He took an active part in the proceedings of the Quekett Microscopical Club, of which he was a past-president, and of the Royal Microscopical Society, of which, as well as of the Royal Astronomical Society, he was a past vice-president. Mr. Spitta made some contributions to the subject of pond life, but it was particularly photomicrography and