

"I distinctly saw the pulsation of the brain. It was regular and slow. But at this time he was agitated by some opposition to his wishes and directly the blood was sent with increased force to the brain the pulsation became frequent and violent." "If, therefore," Sir Astley continues, "you omit to keep the mind free from agitation, your other means, in the treatment of injuries to the brain, will be unavailing." Hundreds of cases might be cited in support of this principle that mind works through brain, and that in order to have vigorous manifestations of the mind we must have a healthy, large brain, supported by a strong, healthy body. "*Mens Sana in Corpore Sano*" is a very true proverb.

Another principle of phrenology is "The brain is made up of as many individual organs as there are distinct mental faculties." Curvier says, in his "Anatomie Comparée," Vol. II: "There certain parts of the brain in all classes of animals are large or small according to certain qualities of the animal." The great Haller, Swiss anatomist, assigned a function to each department of the brain, but it was reserved for Dr. Gall to give a substantial basis to the theory "That the brain is a compound organ, by discovering the respective places in it, of the different mental faculties."

Blind Tom had musical talents, but was an imbecile in most other respects. People have different degrees of talent. Some have faculties for mechanics, others for business, others again for books. Some have ten talents, others only one. Partial genius, partial insanity and idocy are utterly incompatible with the idea that the mind has but a single organic apparatus—i.e. but a single unit, but is clearly and rationally explained on the supposition that the brain is composed of a number of organs.

Dr. Gall was directed almost entirely by observation in his discovery of these different brain organs, and the locality of each one was discovered as the result of careful and extended study. Then Dr. Spurzheim classified these organs with a regular system; that system is phrenology (from Greek Root *phren* the mind *logos* a discourse). But the essence or mode of operation of the mind itself being inscrutable, its manifestations can only be studied through the brain, its special organ.

Phrenology does not now claim to be a completed science. As far as it has now advanced it consists of a science of two parts,

viz.: (1) A system of physiological facts and their corresponding mental phenomena. (2) A system of mental philosophy deduced from these facts and from other facts and phenomena related to them.

The physiological part of the science may be stated thus: 1st. Brain is the special organ of mind. 2nd. The mind is made up of about 40 different faculties, each of which is manifested by a particular part of the brain, set apart exclusively for it and called its organ. Faculties may be possessed in different degrees by the same person. 3rd. When other conditions are the same, viz., quality and health good, the larger the brain the stronger it is, and the larger the portion of brain occupied by a faculty the stronger its manifestation. 4th. The brain is divided into regions or groups as well as into organs. 5th. Each group has its collective function. The selfish and domestic propensities located above and behind the ear at the base of the brain. Ambitious sentiments placed at the crown of the head. Moral and religious sentiments located at the superior frontal and superior parietal region, or at the top of the head. Intellect in the frontal lobe or forehead. The selfish and propelling faculties give force in all actions and lead us to take care of ourselves; the intellectual enables us to understand men and things—whatever is to be known and the means of dealing with them. Ambitious faculties make us value the respect and esteem of others, and rise to better things. Moral and religious are meant to control all the rest, by subjecting them to the tribunals of kindness, justice, and of the Divine Law.

Each faculty is susceptible of improvement or deterioration, and may be strengthened, perverted, neglected or weakened. Each faculty is in itself good, and was given by the creator for good. The improvement of man, therefore, does not imply the extinction, distortion or stunting of any faculty, nor the creating of new ones, but the culture needed by each, and the harmonizing of all, with the right degree of activity. The student of phrenology should have at hand a phrenological bust, showing the exact location of every organ, then compare living heads, one with another, and note the difference. Compare characters of those having broad heads with narrow ones, high heads with low ones, and however sceptical you may be, you will be compelled to accept the general principle of phrenology.