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[FOR THE H. M. M.]

[THE following article was written, in consequence of the paradoxical essay which appeared upon the same subject in your Magazine for February. The writer there, endeavours to support a principle, which has been unsuccessfully advocated by his more powerful predecessors; and which is now generally rejected, in the most extensively received and approved systems of philosophy.]

THE MIND.

It is the natural tendency of misanthropic feeling, to depreciate those virtuous principles of the mind, which decorate and beautify our nature; or even to denounce that philosophy, which asserts and proves the existence of these principles, as affording a false representation of the human character. Every person who investigates the nature of the mind, is ready to admit that our knowledge of its principles, is only attainable from attention to the effects of their operations; and when these effects are fully considered, they are traced to their numerous and distinct causes, in the intellectual and active powers. This circumstance is sufficient to convince us, that the mind is a complicated machine, possessing apparently contradictory principles; and the nature of their mysterious operations is unfathomable by human ingenuity—

“Felix qui potuit rerum cognoscere causas.”

That the mind as distinct from matter is indivisible, is evident from various considerations; and this quality affords a strong presumption of its existence in a future state; but its indivisibility presents no substantial argument, against the assertion that it possesses different principles, which are the foundation of our knowledge, and the origin of human conduct. When we enter into philosophical speculations respecting the mind, we cannot reason from material qualities and appearances—but as it is necessary to view with an attentive eye the phenomena of the ma-