

processes in the nervous system. Each individual attempted to subordinate the most varied phenomena met with in disease to his own particular principle, and as yet the newer studies in anatomy and physiology were not wide-reaching enough in their influence to prevent the development of the most diverse and contradictory medical theories. The "excitation theory" introduced by John Brown met with an enthusiastic reception, not only in England, but also on the Continent, although it was gradually undermined by the vigorous opposition of Stieglitz and of Hufeland. It was only toward the end of the eighteenth century and the beginning of the nineteenth that the investigations in the field of natural science began to affect medical ideas to any very considerable degree. The natural philosophy of Schelling, which was accepted widely by physicians, especially in Germany, benefited medicine very little, if at all. Indeed, the statement has been made that the general tendency of the time to favor Schelling's philosophy did more than anything else, except the curiosity of the public, to spread the three false doctrines: animal magnetism, phrenology, and homœopathy. Animal magnetism, fathered by the shrewd Anton Mesmer, had a brilliant career until the French commission, with Franklin at its head, successfully demolished it. Homœopathy, founded by Christian Friedr. Samuel Hahnemann, which attempted to subordinate the whole of the healing art to an arbitrary dictum, *Similia similibus curantur*, still has many adherents, especially in America. Phrenology, or cranioscopy, connected closely with the name of Franz Josef Gall, has now but few disciples, and an avowal of belief in phrenological doctrines is usually received, even by the layman, with a suppressed smile.

Gall was born at Tiefenbrunn, in Germany, in 1758. The history of his life affords entertaining reading. He studied medicine in Strassburg and Vienna, and practised his profession in the latter city, where he became very well known. He tells us in his books how, at a very early age, he noticed among his playmates the existence of definite relations between the external appearance of the head and face and certain mental characteristics. His lectures delivered in Vienna, in which his phrenological doctrines were chiefly set forth, were very popular and largely attended until 1802, when, at the instance of the ecclesiastical authorities, he was commanded by the Austrian government to discontinue his public teaching. On leaving Vienna he went to Paris, where he gathered around him many supporters and continued to lecture, investigate, and publish. He died at Montrouge, near Paris, in 1828.