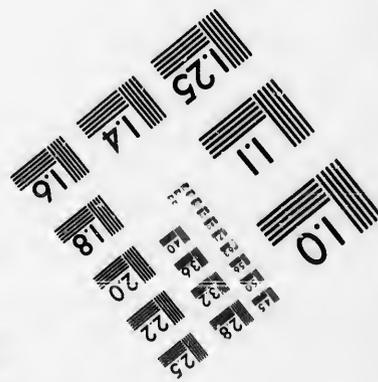
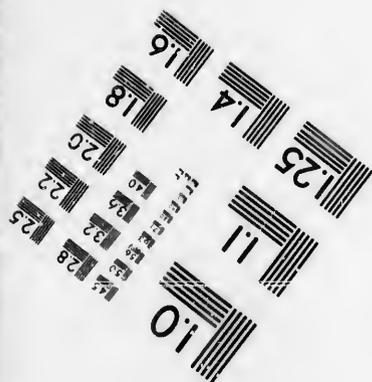
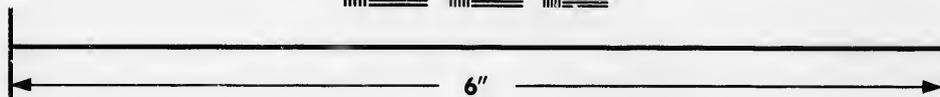
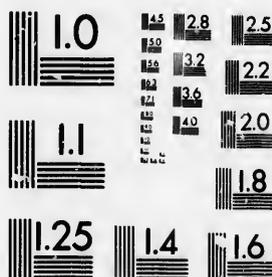


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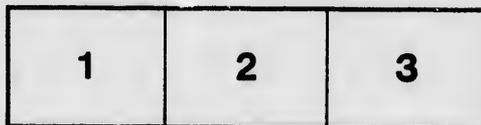
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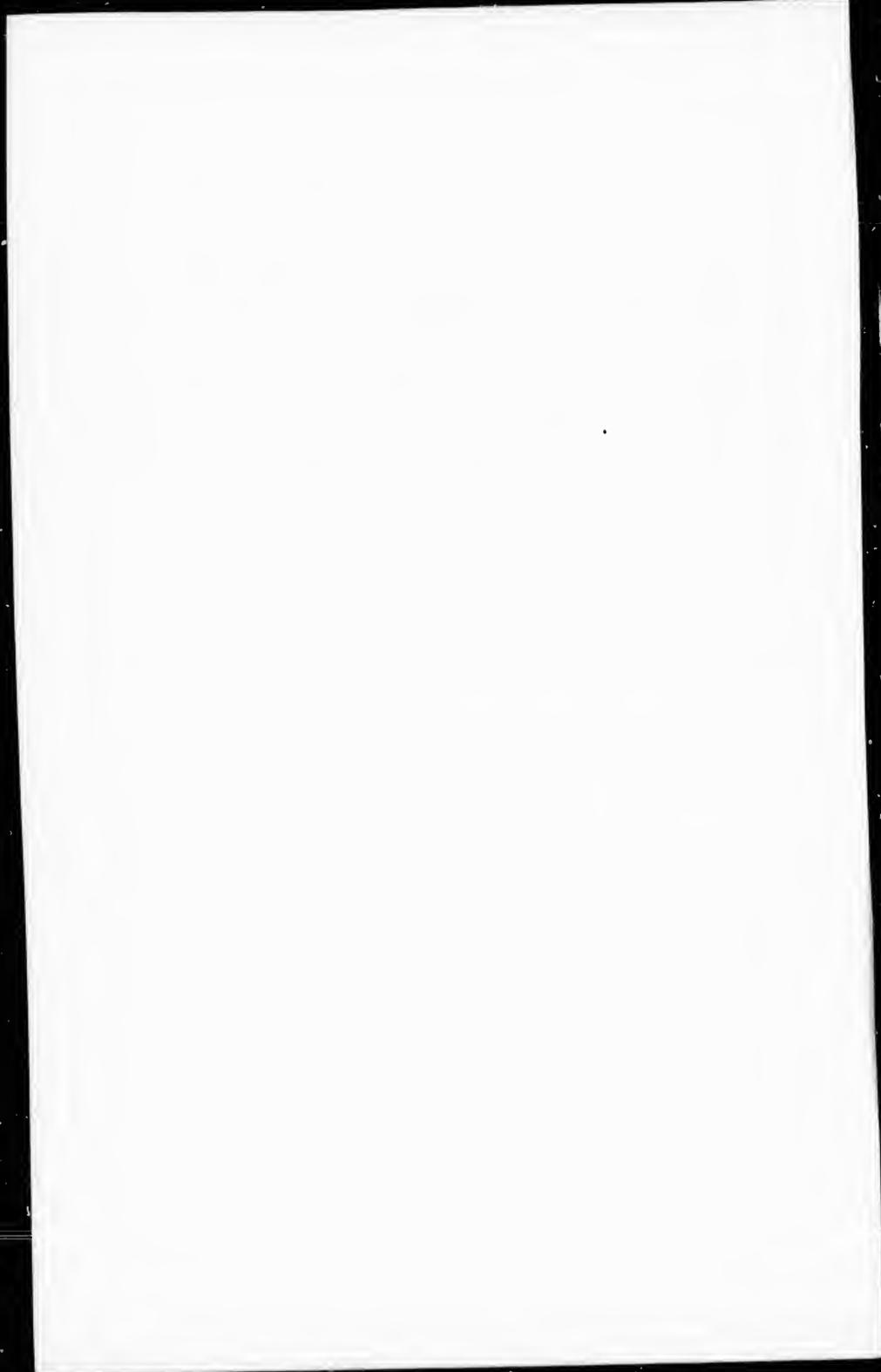
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INQUIRIES
INTO
THE CAUSE
OF
THE MANIFESTATIONS
OF
THE HUMAN MIND,

BY SAMUEL NEWCOMB, SURGEON.

ACCORDING TO THE
TRUE ANATOMICAL STRUCTURE
OF THE
BRAIN AND NERVOUS SYSTEMS.

AS TAUGHT BY
Full a
DOCTOR *Spurzheim* SPURZHEIM.

Montreal:
PRINTED BY NAHUM MOWER,
No. 91, St. Paul Street.

.....
1822.
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S2506

PREFACE.

IN order that the preface to the following observations may not become tiresome from its length, I shall only allude to the object of my inquiries, and the inaptness which is generally manifested in the study of Nature, of thinking for ourselves, together with our readiness to follow adopted metaphysical opinions without putting them to the test of our reasoning faculties, guided by the influence of facts which are presented, under a due consideration of the beings of Nature as they really are, from the most simple to the most complicated state of organization. The object then of these observations, is to form some rational conclusion relative to the cause of the manifestations of the faculties of the mind of Man as the most perfect of the works of creation.

Now in order to do so, it is necessary to follow the natural gradation of simple nature step by step, from the most simple to the most complicated and perfect in manifestations—Man. The ease with which adopted opinions may be followed, holds forth a flattering inducement to all who are, or can be satisfied with appearances alone; but he who wishes to know things as they really are, is not satisfied with appearances only, but is guided wholly by observation and induction. Hence he leaves appearances to the speculative and superficial observers, whose

inculcations naturally corroborate with a love of the marvelous. The following inquiries are therefore offered to the public consideration, with a sincere hope that the good intentions with which they are offered, will sufficiently compensate for any ambiguity or any imperfection of a first attempt. And it may suffice to offer no other apology for intruding upon the public than that I conceive it incumbent upon every one who feels to do good, to do so ; and to exert every power to add something to the stock of knowledge ; yet I am uninclined to presume to offer any thing new to the already enlightened and learned. But my intentions are merely to offer an easy means of giving a just direction to the thoughts and reflections of the youth who are yet in the pursuit of knowledge.

SAMUEL NEWCOMB, *Surgeon.*

MONTREAL, 25th June, 1822.

INTRODUCTION.

I HAVE thought that a short introduction by way of Question and Answer, might render the following inquiries more easily understood by the young mind; and yet every one is aware that the best method of detecting any imperfection in a work is to see it in print. And it is self-evident that it is necessary there should be a mutual forbearance on the part of the Author and reader. Thus the Author cannot expect the reader's approbation before he has become acquainted with the subject and the principles upon which it is founded; nor should the reader condemn, until by a thorough knowledge of them, he is able to point out the defects, if there be any.

Q.—In what consists the difference of Animal and Automatic life?

A.—Animal life takes place with consciousness, and Automatic life constitutes the functions or actions which take place without consciousness; as the functions or actions of the Stomach, Liver, Kidneys, &c.

Q.—What is understood by the functions of Animal life?

A.—All those actions of the Brain and Nervous Systems which take place with ~~the~~ consciousness.

Q.—Are all the faculties of the mind manifested by means of the Brain?

A.—Yes.

Q.—Is the Brain composed of but one single Organ for the manifestation of all the faculties of Animal life?

A.—No: for the Brain is composed of as many different and independent organs as there are special faculties.

Q.—Does all consciousness reside in the Brain?

A.—Yes.—But

Q.—Do we not see with our eyes, hear with our ears, &c.

A.—Yes; but it is by means of the Brain alone that we have consciousness of it.

Q.—Do we not perceive the light which strikes the eyes, or the sound which agitates the nerves of the ears?

A.—Yes; but merely passively; but it is by means of an internal faculty that we are rendered conscious of it; which causes attention and constitutes the active state of the five external senses; for they are all governed by the same laws in respect to the internal faculties, and therefore serve only to receive external impressions and to propagate

them to some internal Organ; but with respect to their immediate sphere of activity each sense has its own laws.

Q.—What proof is there that the Brain is composed of many Organs?

A.—The existence and manifestation of the different faculties, their modifications and the impossibility of one Organ's manifesting one faculty in perfection and another in a limited manner. As: men of great genius manifest the greatest perfection; while others manifest only a middling share of talent, and others still less. And again the separate independence of the five external senses, with the plurality and peculiar functions of the Organs of Automatic life, are also at least presumptive proofs.

Q.—Are the size, form and external figure of the body in general, expressive of any of the faculties of the mind?

A.—No: for as the Brain is exclusively the seat of all the faculties of the mind, it is upon the head alone that the external expressions, indicative of the faculties of the mind, are to be sought.

Q.—What is the general external expression indicative of talents in general?

A.—A well proportioned and developed forehead; because the reflecting faculties have their seat in this part of the head.

Q.—Why are not the external size and form of

the body in general indicative of some of the faculties?

A.—Because there is no proportion between the form and size of the body and the manifestation of the mind; for the body may be ill-proportioned, small and very weak; and yet the manifestations of the faculties of the mind may be very energetic.

INQUIRIES
INTO THE CAUSE OF
THE MANIFESTATIONS
OF
THE HUMAN MIND.

IN EXAMINING Nature, the reflecting powers are naturally brought into action by the impressions of the beings around us, conceptions are formed, and these are more or less correct according to the number of observations founded on facts. Hence in order to render these observations as intelligible as possible and establish a principle at least rational, I shall in the first place take notice of the properties of Matter as being the lowest in the scale of things ; and proceed from a simple to a more complicated state according as new parts are added, and the faculties are multiplied ; inculcating at all times that no faculty can be manifested without a related organization. It will not be denied that every kind of Earth, every Metal, every Salt, has its determinate qualities by

which one may be distinguished from another; as weight, crystalization, affinity, and other Physical and Chemical properties, which are fixed, determinate and permanent; and it is as evident that matter is subject only to the laws of Physics and Chemistry. In advancing a step to what appears next in gradation, we perceive Vegetation offered for consideration, in which we perceive a more complicated system. In addition to the foregoing substance we see in Vegetation the principle of life; and besides being subject to all the laws of matter, it has something proper to itself compared with matter alone; as to be subject to the laws of life; such as to be produced by a germ which has formerly made a part of a similar being, to be nourished by ^{its} intusseption increase, decrease and die; thus forming a step on the way towards perfection; for in plants it is well known there is an assimilating power, which is not a property of simple matter; and this is indubitably a species of organization. Thus as we rise in the scale of beings, it is perfectly conceivable that the increased number of the manifestations, has a cause, and that this cause is evidently a more complicated state of organization. And the same laws may be observed throughout all nature from the most simple to the most perfect; by which all the phenomena of the manifestations of Animal life, from the lowest to the highest and perfect in the scale of being, are perfectly explica-

ble. Now as it will not be necessary to examine the analogy of every class of natural beings, from Plants up to Man, in order to render the principle quite evident, and perfectly conceivable that Nature does not vary her laws in any one class of natural beings, but that there is a strict analogy throughout, I shall suppose a class in which Animal Life is apparent, and consequently Automatic or Organic Life, that the repetition of Analogies might not become fatiguing to the reader. Hence attending to the phenomena observable in this class of beings, it is necessary to pay attention to the particular functions and the Organs by which these are performed; and we shall indubitably see that the induction to be formed is determinate, conclusive, and has a natural tendency to the development of that principle which will naturally lead the mind of the reader to some just conceptions respecting the cause of the manifestations of the Human Mind and the Organic condition of the different faculties.

THUS a question is naturally suggested, what is perceived in this class of beings as an additional testimony in the elucidation of the subject? It may suffice to observe that there are perceived certain innate faculties which are not observable in Plants, and these are discoverable from the different manifestations which have not been observed in the Vegetable world.

Now to elucidate this point with more precision, and to give to the reasoning upon it a more determinate conclusion with respect to the facts observed in this class of beings, I must take notice of the material structure of the additional parts, which have not been observed in Plants.

Thus it is evident from the manifestations as is observed above, that a distinct Nervous System is added ; because even in this simple class of Animals there are actions, such as manifesting fear on the approach of an enemy and certain instincts ; which cannot be ascribed to the functions of Automatic Life. And as by fear consciousness is supposed, it is to be infered that an animal which fears is conscious of danger.

HENCE Animal Life begins with consciousness. Now it must appear quite evident that Nature observes the same laws throughout all classes of beings in respect to the perfection of their manifestations.

AND it is indubitably evident that this perfection is in exact proportion to the parts which are added as we rise in the scale of beings. Hence the manifestation of a faculty supposes an organization by which such manifestation is performed. Thus the manifestations are proportionate to the organization and its developement in so far as nature is concerned alone ; for I shall have occasion in a subsequent part of this little work to observe

that a conformable exercise improves the manifestations of the different faculties. Now as analogies might be repeated to infinity tending to prove that the same principle obtains throughout all classes of natural beings I shall omit a further repetition of them, and solicit the reader's attention particularly to a consideration of the manifestations of the Human Mind; which, of all subjects, has from the remotest antiquity, engaged the attention of Philosophers and Physiologists, and still opens a field of the most important matter for investigation. Hence in order that the principle inculcated in the analogies, of the preceding part of these inquiries, may apply in the reasoning upon this most important part of the subject, it is necessary, in addition to what has already been adduced, to observe, that, in man is united all the properties of the lower orders of beings. Thus man possesses matter and is subject to all the laws of matter; his body has extension and figure, and possesses all other Physical and Chemical qualities. And many functions cannot be explained without a knowledge of the laws of Physics, Mechanics, and Chemistry. Moreover the life of Man, and of Plants, is supported by the same means, namely, by the influence of Caloric, Air, Light, Food, &c. Again we observe in the higher orders of Animals certain manifestations, which are not observable in the more inferior classes, in exact proportion to the number of parts

which are added, or in other words, according to the more complicated state of organization. And I repeat that I cannot too much insist on the fact, that there can be no manifestation of any faculty of Animal Life without a relative organization, any more than that Automatic motions can be produced without related Organs. Moreover, it is a fact generally admitted that Nature, in order to produce various effects, has varied the material condition of the different Organs. This is observed throughout all nature: every Salt and every Metal has its own crystalization; every Plant, every Fruit Tree has its particular organization. It is the same with Animals, and even with Man; and each has a particular function. Thus, the Lungs are destined for respiration, the Liver for the secretion of Bile, the Stomach for digestion, &c. The five external senses are separated and independent of each other, which, together with the plurality and independence of the Organs of Automatic Life would render it at least a presumptive proof that the different internal sensations and functions of the mind, are also manifested by different and independent Organs, even in the minds of the most sceptical. And yet there are, notwithstanding the clearness with which the principle is apparent, different other proofs furnished by the Psychology of Man and Animals in the state of health and disease. For in children some faculties are considerably active,

and others appear later, as is evident from daily observation; and this is, incontestably, in exact proportion to the developement of the organization.

* Thus it is rendered quite evident that the Brains of Animals are different; because the manifestation of their faculties is so; and it is the same in Man. It is even demonstrated from the daily observed fact, that every individual does not possess all the faculties in the same degree. For some excel, others are middling; and again others are endowed with genius while certain individuals are idiots. Hence it must now appear that the brains of idiots cannot be so perfect as the man of the greatest genius, even in the minds of those who might feel opposed to the principle. And on the contrary it cannot be doubted that this state of their minds must be ascribed, unavoidably, to an original defect in the organization. Moreover if this principle were not founded upon natural facts; and that if the Brains of different Animals were not composed of different Organs, why should their understanding increase in proportion as their brains become more complicated? and it is even necessary that the cerebral organization in each sex should be at least modified; as some faculties are more active in Men and Males, and others more in Women and Females. And these modified manifestations are easily understood if it be admitted that

* the manifestations are different because their organization is different a reward which is founded on facts.

certain Organs are more developed in Men and Males and others more in Women and Females. Moreover in the same individual, some of the sentiments, propensities and intellectual faculties are manifested with great energy, and again other faculties are scarcely perceptible.

Thus, one excels in the memory of things, and yet cannot combine two Philosophical ideas: another will excel in a particular branch of the Mechanical Arts, while another is a great Poet and a bad General, &c. Hence it is perfectly conceivable that the same portion of the Brain cannot preside over different functions. Moreover as the functions of the external senses, are attached to different Organs, one may be weak and the other strong; and the same phenomenon is observable in the internal faculties of the propensities, sentiments and intellectual faculties. For if it were admitted that any one Organ could manifest every faculty, how would it be possible for the mind by means of the same instrument, to manifest one faculty in perfection, and another in a most limited manner? Some faculties are known by daily observation to appear earlier and others later; I say, known by daily observation, because their manifestations are so. And the manifestations are an incontestible proof of the existence of any faculty. For as the related Organ, of any faculty, is developed, the faculty is manifested. And again if the manifesta-

tions of every faculty, were dependent upon the same Organ, they ought to appear and disappear simultaneously. But every difficulty is removed if it be admitted that there are different Organs, the developement of which takes place at different periods like the five external senses. Moreover, the faculties require rest, because it is impossible for them to act incessantly any more than the Muscles of voluntary motion. Protracted study fatigues; yet it may be continued if the object be changed. Hence, if the brain were a single Organ, it would be equally fatigued by this new species of action. The eyes may be fatigued by looking at any object and still we may listen to any agreeable sound, as Music, &c. because there is one Organ for seeing and another for hearing. This consideration is very important in Medicine; for by attention to these circumstances, partial insanities may often be avoided. Thus, if an Organ be so active either from its great developement or on account of its too great irritability, that its activity becomes involuntary, then it is necessary to avoid every thing which may tend to keep up its activity and put in action entirely different ones. This alternate action and rest would, however, be impossible, were there but one single Organ for all the manifestations of the mind. Now as in the state of watching the same Organ cannot be active continually, but must occasionally rest; so in sleeping, all Organs

are not inactive, but some one enters at certain times into action, which constitutes dreams; and the ideas which result from the state of dreaming are more or less complicated according to the number of the Organs which enter into action at the time.

HENCE the state of dreaming, it is incontestably evident, proves the plurality of the Organs of Animal Life. For it would be impossible to have dreams, or a particular combination of ideas and sensations, were the brain composed of but one single Organ; and indeed if each faculty were not attached to a particular and independent Organ.

AND as the Brain acts upon the external world by means of the voice, the five external Senses and Muscular motion, it is evident that in dreaming if the action of the active Organ, is propagated to the Muscles there follows motion; if to the Vocal Organs, the person speaks, &c.; and it is well known that some persons rise, walk and do many things, speak and see.

It is observed that some dreaming persons even reason better than when awake; and this is not surprising when we consider that in deep reflection we avoid the noise of the world and cover the eyes with the hand in order to put to rest as many Organs as is possible, that the Vital power may be directed to the Organs of the reflecting faculties. In dreaming and somnambulism this naturally hap-

the brain is acted upon by ^{external} objects by means of the organs of the voice &c. &c.

pens, so that the active Organs perform their functions with more energy. Visions may be thus explained ; as in dreaming, the person sees inwardly and admits the outward existence of the object thus seen.

AND this state may be permanent or it may be transitory ; and the former or the permanent state constitutes a true alienation of the mind ; and explains why some visionaries think they see things invisible to others. The state of disease also proves the plurality of the Organs contained in the cerebral mass. It will not nor cannot be denied that one nerve may be diseased while another or all others are in health and perform their functions naturally ; for it is well known that a person may be blind and hear, or he may be deaf and still he may see as perfectly as any other person. From all these proofs and considerations which might be extremely multiplied, it must appear quite evident, even to the most sceptical, that no faculty can possibly be manifested without organization ; and that each faculty must indubitably be attached to a particular and independent Organ ; and finally that the Brain is an aggregation of Organs.

Now as the plurality of the cerebral Organs is incontestable, it is as evident that the perfection of the manifestations, is in exact proportion to the more complicated state and development of the cerebral organization in regular succession from

the lowest and most imperfect to the highest and most perfect order of natural beings—Man.

BUT as it may be asked, where the characteristic marks of humanity begin—it may be replied that if due attention be paid to what has been inculcated throughout the preceding part of these inquiries, it will evidently appear that all superior orders of Animals possess common and proper faculties ; that is certain faculties common to themselves and the orders of natural beings below them ; and it is the same with Man ; but Man also possesses the common faculties in greater perfection, and the distinguishing marks of humanity begin with the faculties proper to Human Nature.

IT has been generally said that Animals act from instinct in opposition to understanding in Man ; which is erroneous, and refutes itself when considered in its proper light. For understanding is a knowledge of our faculties and the power of modifying their actions. Thus an Animal, a Dog, for instance, will not eat the food laid before him because he fears the blows of his master ; he wants but he will not ; and again another Animal which is fond of hunting, if a hare passes before him, will not pursue it, for the same reason ; hence though the Dog feels a great propensity or desire to eat, or follow the hare, yet he does not because he chooses to modify his actions, and thus he acts from understanding. Otherwise it would indeed be cruel to

punish an Animal for doing contrary to our wishes. On the contrary, if new-born children cry and suck their fingers, they do not act from understanding. Moreover instinct is a general expression, and various Animals have various instincts, that is, one of one kind, and another of another kind of instinct; and if instinct were a peculiar faculty, an Animal possessing one instinct ought to possess all instincts. Understanding is a general expression, and denotes a general faculty. Thus Perception, Memory, Judgment, and Imagination are common faculties of the understanding; but every particular Perception, Memory, Judgment and Imagination as of space, form, colour, time and number belong each to a particular faculty; so that, if Perception, Memory, Judgment and Imagination were special faculties, it is evident that every individual who possesses one kind of Perception, Memory, Judgment or Imagination, ought to possess all kinds of Memory, Judgment, Perception and Imagination. Hence one individual may have a good memory of one kind and a very defective one in respect to other things. A Poet possesses a high degree of imagination, but does he possess all kinds of imagination? as to invent Machinery, compose Music, &c. One may judge well in one respect, and still very badly in others. Now in order to show more clearly that the manifestations of the different faculties of the mind, depend upon the organiza-

tion, and that each faculty must be attached to a particular and an appropriate Organ, it is necessary to take notice of the modified condition of the faculties in the different sexes, and of the same individual at different ages. It is maintained that the different manner of thinking and feeling in Men and Women depends upon the difference of delicacy in the cerebral fibres. But this idea will not admit of a determinate and rational conclusion; for it is a fact subject to daily observation, that some Women resemble Men in the manifestation of the intellectual faculties, and vice versa, while admitting that certain parts of the Brain, are more developed in Men and others more in Women, the difference of the manifestations of their faculties is perfectly explicable.

Thus facts show beyond a question, that the difference of the manifestations of the mind in Men and in Women, depends on the organization and developement of the cerebral parts. Moreover the manifestations of the mind and understanding, are modified in every individual.

HENCE all Animals of the same species, and all Men, have essentially the same corporeal parts; but differ merely in the proportion and developement of the different parts of the organization; and this difference produces differences in the manifestations of the respective faculties. And this fact is rendered quite evident by the state and different

degrees of idiotism ; which must have fallen under the observation of every individual. For it is observed that, in general the heads of idiots are either too small, or are increased in size by water collected in the cavities of the Brain. In either of these cases the defect in the organization is easily conceived ; because the manifestation of the faculties, is defective. And now as it has been all along maintained that no faculty can be manifested without a related Organ, it must appear evidently satisfactory that the faculties of the mind are manifested more perfectly, more distinctly, and the ideas more clearly, in exact proportion as the organization of the Brain becomes more perfect. For imbecility is not always general, but sometimes merely partial ; as appears in those persons who answer reasonably and execute correctly the things relative to household affairs ; instances of which are not extremely rare. And consequently it is evident that in these cases the developement of the superior parts of the Brain, has been impeded ; thus a Brain too small is generally attended with imbecility.

Now the possibility of training, exercising, or in other words educating the faculties of the mind, equally proves the dependence of the manifestation of the different faculties on the organization ; for it is quite inconceivable how an immaterial being can be exercised or educated. It has been main-

tained that Men and Animals come into the world destitute of any determinate faculty; their minds as blank paper; and that all is learned by education, &c.

BUT if the faculties were learnt from education and external impressions, why have not instructors found means of conferring judgment, understanding, and good qualities in general? and why are we not all men of genius? Moreover it is a well known fact, that brothers and sisters often differ materially in their characters, though their education has been uniformly the same.

Now this difference of character, is only a difference of the manifestations of the different faculties, and is explicable alone by the difference of the developement of their related Organs; because there is a direct relation between the manifestations of the feelings and of the faculties of the understanding and their respective organizations.— Thus the innateness of all the faculties, is rendered evident beyond a doubt, because their organization is so. But there is no innate idea, sensation or principle, for there is a great difference between innate faculties and innate principles, ideas and sensations. But the faculties which perceive the impressions, conceive the ideas and form principles, are innate. Hence every faculty is confined to its own Organ; and its manifestations are proportionate to the developement of the Organ. We

observe that though the functions in general of all faculties, are modified in different nations, and consequently the functions of the faculties which determine all laws and principles; yet the same primitive faculties are observable in the customs, manners and laws of all nations. Hence the innateness of the faculties is too evident to escape the penetration of profound thinkers; for many ancient and modern Philosophers, both profane and religious, were perfectly convinced of this truth.

HIPOCRATES, in treating of the qualities necessary for a Physician, speaks of natural and innate dispositions. Condillac says, Man does not know what he can do, till experience has shown what he is capable of doing by the force of nature alone; therefore he never does any thing purposely until he has done it instinctively. This observation will be found permanent and general. Thus all a man does, he did at first from nature alone, for nature commences and always commences well. Now the innateness of the faculties was so evident to ancient Philosophers, that they thought that even sensations and ideas were innate. However, although the assertion of the innateness of sensations and ideas, is incorrect, and that in reality only the faculties, which produce these sensations and ideas, are innate; yet it shows how forcibly innateness has at all times, struck the minds of profound thinkers. Now as Man unites all the faculties

which are dispersed in different Animals, he is likewise endowed with various others peculiar to himself; and it is proved by daily experience, that the faculties of Man are multiplied; and that there must exist a subordination between the faculties of the mind; because there is a general law throughout all nature, that inferior faculties are subordinate to superior ones. Thus Physical laws are submitted to Chemical laws; Gravity for instance is a Physical law, and it is modified by Chemical Affinity.

PHYSICAL and Chemical laws, though preserved in Organic beings, are modified by Organic laws. In the Muscles, and in the circulation of Animals, the Physical laws of Motion and Hydraulics are preserved, but they are subjected to the laws of Life. Chemical laws are preserved in Digestion, but they are modified by Organic laws. And again Physical, Chemical and Organic laws exist in Animals, but they are modified by Animal laws. Now the same principle must be applied to the laws of Human Nature, namely, all inferior laws, Physical, Chemical, Organic & Animal are preserved in Man, but they must be subordinate to the laws of the human faculties. Now as it is proved incontestably that the feelings and intellectual faculties are inherent in the nature of Man and that the manifestations depend upon the organization, it might be objected that an irresistible necessity in our actions ac-

cordingly would be unavoidable ; yet when it is considered maturely, in what liberty consists, this objection will be naturally put to rest ; for according to such notions of liberty as are indicated by such objections, we might expect from every one hatred and perfidy as well as friendship and fidelity ; and that all that relates to positive institution, punishment, &c. become useless ; thus such notions of liberty are merely speculative. Such liberty alone can be admitted as corresponds with the general laws of nature and with the nature of Man.

HENCE admitting that Man acts by motives, then is he subjected like all the rest of nature, to the laws of cause and effect ; for true liberty consists in the possibility of doing or of not doing any thing, and in the faculty of knowing the motives and of determining oneself according to them.— Consequently it is necessary to consider in liberty, knowledge and will, the motives and the influence of the will upon the actions. But will must not be confounded with the propensities, inclinations and desires ; for neither Man nor Animals act freely if they feel only an internal satisfaction ; because this is only the fulfilling of every desire ; and these inclinations and desires are felt both by Man and Animals involuntarily. For every faculty of Animal life being active, gives an inclination or a desire. Hence it follows that no one can change the nature of his faculties and organization. And that

both Man and Animals are obliged to feel hunger if the respective nerves act in a certain manner, and they must see if light strikes the seat of vision; and finally are obliged to feel an inclination if the respective Organ be excited. But these inclinations, propensities or desires of different Organs are not yet *will*; for Man and Animals have often inclinations, yet *will*, not. As I have observed in a preceding part of these inquiries, that an Animal, a Dog for instance, may be hungry, he may want, yet he will not eat the food which is laid before him. Hence *will*, begins with the understanding, and is always in proportion to it. Man has the greatest freedom because his *will* has the greatest extent, and this is because he possesses the greatest understanding. He can compare the present with the past, foresee the future, and discover the relation between cause and effect. Now not only *will*, but even accountableness begin, with the knowing faculties; for idiots have inclinations, but they are neither free nor answerable. The willing faculties are not however given up to chance, but are submitted to certain laws; for the laws of the understanding are as determinate by creation as the laws of nutrition. Hence the first condition of freedom is, *will*, which is the effect of knowledge and reflection; and secondly it concerns what is to be known and compared, the motives; thus *will* is

the decision of the understanding according to motives.

HENCE as the source of the motives, is principally in the faculties of the feelings and sentiments, and as they must be as numerous as the faculties are, it results that their energy depends upon the energy of the faculties themselves. Moreover he who has many and energetic faculties, has many and vigorous motives; and his freedom is proportionate to the strength of his *will*, and to the number and energy of his faculties. But *will*, or the faculty of choosing and deciding is not sufficient to freedom, but the plurality of the motives is also necessary; for if any one was endowed with but one faculty, he would not be susceptible of but one feeling or motive, and his knowing and reflecting faculties could not act upon it so as to make a comparison or choice between motives, because there would be but one motive; but if endowed with several faculties, he would be susceptible of different feelings or motives; but it must likewise be considered whether he would act with or without freedom; for the plurality of the faculties and organs only, it is quite evident, is not sufficient to freedom; for if any one acts by motives without *will*, he does not act freely, because in such cases it would be necessary that one faculty should be only stronger than another in order to act; and there would be no freedom because the strongest

propensity would prevail. Hence the plurality of the faculties produces merely the plurality of motives, but *will* decides. Yet these two conditions do not constitute liberty: but there is a third condition necessary, namely, the influence of the *will* upon our actions. For, in the diseased state it happens sometimes that we know the different motives; and yet the *will* has no influence upon the actions; for the faculties which constitute *will*, may put in action certain faculties of the mind, while others are independent of it. Now as we have seen that although we are not answerable for our inclinations and sentiments, because they exist of themselves, and the *will* cannot put them into action; yet the *will* has a greater influence upon the superior or intellectual faculties, because it begins with the understanding, and can re-produce their actions in thinking of different objects, their qualities and various relations to each other; and it has also an influence upon the five senses and voluntary motion. And thus Man becomes accountable for his actions, though his inclinations and sentiments are involuntary; because he has power over the use of the instruments of these independent faculties; but as soon as the external senses or voluntary motion are withdrawn from the influence of the *will*, liberty, and consequently guilt ceases. And indeed the only true idea of liberty consists in the consideration that, it requires

will, motives and the influence of the *will* upon the external instruments. And yet this liberty is not Moral liberty. Therefore it is necessary to inquire into what Morality consists, and where our actions become Moral, or where the Morality of them begins. Now as in Organic life the functions of every Organ, are not equally important, as for instance, Mastication and the mixture of the food with Saliva, are less important than Digestion, Circulation and Assimilation; and also the secretion of certain Glands are less necessary for the preservation of individuals than Respiration, &c. It follows from hence that the importance of the faculties of Animal life, is also different; for the fact that Nature observes a strict concordance in her laws is perfectly conceivable. Thus in respect to the Senses, any one would sooner lose the Sense of Smell rather than that of Sight. And who would not prefer losing the talent of Music, &c. rather than that of reflection and reasoning; and one sentiment rather than another.

Now it is quite evident that the faculties common to Man and Animals, are less important than those which are proper to Man; because they are certainly in the class of inferior faculties; and as I have mentioned already, that inferior faculties are subordinate to superior ones, it follows that the faculties proper to Man, ought to govern and direct all inferior ones. And it is likewise evident

that all motives are not equally important ; for the motives which result from the faculties common to Man and Animals, indicate no Morality, suppose no idea of conscience or duty, and consequently no idea of Sin, as every one is well aware that no Animal is susceptible of these feelings. Now as liberty begins with the understanding, so Morality begins with the faculty of duty and justice. Hence Moral liberty is, *will*, applied to absolute conscience. And absolute conscience is simply the effect of the *will* applied to the motives which result from the faculties proper to Man. Hence absolute good or Moral actions result when, *will*, acts according to absolute conscience, and any action to the contrary is absolute evil. Thus as Man has the greatest liberty because he has the greatest *will*, it is evident that he alone can possess Moral liberty. Now from what has already been adduced upon the subject of Moral liberty, it evidently follows that no accountableness can take place without liberty ; that liberty, as has been observed, begins with the understanding, or with the faculties of knowing and choosing the motives, and deciding according to them ; that Man has the greatest liberty ; and that the faculties proper to him produce the motives which constitute the Morality of his actions. Now as the law of the subordination of the faculties, leads to the consideration of good and evil, it is necessary to consider

whether any evil exists, and its origin. Hence under a due consideration of natural events, it is easily conceived that two kinds of evil do exist, namely, Moral and Physical; of the latter we are naturally convinced from the continual opposition observed throughout all nature; as, Earth, Air, and Water, which present a perpetual scene of destruction and re-production of pain and pleasure. And it is plain that in the same way as temporal good is distributed unequally, and without personal merit, Physical evil often happens without any corresponding fault. Thus it is, both with Man and Animals; for what have Animals done which are ill fed and ill treated for their services rendered to Man? Hence Physical evil does not merely exist; but it comes to all according to established laws of creation. And it is as evident, that Moral evil exists, and has always existed, as well as Physical evil. Hence let us consider the origin and cause of Moral evil; thus, although as soon as free *will* is spoken of, good and evil are supposed, and as Man can never be guilty without liberty; yet free *will* in itself can give no idea of the origin of the evil.

But to what purpose should there be free *will* if there were not two different things, good and evil, between which the free Man may choose?

It is said that Man abuses his liberty; but by what motives does he abuse it, if there be nothing

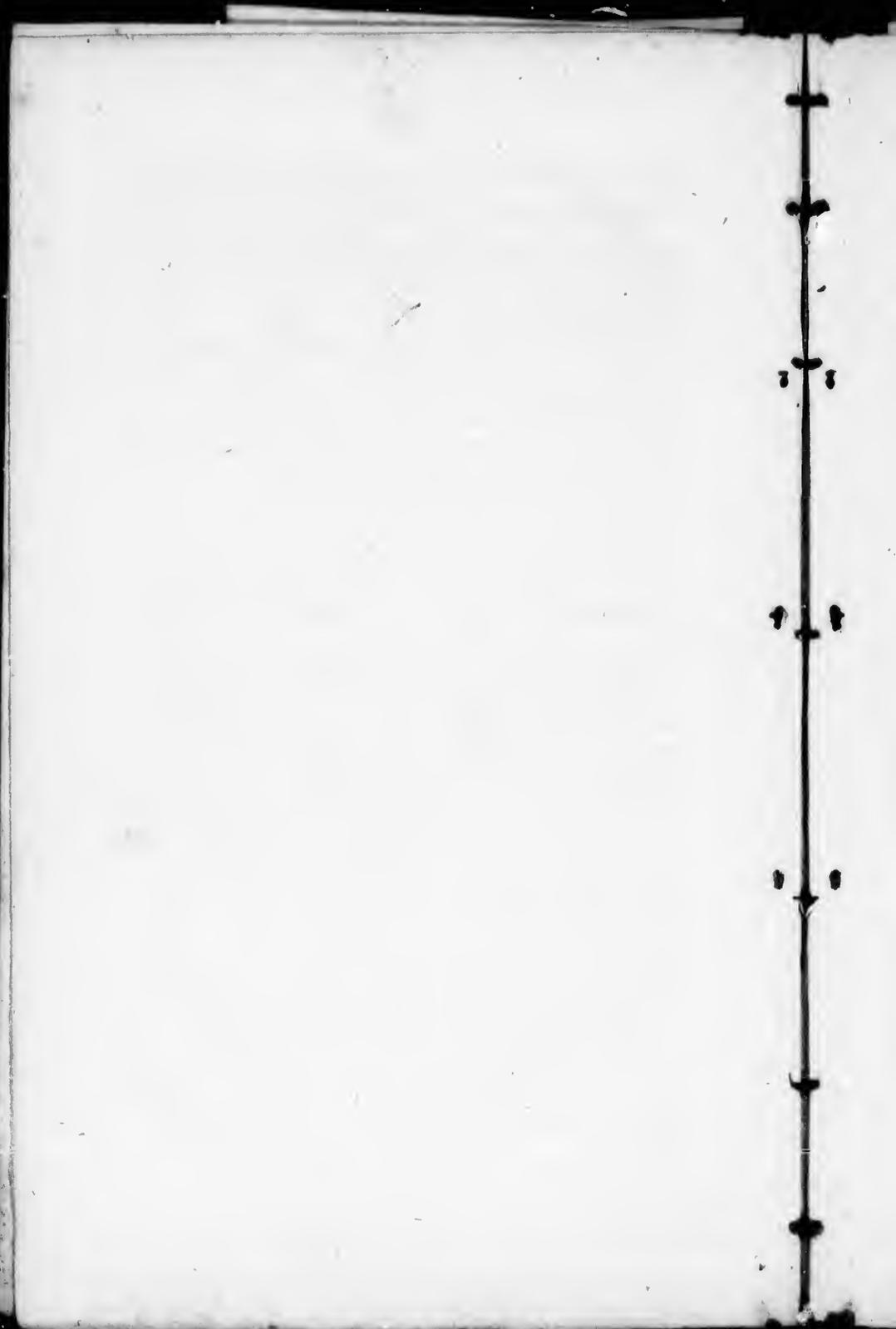
from within to excite him to act badly? Hence liberty is insufficient to explain the origin of Moral evil. But as it might here be objected, that accordingly, among the innate faculties, some of them must be originally bad from creation, it is necessary to observe that on the contrary, none of them necessarily leads to evil; but that every faculty produces abuses; for particular faculties are no more bad than particular substances; as Fire, Air, Water, &c. Hence the faculties are neither good nor bad in themselves, but that the evil consists in particular actions; for every faculty is necessary, and none can be destroyed; because the germ contains the faculty of producing all dispositions.

Now if due attention be paid to the principle of the subordination of the faculties, it will be perfectly conceivable that Moral evil consists in actions, which are not conformable to the whole of the faculties proper to Man; and Moral good is what is conformable to them.

FROM hence it follows that Moral evil has also always existed; because the inferior faculties exist and are inherent in human nature; and their use is necessary to the preservation of Man: but their energy may go farther than the faculties proper to Man, approve of; and then they produce abuses.

Thus hunger and thirst will, and have al-

ways existed. Consequently abuses may arise; as, drunkenness, &c. In this way all the other faculties may act with greater energy than the faculties proper to Man could approve of. Hence Faults, Errors, Sins, et cetera.



RECAPITULATION.

FROM the preceding observations, it is rendered quite evident that there is a natural relation throughout all orders of Natural Beings—that inferior orders are subject to certain laws—that these laws are modified by other laws as we rise in the scale of beings—that the perfection of beings depends wholly upon an additional organization—that the cause of the manifestations of the Mind, must, unavoidably, be ascribed to organization; and consequently the Organs, which constitute the Mind, are as numerous as the manifestations—that the Brain is exclusively the Organ of the Propensities, Sentiments and Intellectual Faculties—that no faculty can be manifested without a related Organ—that all faculties may be educated—that it is inconceivable how, if the Mind were an Immaterial Be-

ing, it could possibly be educated or exercised—that the plurality of the Organs which compose the Brain is rendered evident from their manifestations—that Animal Life begins with Consciousness—that the perfection of the manifestations depends upon the more perfect developement of the organization—that were the Brain a single Organ, it would be quite inconceivable how the mind, by means of the same instrument, could manifest one faculty in perfection, and another in a very limited manner—that the state of dreaming equally proves the plurality of the Cerebral Organs—that the characteristics of humanity, begin with the faculties proper to Man—that the more the actions of Man, are directed by the influence of the faculties proper to Human Nature, the farther he is removed from Animal actions—that the faculties are Innate because the organization is so—that propensities or inclinations are not, *will*—that Man has the greatest freedom because his *will* has the greatest extent—that, *will* is, the decision of the understanding according to motives—that the faculties are susceptible of different impressions; and that each faculty has its particular sphere of activity and peculiar function; as in Automatic Life, each Organ performs its proper function, which is according to natural order, its immediate function; but when an Organ becomes an auxiliary in the performance of any function, this is its mediate function—that

the same principle obtains with respect to the functions of the Organs of Animal Life—that the nature of the functions of the five Senses equally corroborate with this principle, and go to show the uniformity which nature observes in all her laws; and it may be rejoined that the mediate functions of the five Senses, are only auxiliary, and merely contribute to acquire determinate ideas, which are conceived by internal faculties—that their functions are always passive when they take place independent of the *will*; thus in themselves they are always passive, and only propagate the external impressions to internal Organs, and appear active only when some internal cause employs them to receive impressions, and to propagate them to the Brain; and that it is probable that the same internal cause which puts only a single Organ of the five Senses in action, is also the cause of single consciousness—that it is absurd to ascribe a Material residence to an Immaterial Being—that the action of an Immaterial Being upon the body, and the action of the body upon an Immaterial Being, are quite inconceivable—that Truth is simple, and that Reason knows no useless or dangerous truth—that the innateness of the faculties, is as self evident as that there is no effect without a cause—and finally, that the various qualities of the manifestations of the Mind, must depend altogether upon the Material condition and development of its Organs.—

And it may be replied, to any objection to these truths, that whatever is, is ; that as Man is a created being, is endowed with faculties for all the manifestations, ascribable to Human Nature from the beginning ; and is, like all the rest of nature, subjected to the law of cause and effect. That nature and her laws cannot be changed to accommodate the imagination of any one ; nor would it be much short of ridiculous to transform the Natural Mind into an Immaterial, *Je ne sais quoi*, to corroborate any contradictory notions merely because such notions carry with them something Immaterial and marvelous.

FINIS.

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