

The absolute connection between mind and matter, is as yet beyond the pale of human inquiry, and hence however erudite and extended our studies, we must all be arrested at that final change in molecular disposition which "immediately and causatively precedes inchoate consciousness." Yet, at a very early stage of physiological inquiry the Seat of the Soul or Conscious Principle,* was a theme of elaborate and ingenious hypothesis. Hippocrates and Hierophilus placed it in the fibres of the brain; Democritus in the region of the temples; Strabo in the space between the eyebrows; Epicurus allocated it in the breast; Diogenes in the left ventricle of the heart; the Stoics, with Chrysippus, in the whole heart; Empedocles placed it in the blood; Plato and Aristotle connected the soul with the whole body; and Galen suggested that each part had its separate soul. Dr. Gall towards the close of the last century, was the first to enunciate clearly the doctrine, that different parts of the encephalic mass fulfil different functions. Just prior to the publications of Gall's doctrine, Prochaska had written "Since the brain, as well as the cerebellum, is composed of many parts, variously figured, it is probable that nature, which never works in vain, has destined those parts to various uses; so that the various faculties of the mind seem to require different portions of the cerebrum and cerebellum for their production."

It would consume too much time, to enter into a detail of this system of *Phrenology*, it is sufficient to know, that it has not received from investigation that confirmation which was anticipated for it—some of its great underlying principles are doubtless correct, and outward arrangements claim attention—we know that a high broad forehead, with prominent frontal eminences, is indicative of intellectual ability; a retreating forehead, low, and running to a point at the cranial vertex, implies a low

* Noble : Human Mind.