

which they can be communicated and made intelligible to every understanding and the singular kind of satisfaction that arises from their application, (if the results of such application of them were true,) by way of forming a judgment of the character of others and measuring their capacities, were causes that could not fail to excite attention to them and win for them a very general favour, especially where evidence of a very taking kind and sometimes very convincing, could be always at hand and appealed to. The most remarkable circumstance, however, connected with the history of phrenology is this, that while there are very few who totally reject its doctrines—very few who do not admit that some of them are susceptible of a very surprising though restricted application, a very small number of persons distinguished for their general attainments and ability have adopted it in all its parts and regarded it as a science that has established any indisputable theory. This is the more remarkable, inasmuch as the study of phrenology is attended with few of those difficulties which bury or conceal their evidence from the cultivators of other sciences. Every head is a fact or rather a number of facts—almost every head can be seen or handled—no difficult instruments are required for observations, no long journeys, no laborious watchings, no expensive nor ingenious experiments. The phrenologist seeks for facts, he professes to build his doctrine on the foundation of facts alone—upon the rock of the Baconian philosophy, and facts are every where accessible and as abundant as the individuals of the species, the laws of whose mind he claims the discovery of, and professes to elucidate; all these advantages for the accumulation of evidence, together with the increase that years have made to the accuracy and extent of our knowledge of the anatomy and physiology of the human subject, as well as other animals in the order of their descent—for all these numerous and very obvious advantages, it cannot but be regarded as something remarkable in its history, that nearly all those most competent to pronounce a judgment on phrenology have rejected its doctrines as expounded and applied by its professed students and admirers.

Nevertheless the pursuits of the phrenologists have been productive of various beneficial effects, for which they are justly entitled to lasting gratitude and respect. Whatever be the fate of their system, whether it be received or rejected, and whether it be sound or unsound, it will be allowed on all hands that for the collection of facts which they have made and published, moral and intellectual science stands indebted for a valuable portion of its treasures, and that they have conferred incalculable benefits upon medical science by their contributions to the study and structure of the human brain. No medical student will be unwilling to concede the obligations which medical science has to acknowledge in favour of several

of the distinguished persons who have engaged so enthusiastically in defence of this their favorite system; and though it cannot unquestionably, in its present state, be taken as a theory of the mind itself—as a just exposition of the laws by which the mind acts, by exhibiting the brain as the organ of the mind and showing it to be more or less dependant upon the healthiness of its functions, it has provided, so to speak, both for the safety and improvement of the mind. Whether the brain be termed the organ or the medium, there is no doubt but that its state affects the mind itself; consequently, by investigating and ascertaining the causes that serve to impair the healthy exercise of its functions, or to destroy them altogether, what vast sources of evil may not thereby be removed, what a field, cleared for the most beneficial operations. If the causes that distress and injure it can be clearly pointed out, if you can describe before-hand the sources of its weakness, the quarter from which the attacks of its enemies are most formidable, the mind forewarned of the dangers that surround the brain, the agent of its counsel and action is thus armed beforehand and prepared to thrust away the threatened evil. It only requires to defend the outworks, to maintain unbroken the lines of circumvallation, and with an ordinary degree of prudence and potentiality may preserve its own sovereignty and sit a spiritual essence secure on the throne of its cerebral dominions. By directing attention to the functions of the brain, several mental phenomena which were before veiled in very great obscurity have been successfully explained by phrenologists;—for example, the effects produced in the mind by the too intense and over long continued exertion of the cerebral mass; the operation of this as an exciting cause of disease, and the effects of moral impressions upon the whole human economy, preserving or restoring the balanced powers, the health and tone of the constitution of man or undermining and destroying it. It is certainly to be ascribed to their exertions that the brain is now known to exert its so marvellous share of influence, supplying all other members of the system with the energy by which they are enabled to discharge their respective offices. It is now explicable how the mind suffers so exquisitely and directly with every shock or injury that may be sustained by the organs dependent upon it for the supply of that invisible and unknown power which the brain conveys to them for their sustentation; it is now explicable also how the structure of the brain can never be destroyed nor even be materially injured or disordered without producing a corresponding derangement of other organs. In the human economy the powers of digestion are the prime ministers of life. How close is their dependence upon the brain. Cut through the pair of nerves that act as a railroad between them, that form a direct and principal me-