

action. The scholastic notion of the older psychologists which divided the mental life into different powers or faculties as the body was dissected into parts and organs, lent itself to the idea of a localisation of these faculties or powers in different spheres of the brain, which Gall by a hasty generalisation maintained to be distinguishable on the external surface of the skull. Though these popular and practical applications, which form the basis of phrenology, were speedily and easily refuted, having always been regarded with suspicion by the medical profession, the anatomical labours of Gall were taken up and continued by others. Opinions fluctuated between the different views of Flourens, who insisted upon the unity of the central organ, as did Herbart in psychology on the unity of the mind; of G. H. Lewes, who assigns to the spinal cord together with the brain an important and initiatory *rôle* in conscious life; and of Hermann Munk and Friedrich Goltz, who by carefully devised experiments on living animals, by electrical irritation, and by systematic removal of parts of the brain, have to some extent succeeded in delimiting the special "spheres in which the various sensory nerves deliver their messages, and where the latter are transformed into conceptions and mentally stored."¹ Paul Broca had already, about forty years ago, succeeded in localising the powers of speech.

¹ Du Bois-Reymond, 'Reden,' vol. ii. p. 558: "Though there is, in principle, no hope that the causal connection between material processes in the brain and consciousness will ever become clear to us, this does not hinder our penetrating deeply into a knowledge of those

processes, or prevent such knowledge being of the greatest importance and of fascinating interest. As a first step in this direction there presents itself naturally to our understanding the localisation of the different faculties into which we naturally and systematically