

ON MEMORY.

This is one of those powers or faculties of the mind which has been by philosophers ranked among what they call the internal senses;—because although it may be exercised, or called into action by the intervention of some external object; such an intervention is not always necessary to produce the operation of that power denominated memory. This faculty appears to be in a certain degree common to the brute creation as well as to man; for if a horse in a difficult part of the road has encountered any risk he will on the return to the same spot exhibit symptoms of fear, from a recollection of the danger he was exposed to. Some metaphysicians have tried to distinguish this power of memory in brutes from the memory of man, by conceiving that in the former it is always necessary to have some external object presented to the view to call it into operation, whereas in the latter as above stated this is not always the case.—This opinion is however liable to some objections—and instead of the memory of brutes differing from that of man, by requiring some external impression to bring it into action; it is perhaps more correct to consider the difference arising from the degree of retention in the memories of the two. Any brute animal when separated from its young will for a time retain the recollection of it and endeavour to rejoin it even when there is no external impression to preserve the remembrance, but this feeling in the brute will not last so long as in man. Some instances have happened which would appear to oppose this opinion; if however they be correctly examined they will be found rather to give it confirmation. We have heard of two animals when confined together for a length of time acquiring such a degree of attachment that when one happened to die the other pined away and refused all food, soon dying from the intensity of grief which the recollection of the other produced.—Here however there is the operation of external causes, to preserve the remembrance. [The survivor is left in the same cage, the association of ideas arising from seeing the space now empty which was formerly occupied by his companion; and many other things serve to keep up the action of memory. Well authenticated accounts have been given of dogs from the strength of their attachment, keeping up a remembrance of their masters for a long time and watching at their graves, or on the spots where they had died. But in such cases, the prolongation of the power of memory was also affected by external impressions: from the spot and surrounding objects, in the same manner as the horse remembered the place where he had been in danger. Upon the whole therefore, as far as our observation goes it may be concluded that although the brute creation in common with man possesses to a certain degree the faculty of memory; without the aid of external impressions it is not so strong as in man.

The faculty of memory may be defined that power by which we can recall perceptions long past in the same order in which they were first presented, and retain, contemplate or dismiss them as we please. Perceptions excited by the application of external objects are in their nature futile and perishable, and soon pass away. But if the same