

I have made mention of the intellectual as something distinct from either the physical or spiritual part of our being. Here the question may justly be asked, what then is the intelligence or natural mind, and what its connection with and relationship to the material body and the immaterial soul? I understand the intelligence or natural mind to be the vital acting power of the brain. As the feet and limbs are constituted to perform the service of walking, the hands the many manipulations of which they are capable, so the function of the brain is to think, to reason and perform all varied mental operations; these being another form in the manifestations of the life force that pervades the whole system. With the passing away of the life, all portions of the organization become alike powerless and inactive.

The organism of the brain is not the mind, nor yet is the vital power operating within it. Both are alike requisite, just as to constitute a manufacturing establishment there is needful not only the well adjusted machinery, but the power by which it is moved. Again, as the character of the labor performed in the establishment will depend much upon the kinds of mechanism operated upon by the moving power, so the character of the operations of the mind will depend greatly upon the organic structure of the brain. This, differing in different individuals, some possess a marked power in one direction and some in another. And yet when the celebrated organisms are very similar the mental capacities may differ widely, according as the life force is strong or feeble, quick or sluggish in its operations.

The qualities of life force and organization being to a great extent inherited, though in a degree plastic to the hand environment, we find family resemblance in characteristics of mind, as well as in cast of feature and mould of form.

With this understanding as to what constitutes mind, it is not difficult to under-

stand why it should invariably hold true, that the mind becomes weak with the body, whether that weakness be caused by disease or advanced age. Both being alike dependent upon the same life, the same low ebb in the tide that weakens the one enfeebles the other. Nor yet is it difficult to understand that disease extending to the brain should cause derangement in the operations of that organism, giving rise to insanity of mind.

As is well known the likeness and difference between the human intelligence and that of the lower animals, has been a subject of much inquiry and investigation by scientific searchers after truth, and various have been the conclusions arrived at. Some have adopted the belief that the difference is one of degree rather than of kind, and certainly some things brought to light by the research, bear strongly in that direction. I may mention one. It is found that the intelligence, so to speak, of the different classes, is correspondent with the mass of brain as compared with that of the spinal cord. Commencing low in the scale, in one class the mass of brain is found to be twice that of the spinal cord, in a higher class it is two and a half times as great, in a yet higher it is three times as much, and in the highest class generally it is three times as great; but in man the mass of brain is twenty-three times that of the spinal cord. Noting this and that the difference between the brain of man and of the higher orders of the animal creation is a difference of size rather than of organic structure, that every portion of the former has its representative in the latter; noting also the close connection between the mind and the body, their mutual dependence and influence, the dependence of the mental power upon the vigor of the vital forces, has led to different conclusions in relation to the immortality of the soul.

Some, perceiving the force of these evidences and the truth of Agassiz's remark, that "most of the arguments