

definitely the vibrations of a piano-string by impulses from an electro-magnet supplied with an intermittent current of proper frequency, and to produce 'electrical music' by the simultaneous action upon a loud-speaking telephone of several currents of proper pitch and wave-form synthesized in the line-wire. If these last two inventions shall enjoy any considerable popularity they will inevitably influence, to a marked degree, musical ideas and philosophy.

E. D. PRESTON,
Secretary.

PHYSICS CLUB OF NEW YORK.

THE teachers of physics in secondary schools of New York City have formed an organization to promote efficiency in the teaching of physics. The more specific objects of the club will be to cultivate a personal acquaintance and interchange of thought among laboratory men; to secure the cooperation of the departments of physics in the colleges; to discuss matters of interest concerning laboratory methods, apparatus, new books and kindred matters.

The officers for the present year are: President, Frank Rollins; Vice-President, Albert C. Hale; Secretary, A. T. Seymour; Treasurer, S. A. Lottridge. The Executive Committee consists of the officers and Messrs. R. H. Cornish, B. M. Jaquish, G. C. Sonn. The membership is limited to 30. There are at present 29 members. The next meeting will be held at the Teachers' College, April 22, 1899.

A. T. SEYMOUR,
Secretary.

SUB-SECTION OF ANTHROPOLOGY AND PSYCHOLOGY OF THE NEW YORK ACADEMY OF SCIENCES.

THE annual meeting of the Sub-section was held on Monday, March 27th. Dr. Franz Boas was elected Chairman and Dr. Chas. H. Judd Secretary for the ensuing year. The following papers were presented: 'Notes on Chilcotin Mythology,' by Dr. Livingston Farrand; 'Zapotecan Antiquities,' by M. H. Saville and A. Hrdlicka; 'Recent Suggestions for a new Psychology,' by Dr. Charles B. Bliss.

CHAS. H. JUDD,
Secretary.

DISCUSSION AND CORRESPONDENCE.

'THE EVOLUTION OF MODESTY.'

TO THE EDITOR OF SCIENCE: Mr. Havelock Ellis, in his interesting study, 'The Evolution of Modesty,' in the current *Psychological Review*, regards sexual modesty, concealment physiological and anatomical, to be mainly founded in the fear of disgusting others. But wherein, we must ask, does such fear merit the term modesty? Does this kind of fear have any distinct quality? Is it a real species? And in any case is modesty a kind of fear? It appears to me that the fear of exciting disgust in others toward ourselves is, like fear of exciting anger, hatred or any other injurious emotion, not a distinct *genus* of emotion, nor even a species of fear. We have here a more subtle and complex fear than in dodging a stone, but social fears of others' mental attitudes toward ourselves, while they form perhaps a species of fear, yet the particular fear of disgust can hardly be considered as having any peculiar quality over against fear of hatred, and other such emotions. In tracing the history of modesty-actions, Mr. Ellis is tracing not the development of a new psychosis, but merely the development of social fear with reference to a new object, the producing disgust by exposure of the body. Excretory acts in general come to be regarded as disgusting, but if I refrain from spitting in public for fear of disgusting others this can hardly be termed modesty on my part.

Modesty as a really new and significant psychosis is not to be sought in mere objective modesty-actions of the sort which Mr. Ellis considers. We see this mere objective modesty in contrast with true subjective modesty in an incident which Miss Hapgood relates in 'Russian Rambles.' While staying at a country house she was invited by the ladies to go to the ladies' bathing pool, where the Russian ladies went in without costume, and she, to her reluctance, felt obliged to imitate them, since she saw that they plainly thought that the use of clothing at such a time could be only for the hiding of defects. The Russian ladies had no real delicacy or modesty, and had no conception of it, though they had a fear of disgusting. Real modesty as a distinct psychosis, as a regard for one's own feeling rather than for the feelings of others, resenting intrusion, calling for privacy, is a late