space, so that the molecular action of the one fibre may not interfere with the molecular action of the other fibre, and be also kept in proper relation ; and the nerve keyboard is thus placed all around, giving the conscious soul contact with every part of it.

an around, giving the conscious soul contact with every part of it. Calling attention to the proof of this previously given, we shall add only, that here physiology and mental philosophy perfectly agree. Our ablest and best physiologists frankly acknowledge that they find nothing in the physiology of the cerebrum or any other centre analogous to the functions of thought, feeling, volition or of conscience; and all claims of phrenology subversive of this principle are alike contradicted by mental and physiological science; indeed it is well known that physiologists and mental philosophers, as a class, bayely subset of physiology with

speak of phrenology with respect. 2. The principle embodied in the first proposition of this chapter applies also to all the centres of the unconscious soul, though perhaps in a less degree; and the same class of physiological testimony applies to all the centres. 8. According to this theory of a suitable organization it also follows, that the material

organisation of any one centre of union will differ from the organisation of the other centres. As each centre, whether of the conscious or unconscious part of the soul, has its own peculiar work and its particular part of the body to attend to, each centre will necessarily be organized suitable for its office.

To this all physiology agrees. 4. Furthermere, according to this theory, the cerebrum and these other centres have no other use than that of being a means of interactive union between the body and the soul. Patting this in other words, the cerebrum and these other centres have no other use than that of affording to the soul a seat or point of union and a keyboard of nerves through which to keep up communication with the body.

The physiology of the cerebrum and these centres, all of which are made up of only two tances gray cellular matter and nerve ends (the work of which has been accertained) -substances reveals as we have seen nothing else. Any pretensions to anything more, by materialists and by some phrenologists, come directly in the teekh of our ablest physiologists, who frankly confess, that though they can find at these centres an organization and parts suitable for the trans-mission of sensory or excitor impressions inward, and the transmission of motor impressions outward, they are unable to detect in the cerebrum or other centres any material organization corresponding to a single function of the mind or soul. Here Carpenter, Ferrier, Loomis, etc., might all be quoted.

5. Lastly, according to this theory, then, the office or the work performed by the cerebrum and the other centres is quite different and distinct from the office or the work performed by the soul; and so at the corebrum and these centres, where all organization of matter ends, matter and its work ends, and soul and its work begins. This is the teaching of common sense, and it is also plainly the teaching of physiology. We find the work of the cerebrum and the other centres, each of which consists simply of

a soul seat and a keyboard, to be purely and simply that of communication between the soul and the body. They have no other parts and they have no other work. The corebrum is thus the medium of communication between the conscious soul and the body, whereby the conscious soul gives out or receives impressions from the body and does nothing else, just as a telegraph apparatus is the medium of communication between the operator and the outside world. This is its work, and its whole work. It has nothing in common with the soul, and it does nothing in common with the soul. It has nothing to do with thought, feeling, or resolution; these things belong to the soul. Hence any assertions of phrenologists or naturalists that would imply anything contrary to these principles are utterly spurious; and every attempt to trace in the cerebrum (or in any part of the brain) an organization corresponding to that of thought, feeling, conscience, etc., will prove absolutely abortive. It is the candid acknowledgment of all physiologists that no such organization can be found. Here all mental and physiological science, and common sense, take the same side. Physiological facts show that the dense mass of white fibres and the grey cellular matter are both organized for simple material functions : and just as we lose all material organization among the grey cells, soul and its work begins. Of the organization or work of the soul, physiology reveals nothing.