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Thesis

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on

The

Hominology

of

Matter and Spirit

by

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The Homology of Matter and Spirit as developed in the nature of Man.

Human Nature is generally admitted to be a compound of Matter and Spirit. Each is organized, and acts in strict accordance with its laws. According to the most recent and best classifications, Man's body is divided into two distinct parts or systems, performing two distinct sets of functions, neither of which can be reduced under the other. Nutrition and Innervation. All other processes which have received separate names, such as Reproduction, Digestion, belong only as forms or modifications of these. The Spiritual part of man has, from time immemorial, been also divided into two divisions or parts, the Intellectual and the Moral, the one being the development of the mind by knowledge, and the various processes connected therewith, and the other the government or guidance of the mind so furnished and developed. The one thus corresponding to Nutrition, and the other to Innervation, in regard to the body. Physiology, in its two departments of Intellectual and Moral, thus comprehends the Nutrition and the proper government of the Spirit. Physiology the Nutrition and proper guidance of the Body.
These two divisions of the Spiritual nature of man, are explicitly recognised by the existence of two separate Clases for Philosophical Enquiry in this and other Universities, viz.: Metaphysics and Moral Philosophy. The other is not so evident except to the Students, but the separation of the manifestation of the life of the body being comprehended under the one head of Physiology.

We have thus, at the very outset, a very suggestive proof, not merely of the Analogy but of what is technically called, in the language of science, the Homology of Matter and Spirit; in the forms in which they are seen developed in the nature of Man. We have two such dissimilar elements formed on the same Model or Type of Organization, though we may say they differ in almost every other particular. The one is cognizable by the senses, and the other by faith, the one being observable by every sane man, the other is invisible, intangible, incapable of being proved by its very nature. For the Common Sense Theory in Philosophy shows only that it is in accordance with the nature of man to believe it, showing plainly at the same time that it cannot be proved in the strict sense of the term. It is in accordance with our nature to believe it, and every sane man does so, unless it be that he has reasoned himself out of it. It must however be an effort of reason, whether conclusive or not, for all naturally believe it. Yet though so different in their nature, the one composed of parts, the other invisible, the one merely a combination for a definite purpose for a particular time and existing only under certain conditions (which
if removed, it perishes), and certain to be dissolved at last, the other immortal and unchanging. Though so different in their nature, they have yet in their life in this world, a common nature, if we may so speak, which unites the two. They act alike, perform the same functions, or are Analogous, and still more so far as yet investigated, their powers too are so, or more correct, by still, their mode of action is alike, and their powers are alike because they have been moulded after the same type, or they are Homologous. Both live and grow, or are developed, the one by knowledge, the other by matter. Both require proper food and certain processes to go on properly, see Disease ensues. Both have a governing part, which determines the quality of objects, or actions, giving rise to the feelings of pleasure and pain, in the one, the Nervous System (or some part of it, as the chief, overruling, universal rule, or organ of such), in the other, the Moral part of our nature, specially the Conscience. Both of these too are liable to derangement, so that disease or misgovernment, and all the evils of Anarchy, is the result.

This view of the body, so clearly, expressed and understood in the Cleft of Physiology now a day, has cleared up in my mind, (and I suppose in that of most others,) a difficulty that is apt to arise in regard to the Spiritual nature of man, viz., the difference between Mind and Soul, and is, I think, one of the best illustrations of the now admitted fact, that the study of the body of man (and not
of his brain merely) is absolutely necessary now to the successful study of his spiritual nature. Dr. Thomas Brown is sometimes censured, very unjustly, in my opinion, for using the term Physiology of Mind, and a few such like, as tending to confound the regions of Matter and Mind. It would perhaps be an advantage were there a little more such confusion both of terms and otherwise; for if it be true that they are Homologous, in at least the processes which they carry on, then the study of the Invisible Part ought surely to be at least not injured by the investigation of these same processes in what we do see, and can test, by every one of our senses. If we can form a Classification of the powers of Body, and undoubtedly this is tolerably well accomplished, this surely ought to be a great help to the Classification of the powers of the Spirit—both Mental and Moral, and that such is needed, is but too evident, and unquestionable; from a survey of the many opposing systems which have been proposed, and almost unanimously rejected, even the few who have accepted the most of them, acknowledging their inadequacy, acknowledging a want which they feel, and yet cannot supply, being ignorant of the first step to knowledge, the knowledge of the defect.

It is a remarkable fact that the most satisfactory systems of Mental Philosophy are those which approach most nearly the divisions of Physiology, and that the latest and unquestionably the best of Sir William Hamilton of this University, was singular
approach in character to the classification taught in the Class of Physiology by Professor Bennett, so that the tendency of science at present seems to be—perhaps insensibly in many respects, to proclaim still more and more their Homology.

Before proceeding to a more minute examination and comparison of the different divisions we have mentioned, it may be proper to remark that the one, or the Nutrition of Soul and Body as entire by selfish, has respect only to the person himself, without reference to the outer world, or other individuals, or higher existences. The other has reference exclusively to others—instances, where, it refers to oneself, the individuality being divided into subject and object, the one acting on the other as on a foreign body. The one being merely analogous to the formation of principles, the other to the carrying out of these into action. The Nutrition of the body, e.g., is of no consequence to others, at least not necessarily, the propensities of soul made body have especial reference to others as duty being his duty to others (his own claims upon himself being included) he is duty to God. —Duty in the abstract, if there were no other beings on whom our conduct could have an influence, being a very useless problem in human philosophy, not worth solving. If there be outward existences, either organic or inorganic, their only effect on the one part of man is to act upon it, but an outer world of something at least is required for the life and action of the other part of man.

There is another point that may be here merely referred to, as
a suggestion of possible means of getting out of a difficulty. I have often puzzled myself and others to explain satisfactorily the difference between Animals and Men, in regard to their spiritual nature. Has a dog a soul? Unquestionably it has Mind. I can remember, as well as acquire knowledge, and, shews, by its exercise of them, that it possesses various faculties of Mind. Has it, what we call a soul, or what is the difference between the two? How far does it govern its actions by a moral principle (if at all) and how far by Instinct? And even here, how would we define the difference? The confusion that exists in regard to the definition, or the want of definition, altogether, of Mind & Soul (and indeed of the various other terms employed in Philosophical and Religious works) puzzled the thinker very much. But from the position laid down, and as far stated, may not Mind or Intellect in some form of development whether great or small, exist without the Moral or governing faculty which determines duty, or what is right and wrong, and also determines to action, its place being supplied by Instinct or not?

One Anology from the course of Medical Study is afforded us. We find that Vegetables have, only a Nutritive system, but no Nervous. They have nothing to govern their actions. Protecting, only a power of life and development in particular directions impressed upon them by the Creator, which is the principle of life in them, governed in a manner they cannot refuse to submit to, by something like Instinct, or particular laws impressed upon them. Outward influences may mould them
from it, as the hand of man, e.g., but still the training is against their nature, and however much we may bend them, however much we may cultivate them (as it is called) in gardens into more or less defined forms for particular purposes, more suited to our use, this tendency is always to return to the old manners, and when allowed or simply not hindered, they return to their wild condition, their condition of nature. Vegetables have only a Nutritive System, but Animals have both, a Nutritive and Nervous. Thus much we can perceive of their material constitution, as it is cognizable by our senses.

Indeed, if we go a step farther, we shall find another illustration perhaps more suggestive still. In Man, the Nervous System is divided into two well-marked divisions, one of which is called the Spinal Nervous System, or Spinal Nervous System. Now in some of the lower classes of animals, this is the only part that is found; there being no Central Nervous System at all. We find varieties in the development reached by the Nervous System in different animals. We find even extreme differences in the degree in greater or less development of particular powers, and yet we never think that this subtracts anything from, or is inconsistent with, the idea of an indivisible spirit.

Now may there not be somewhat of the same difference, between Animals and Men, in regard to their spiritual nature, that there is between Plants and animals, or some classes of animals and others? May it not be that they have the Nutritive part of the Spirit, or that possessed only of this one function, and even this in a very undeveloped
form, having only a capacity for knowledge, more or less developed, possessing even at the utmost only a few of the simpler faculties of Mind, as, e.g. receiving and remembering facts, but no more, while the Moral or guiding part is absent, rendering them thus not responsible for their conduct.

May not something like the following be the ladder of Creation? Inorganic matter has no nutrition: being mere matter, having no power of attraction or selection save that common to all particles of Matter, of Attraction or Repulsion, joining with others by chemical or other laws, but losing itself its own identity in the compound, not building itself up by subordinating others. Organic Matter in the form of Vegetables is matter with the power of Nutrition in its various processes. Animals are 1. Matter with Nutrition and Innervation; the latter in its lowest form, merely governing the Nutrition, or 2. Matter with Nutrition and Innervation (governing Nutrition), and also in an additional part here developed as the subsidiary organ of some Spiritual nature (as Instinct, e.g. or, on which Instinct may act instead of Reason as the guiding power), with only a small development of the powers of Mental Nutrition. Man being matter, organic, possessing Nutrition and Innervation, and Spirit possessing both the faculties of Nutrition and Innervation.

The lower the existence in the scale of Creation, the less capable is it of a high position in the rank of Agents in the Universe, and the higher we ascend, we find always more and more complex
organisms super-added as instruments, by means of which, and by acting on and through which, Providence works. - Man being governed by the moral parts of his spiritual nature, as well as by and in accordance with the other. - The conduct of Animals by what is called Instinct, while the Intellect (they profess) is the means of their acquiring whatever knowledge is necessary for them, or can be acquired by them. (Instinct guiding this). - Vegetables bound within still narrower limits of action, having powers of perception and self, varied in character, by acting on which they can be led, and made to act their part in the world, being more bound by laws, stings, and immutable, more the slaves of what would circumstances, or outward simple means, which, in the hands of Providence, act upon them, without the capability of being affected by them in the slightest degree, being mere dead matter in respect of such an organism, in the shape of a vegetable, having the power of resisting various influences by the powers of life implanted in it, which influences, were it Inanimate Matter (as occurs in it even when its life is gone) would not affect it without opposition, and produce their proper and legitimate effects.

May not such be the case? At present we only suggest it as an illustration of the admitted fact, that the study of the Natural World, if properly pursued, will afford great assistance both for the way of suggesting thoughts and possibilities to mind, and for proving objections by means of this "Analogy of Nature" if it does not show
great light on the obscure problem of the Spiritual world.

The division of the Mental Faculties adopted by Sir William Hamilton is three-fold, viz.: Cognitions, Feelings, and Conceptions, - a division first promulgated by Kant, and universally adopted in Germany. While the other philosophers of this country, viz., universally have adopted this division promulgated by the Schoolmen, (or rather perhaps, adopted by them, as it seems natural at first sight to everyone), viz.: Intellectual and Active (or Moral). Which is the correct one? If the Mind (or I prefer to use the word Spirit, inasmuch as Mind is generally used as coordinate with the faculties of knowledge, or Intellect, while Soul again has more of a religious application) is the Spirit be said to be Homologous with the Body, here is a most formidable objection: an entire discrepancy, if we admit Sir William Hamilton's division. That it is incorrect, as a great Primary Classification, will appear from the following reasons.

1. It runs counter to the great division into Mental and Moral Faculties, so long and universally adopted, and at first sight at least suggests a doubt, as to its truth. He says, it may...
be true, but it requires proof and careful examination. It does not commend itself to the mind at once. Truth, however, commends itself at once to the mind of man. This argument, of itself, is most conclusive; it, with great weight, but, coupled with those that succeed it, affects very materially in turning the scale.

2. Sir William Hamilton, virtually rejects it, although formally adopting it; for in his Tabular Classification of the powers of the Mind, he divides the three Clases under Consciusness into two, not by putting one under another, however, but by clasping two together, as sub-Clases. On account of a common principle of division, under Consciousness, under which, all mental phenomena are comprehended. One being formed by the Cognitive, the other by the joining together of Feeling and Conation. This will be more manifest, however, by the Tabular View, which (omitting names, repara, details, and sub-division) is as follows:—

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<th>Cognitive Faculties</th>
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<td>Consciusness</td>
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<td>Feelings</td>
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where the two last are clasped together as powers of which Consciousness is the condition merely; while of the Cognitive, he says, Consciousness constitutes them. "There is," says he, "one elementary phenomenon, which cannot be divided, and which includes all other phenomena of mind, for it is only through that phenomenon that..."
They have any relation to us. This elementary phenomenon is owing to consciousness. Consciousness is either the constituent or the condition of every mental phenomenon; for it is only as we are conscious of any mental modification that that modification is a phenomenon at all. You are not known to suppose that all the mental phenomena hold the same relation to consciousness. Consciousness and the General Faculty of Cognition are the same, but though the phenomena of mind are phenomena only as they appear or are manifested in consciousness, yet there are several classes which though known are not more modes of knowing.

Although in theory the Feelings are thus to be discriminated from the Desires and Cognitions, they are, as I have frequently observed, not to be considered as really divided. Both are conditions of perhaps all our mental states, and while the Cognitions go principally to determine our speculative sphere of existence, the Feelings and the Cognitions concern us in regulating our Practical; — thus in effect recognising the old division into Intellectual and Active, as a more primary and comprehensive than his own. Feelings and Cognitions are blended together because the one invites to the other; only satisfied by the other, while Intellect is self-satisfactory, not demanding or urging to action. "Voluntary Cognition," says Sir William Hamilton, "is a faculty which can only be determined to energy through a pain or pleasure, through an estimate of the relative worth of objects." Again in speaking of "the Sources of Error found in the mind itself," he says, "The source of error which arise from the constitution, habits, and reciprocal relations,
of the powers of Cognition, Feeling, and Desire, may be subdivided into
two kinds. The first of these consists of the undue preponderance of
the Affective elements; of mind, the Desires and Feelings, over the cog-
nitive. The second is the weakness or inordinate strength of some
one or other of the Cognitive Faculties themselves." — Thus practically
recognising what is in theory condemned, dividing the Mental
powers into Cognitive and Affective (the latter having as sub-classes
under it, Feelings and Consciences).

3. Feelings (of Pleasure and Pain), and Desires (or wishes) and Determina-
tions (or Exercises) of the Will, seem only subdivisions of our great
Clay. And indeed, even as such, I am inclined to consider it incom-
plete, for where is the place of Conscience? Under which of them can
it be classed? Call these two, however, subdivisions under the second
of the two great divisions of Man's powers, viz.: the Active (or any other
proper name), and add Conscience as a third, and what happens
but in other words, the three great divisions of the powers of the
Nervous system, adopted by Professor Bennett — Sensation, Voluntary
Motion, and Intellect. Or in other words, in regard to the Spirit,
we have Feeling (of Pleasure and Pain), Conscience or Affection for the
Powers of Will and Desire, and Conscience the great ruler of the
whole, and in regard to the Body: Sensation, Voluntary Motion
and Intelligence — the great ruler of the whole. Sensation very
often gives rise to Passion, in fact it is one of the great causes of it, but
do not the Feelings stand in the same relation to the powers of Will
and Desires. Indeed, the one naturally stimulates the other, unless
overruled by Intelligence, for Intelligence can prevent as well as
cause Motion excited after Sensation. It oversteps, or rules, overall
having the power to control, whether it exercise it or not. Conscience
too, when it comes into the field, (for, like Intellect, it often, from
various reasons, does not appear upon the scene at all, either to
prevent or approve of action, being, we may say, asleep, or taking
no cognizance of the matter,) Conscience can prevent Will or Desire
being excited by the Feeling. This surely is a very conclusive proof on the subject; it is at least a most beautiful ana-
alogy (or rather Homology) suggesting in our mind the wish that
it may be true.

For these reasons therefore I think myself justified in adopt-
ing the Old Division (as the great Primary one) and in regarding
Sir William Hamilton as unconsciously, its upholder, as at least
perhaps as unconsciously, one of its greatest defenders, having
furnished strong arguments therefor. The best proof however
will be furnished in the course of our Analyses, when we may see
appropriately perhaps introduce further remarks illustrating
their nature and relations to each other.

The divisions of the Nutritive part of man's material organism
are thus given by Professor Bennett:

1. Introduction into the Stomach and Intestinal Canal
of Alimentary Matter and preparation there.

2. Formation from this so prepared of a Nutritive fluid, the Blood and the changes it undergoes in the Lungs.

3. Passage of Fluids from the Blood to form Tissues.

4. Disappearance of the transformed Tissues, and their reabsorption into the Blood.

5. Discharge of Effete Matters from the Body in various forms and by different channels.

Those of the Nutritive, or Cognitive part of man's Spirit are thus given by Sir William Hamilton. [In using the word parts of the indivisible, immaterial Spirit of Man, I am not to be regarded as holding it to be divisible, but as using it only in the same sense that we speak of powers of the mind, or separate faculties, or divisions of the powers]

1. An Acquisitive or Presentative Faculty.

2. A Conservative or Retentive Faculty.

3. A Reproductive Faculty.

4. A Representative Faculty.

5. An Elaborative or Comparative Faculty.

6. A Regulative Faculty.

Here therefore is one peculiarity in regard to the terms. The divisions or faculties of soul and body given above are not necessarily which require to be explained, and which every one understands in
His own sense. E.g. The great complex process of Nutrition is not divided into Mastication, Deglutition, Digestion, Absorption, &c. and such like, but the thing itself—"the process"—is simply stated, and clearly traced, step by step, so that there can be no doubt as to what it means, and no such controversy as that waged regarding such terms as Inflammation. The classification or statement of the process, may be objected to, but it cannot be misunderstood.

In Philosophy, the divisions are not, as formerly given by philosophers, such as Conscience, Perception, Attention, Conception, Abstraction, &c., to which terms likewise different philosophers have applied different meanings, but it is put in this simple manner, which is purely Analytical, and hence truly Philosophical.

1. Inasmuch as we are endowed with a faculty of Cognition in General, and our knowledge is not entirely innate, and as its must be admitted, that we have more knowledge now than formerly, we must have a Faculty for the Acquisition of Knowledge. This is accomplished by the presentation of a new object to the mind, or by the reception of a new object within the sphere of our consciousness. It is therefore called the "Receptive, Presentative, or Receptive Faculty." Then, in similar words.

2. We must have a Faculty for retaining knowledge in the mind, but out of consciousness, a Retentive Faculty, or Memory, strictly so called. 3. We must have a Faculty of calling such knowledge into consciousness again, the Reproductive Faculty, and so on. Under the two chief qualifications, the terms formerly used to express processes, have this place.
indicated, but only for illustration. As parts of the classification, they are completely discarded. There can never be a perfect and there are final classification by terms, until the processes are complete by seen, and names got to express them truly and entirely, and these also names which have not been abused by previous misuse, or which admit of being freed from it.

The difference that we perceive between the faculties of the senses of the nutritive part of the body, and those of the intellectual part of the spirit, is easily accounted for by the different nature of the two. Both exist together in a state of action, and of adaptation to each other, but their origin is different, and their end is different. The body is born from a state of non-existence, appears as a germ, grows to maturity, and then declines, and dies (against the process of growth), and dies. It is far otherwise with the spirit. We see it growing, and developing, but we see no preparation even for death. Time may cause us to lose knowledge, e.g. by forgetting it, amid the crowd of other newer objects, but still what ever has once been known may be recalled to mind, for there is no proof of exerting knowledge, as there is of exerting effort, particles of matter that have performed their part in the animal economy, still left by exerting hurtful knowledge, as there is of exerting poisonous matters from the body. It too oft exists as a saddening remembrance of which thousands would gladly get quit. Knowledge develops the mind, and forms part of it, as it were, but its office is permanent.
It never ceases, or at least may never cease to influence the mind.
All the various processes through which the material or mental food goes, are subordinated to the growth of that to which they minister, and of which they are the objects of service. There are various stages however necessary for its elaboration before it is fitted to form a part of the economy, and it is only by an act of the subject itself, that the object matter presented to it forms part of it. The mere presentation of knowledge, its mere sight, e.g. does not develop the mind, unless it sets the mind to action, to reflect upon it, and assimilate it to itself, making it part of itself, and entirely under its control, or subject to the same laws to which itself is subject.
A number of isolated facts in the Memory, is of no use unless the development of the mind is concerned, for a man of the most unrivalled memory may be a man of very little mind, simply because the mental food is undigested, and not made to form a part of the thinking subject. He may not be able to reproduce them self to apply them. So too even Imagination may be of little use in enlarging the mind, (merely affording a temporary pleasure) unless it be under the control, and subordinated to the interests of the Mind.

The great faculty to which all the four already referred are only appendant and subsidiary, is the Elaborative Faculty, the faculty of Comparison, which is just the mind itself separating and analyzing the matter presented, Abstractive, and Generalizing, i.e. giving each its proper place, and deciding its proper nature, and a signe...
its proper function, and use to each so that henceforth they form
pro more, crude thoughts, undigested matter, not subject fully, as yet
to the laws of mind, but are incorporated with itself, and perform
their part in springing its growth. There is last of all the facult
step to which all the others are subject. (although had the word
faculty is used in a somewhat different sense from its previous use,
not denoting any active power or capacity, but only the condition
of experience) the regulative faculty, or the laws by which the
mind is governed in reference to knowledge, for the mind is not a
sheet of blank paper ready to receive impressions from whatever
source; it is rather a sheet of paper chemically prepared, so that only
certain that accord with its nature: have an influence upon it, or
make an impression on its pages. The mind has certain vital
laws just as the body has, which give it a character sui generis, so
that it is not a mere mixture of elements, acting on each other ac
according to their nature, but rather of these acting according to
their nature implanted on a living foundation, and ordained by
its laws. Certain faculties are native to the mind, cannot be
resolved into sensation and reflection, the chief sources of our know
ledge, forming as its were laws of its being. There are certain things
which the mind cannot but think, i.e. if it think at all. If it mon
it must move in certain directions, at least its own im pulse in these
directions modify any other influences which are brought to bear
upon it. These correspond to the so-called Vital Laws of the Body.
certain properties inherent in certain textures, which cannot be resolved into mere Chemical or Physical principles, but are a part of the body, or of some of its parts, different from what we perceive in the inorganic world around us. It is thus to be observed, that knowledge is not to be looked upon as a mere mass of facts, coming somehow in contact with the thinking subject, but a mass of facts acting on the mind for a particular object, acting on the mind which has perhaps been sought out for them, and done this with a view to moulding them to its own growth, or means to an end. We must trace these up through the various processes to which they are subjected, not as if they were isolated faculties, but faculties bordering on one another, receiving from one after performing on its their particular work, handing it to another, till at last it is assimilated to the mind, and appears no longer as knowledge, but as mind itself, enabling the mind to have a higher, and more powerful, and perhaps entirely new action, in analysing the complexities of nature, in order to build them up anew for itself, or gathering up into unity the seemingly isolated scattered facts and phenomena of the Universe of Matter and Mind. The object of Education is not knowledge, but a cultivated Mind. Psychology is not, as he calls it, "Essay on the Intellectual and Active Powers." True far is the view of Sir William Hamilton, who endeavours to exhibit as one great connected whole, simply the Life of the Mind.
It is perhaps hardly to compare more closely the nutritive faculties of body and mind, as to the Medical reader, the Homoeology will here be sufficiently apparent, as we have gone along. We shall therefore proceed very briefly.

The first - The Sensitiveness or Receptivity is too evident to require much further notice, whether we take it as the reception of matter of all sorts, or only of a proper kind. Perhaps all knowledge may be made useful in building up and developing the mind; for the mind in this respect seems to be superior to the body. (There may be poisons in both, or hurtful matter.) But all matter cannot be profitably taken in by the body in its present state; according to the present constitution of its being. It may form part of it, but if not wanted, if not capable of being elaborated into itself, it is secreted, as soon as possible, or remains as an excessence, joined to, or in the midst of the body, but not of it, not recognised by, or subject to, its laws. Morbid growths (strictly so called) are not (or perhaps not so frequently) seen in the mind. In the Body, by various Therapeutic means Poisons or poisonous matter may be eliminated, so as to be incapable of producing further effect upon the body, although the tendencies they have impressed on the constitution may remain. In the Mind, not merely the vital tendencies or biases they have impressed on the mind during the process of Assimilation or Elaboration remain permanently in the mind - remain producing more or less of an evil effect, requiring continual
caution against being led away by them, ever afterwards, principles ready to spring up into life whenever facts of the same nature calculated to inflame them into action happen to present themselves to the mind; but there also remain the facts themselves, the remembrance of which can never be got rid of, though it be kept out of view of the mind; these force and power to excite to action may be impaired by time.

The second the faculty which retains acquired knowledge in the mind, but out of Concinniety may be likened to those processes in the animal body by which matters are put out of the great circulation, no longer actively taking part in the economy and in a manner out of the way, of being acted upon, unless a special call be made upon them in some special necessity. Such are the Ruminant Powers possessed by some animals of keeping as yet undigested and unassimilated materials separate from the economy till the proper time for Elaboration, or till they are needed, and the storing up of supplies of partly assimilated matter for future use in emergencies, as the supplies of fat food in all animals; this being a partially elaborated matter in one way (i.e., for some purpose which it is made to subsist) in other ways, perfect by elaboration, ready to perform its purpose in Respiration in supplying vital heat to the animal body. It may also be known that the objects of this faculty are more of a temporary than permanent natures being designed more for present use, more for present
life, than for the building up permanently of the economy. Principles remain permanently in the mind, but they are more elaborated, and as it were formed into part of the mind, than facts which can be reproduced at pleasure, whilst it is more isolated facts that are the objects of Memory, though from such (as principles from facts) may be extracted permanent matter, but which may be, and generally are, like small current coins, intended only to be given away freely, intended to be applied to some particular purpose, and not converted into more permanent and valuable and convenient forms. Indeed we might conceive, if we could also conceive the languidness or blank-filling function to come to a stand for a time, nothing being added, and nothing subtracted, from the permanent tissue of the body), and such is the case in hibernating animals, we might conceive a sort of life region by means of inspiration merely, food being taken in only to be burned out, merely to exist for the time, and simulate life, and what is this after all, but what we so frequently see around us, persons whose minds are at a standstill, who merely draw in facts of everyday life, familiar papers, and other shallow, light reading, and never, themselves to think over, even this, and elaborate it if possible, and draw from it by reflection and comparison, any principles for promoting the growth of the mind, which may be derived from it by careful study. Thousands think they are exercising their minds, and that they are growing greater m mind every day, when they are only filling their minds with the disconnected facts of the day or the hour, to be communicated to others
perhaps as soon as obtained, or perhaps even without this to be stamped from view forever, pushed out of sight, and lost in the crowd before it, by the crowd by which it is followed. This is not the life of the mind; it is only vegetation, or rather rutting, just as no one would take mere respiration (even the most convulsive) for the growth of the body; however, it is the existence of some of the subordinate faculties of the mind, so long as what might, in other circumstances, be means are there, while the end is never aimed at—so long as the mind's powers are unexercised left to rust, and the mind is not growing in knowledge and developing into greater power, advancing nearer and nearer towards the attributes of Deity, Omnipotence, Omniscience, and Omnipresence. Man's life may resemble too closely the torpidity of the dormant hibernating animals in winter, seeming to exercise life, though a life of sleep; yet to the skilled observer a life more of respiration than of real perfect motion, indeed insensibly growing downwards, instead of development into higher and more vigorous life.

We may also observe that this faculty is left undeveloped in the body than the Spirit, on account of the difference in regard to the matter of nutrition, and its permanence. Whatever is not immediately wanted in the body is rather secreted than preserved, as the law that governs the demand for (Appetite) for nutrition is simply present wants what
is not now needed being rather rejected and left to be sought for when required while facts of knowledge are stored up for future requirement.

The Third Faculty the Reproductive the faculty of calling up knowledge out of Consciousness into Consciousness either by a spontaneous act of suggestion or under the influence of the Will, (the reminiscence or Recollection) is also illustrated by the powers of the body. In many systems from some state of the vital powers, thy or diseased, matters are easily laid aside out of the influence of the general circulation, which is just the manifesting of the life of the body and, even these various systems have very different powers of control, some indeed scarcely any; once it has gone out of the reach of the first and natural influences, just as some persons have a great power of retaining but a feeble power of reproducing, and vice versa. These substances thus laid aside, or that have gone aside of themselves, and are at present of no use, may be recovered either by the unaided vital powers of these by healthy and able for the task or by the aid of chemical adjuvants from without or from within such as functions of the body itself.

The Fourth Faculty, that of Representing to the mind the facts (or phenomena) so recalled into Consciousness, Presenting against time-giving in Consciousness the knowledge preserved in other words Representation of the Memory—Presents it again to the Nurtive powers either as it was before or analyzed into its elements, or combined into
new forms, these new forms, or substances, however, still made up only of the old elements, something that was previously known as a new previously unknown compound of those which have been so. The Analogy (or rather Homology) is here too evident to require further amplification, especially as this and the last were included to some extent by implication and anticipation, in the remarks under the second Faculty.

Then Fifthly, we have the Elaborative Faculty, which forms into a permanent nature the hitherto but fleeting and transient elements, converting Chaos into Kosmos, reducing under law and classification, and making them obedient to the laws of the nature of which it forms a part, doing this, we may here add, for higher purposes still, which remain to be glanced at in the second Part of our Enquiry, to which the first division is merely subservient, for men live by food, that they may act as Intelligent, Sensitive, Voluntary agents. Now gather knowledge merely as subservient to the development and exercise of their higher Moral nature.

The Sixth, or the Regulative Faculty, comprehends the laws which govern the mind in its life and action, (such actions indeed are only the Manifestation of its life,) these laws impose upon it, according to which it must act, if it act at all, in the exercise of which it shows that it is not a mere passive agent acted on by the inorganic or organic atoms and elements around, being a life of its own which moulds nature in some respects, though it is
powers, in others—subject to natural laws, over whose sphere the influence of its own powers and tendencies does not extend. These vital laws that govern the nutritive function in the body are now reduced to three, viz.: The vital aptitude that exists in muscular fibre to contract on the application of a stimulus. The influence of Nervous matter, commonly called the Nervous force, or the conveyance of something which causes sensation, Motion, or Ideas; and the power of growing in certain directions, whereby the child resembles the parent, (and we might add as a modification of this, the power bestowed by tissues to make the materials they extract from the blood into like tissue). Or, in other words, a power of moving (or rather contraction) in certain parts; a power of conveying what causes motion or sensation, or thought in others; and a power of self-development in appropriate circumstances and furnished with proper materials, from which we might draw as a corollary, that development requires a pre-existing germ (at least) as its cause, a something as a foundation, so that every animal body has the power of compelling other things (if of proper composition) to help it to its growth, often being converted into (like texture and organism), but every organism we see (in whole or in part) is the result or consequence of something, which had a certain tendency impressed upon it. The elements also from which it develops its life must be in such a composition (chemically), as will enable them to form the other
They must, in other words, stand to it in a certain relation of Identity. A body grows in certain directions, and we may subdivide this into Nutrition and Reproduction, and for its growth requires Homologous materials. The other two vital laws, in regard to special parts or tribes of the body, and therefore may not be found to have any Homologues in the Spiritual part of man's nature. Indeed, like many others, they may yet be shown to be merely physical laws. The laws of Thought (or the exercise of the power of the Mind in Conception, Judgment, Reasoning) those laws which render phenomena thinkable, or able to be made subservient to itself by the mind, are Four. 1. The Law of Identity, 2. The Law of Non-Contradiction, 3. The Law of Excluded Middle, 4. The Law of Reason and Consequent. These laws are often divided into two classes by Sir William Hamilton. The first includes the first three, which are simply the conditions on which anything is thinkable by the mind. They must not transgress its nature, and laws of which these are the syllogism. A whole contains all its parts, and vice versa. Nothing cannot be and not be. Such as these are absolutely unintelligible, of a different nature from the mind, and can never be made to form part of it, or build it up. They are incompatible, suicidal. The second contains the only, the law of Reason and Consequent, or of sufficient reason, viz. that everything must have a cause, and a cause sufficient to produce it. How strikingly similar these are to
The two parts contained in the 3d Law of the Nutrition of the body, it is scarcely necessary even to mention. It may be observed that the first is scarcely so worthy of the name of a law governing the thinking (by the Mind), it is more a fact in regard to the nature of the thoughts, so also the power of growth, has more the character of a law of body, than the nature of the materials requisite there to, which I have mentioned only the better to bring out the comparison.

Here however the Homology ceases between Spirit and Matter, as developed in the Mental life, and Nutrition of the Body. The one is destined to immortality, the other to death. The one can only grow and develop upwards (if it grow at all) the other after a certain time must grow downwards again. All that it has received must be surrendered. The PRIMARY digestion ceases to proceed in equal the action of the other. The secondary digestion is now in the ascendant, and while at the dissolution of the ties that bind soul and body, the one is breaking up, almost fits for the action of the more physical powers of nature, upon it, its controlling power being gone, the other remains often calm and clear, the mental faculties as perfect, sometimes even more so, than at any previous period, an unearthly glow, a freight ever seeming sometimes to counterbalance the natural decay of the material. "The sun set of life, fit gives mystical hue, when the
shadows of earth are fading away, and the glorious realties of the future are opening to the enraptured view of the soul.

The second division of the subject now fully to be considered: The Governing part of Body and Spirit. And here I think the Physiology will be seen even more clearly than in the previous case, for there is not, the same tendency to downward growth in the Nervous System, as in the Nutritive, not at least to the same extent, (the brain, e.g. losing only about 6, &c., which bears no relation to the rest of the body at large). There are cases in which death occurs by disease of it, but we do not so much here refer to the influence of disease either in the Nutritive or Nervous System in causing death, as to the gradual natural decay of the vital forces - death, in other words, in the course of Nature. The Nutritive part degenerates, the Nervous not so much. The Mind, which depends on the Nervous system for its action and manifestation, is often, as we have seen, calm and clear, while in the Nutritive part of the Body, all confusion and heart-rendering agony. All indulge help in action it is true, in old age, because the muscular power (which depends on Nutrition) is becoming weakened. They are not so much alive as previously to the beauties of the world, without, because the organs of the Senses - the Gateway of Knowledge - are then helpless.
to inform it of what is around. So far as its powers of action are derived from sources connected with the Nutritive part which is decaying, its action (or manifestation of life) is impaired. But these are not the highest part of the functions of the Nervous System. Intellect, Imagination, the powers of Comparison, Judgment, Reasoning, and those actions that require only a sort of continued effort on the part of the brain, still exist and are carried on in perfection, impaired only by the incapacity of the decaying Nutritive part of the organism to sustain the continued effort. The section is at work. The mind turns to its own resources, contemplates itself, and the objects of the future. It now leads more than before a contemplative life, a life of thought removed from the distractions in the world around that so much more continued abstraction—calling to duty when we wish an oppor-

[Partial text]tunity for Meditation.

The functions of the Nervous System are: Sensation, Voluntary Motion, and Intelligence. Those of the Governing part of Man's Spiritual Nature, are the faculties of Feeling, Volition, and Conscience, the supreme judge and overruler of all actions, deciding, decisively, what is right and what is wrong in the various matters which come under its view from the two preceding faculties of the Human Spirit, being, as we may say, a sort of Moral Instinct.

I have here, as before stated, clapped Feeling and Volition under one class, instead of making them both primary classes of Mental Phenomena. This (latter) arrangement, which was introduced
by Kant, was attacked for what is evidently a false ground) by only six or seven German philosophers, who tried unsuccessfully (by attempting to bring the one under the other) to show that they formed only one class, or were, in other words, to suppose synonymous and inseparable. The arrangement given above is therefore not combated by Sir William Hamilton, as (I believe) no one has hitherto proposed. But to my mind it appears evident that conscience is a separate faculty, and the governing power in regard to duty [which is the great subject about which all we are now to deal with are conversant], as that Intellect is the chief function dependent upon the Nervous System. As well might we call it a compound of sensation and nutrition, as call conscience a compound for blending together, of knowledge and feeling. And there would be one ground for this which in the other case is absent, viz. that knowledge is gained by the senses, which have hitherto been called the gateways of knowledge, those truths which it does not obtain in this way being rather laws to govern impending or bases of its nature than anything else, vital laws of its being, and existence. Knowledge enters by the senses, which consist of organs dependent upon nutrition, and Nerves which indeed receive the name of Nerves of the Nervous System. These would be a much stranger argument therefore, I conceive, for the one than for the other. But which it to be antecedent, as we have the evidence of our senses in regard to the Nervous System. The evidence from its action in regard to conscience is
surely as plain. The reason that perhaps has caused its separate nature to be overlooked by those who uphold its supremacy seems to be, that it is perfect, it cannot grow. It gives the truest decisions at first; before it is scarred by contact with the questionability of the world, being tenderest in youth, and giving then the most sensitive indications. And we find in all men, however much when they grow up, and are affected by the circumstances and relations of things around them, they may differ in regard to the rightness or wrongness of certain particular acts of conduct. We find in all men however various in particular this originated a division of actions into right and wrong. All distinguish two差别, and in the main these agree in all important particulars. [The circumstances in which they have been placed cause the only slight difference, and this, I apprehend, is all the Education of which Conscience is capable. Whether it be an advantage is another matter.] Men generally agree, and they never distinguish more perfectly than in youth, when uncontaminated by the world, by politics and usages around them; the worldly policy said to be necessary for one's success in life. Conscience gives a decision according to the nature which God implanted within it. Knowledge, on the other hand, (whether or not we regard it as only what comes from the senses) is less perfect, less able to guide in youth than in manhood, and so always going on to perfection, eminence, which however it never can reach. This one is a perfect guide.
though it may be made less perfect, the other is one only at the best going on unto perfection.

Another objection may be made to my arrangement, which I might have referred to more properly under the first division, but have deferred till now in order to speak of it along with another of a kindred nature. To call Intellect a function of or dependent upon the Nervous System may be said to be nothing but Materialism, or to have this tendency. To this I need only observe, that whether Materialism or not, or whatever other name it may be called, it is simply a fact. Physiology proves it most clearly. This much is true, that the manifestation of Intellect is dependent upon the Cerebral Lobes. Intellect or Intelligence (or whatever other name it may receive) as the guide of man in place of Instinct in the Lower Animals. According to the Physiology which I have been taught, and which I see no reason to consider untrue, I am unable to see how it can possibly be questioned. Facts show that all the knowledge we receive by the senses comes by the Nervous System (more particularly by the cerebral Lobes). How much comes in this way is another question, but that knowledge to some extent and in some degree of elaboration depends on the Cerebrum (with or without Mind) does not admit of question. If this therefore be repugnant to our notions, we must seek some other explanation. [shown show before that animals purely some mind, mere only. In order to get over difficulties we must not deny facts. Such is
not the way to advance Science. May it not be that our conceptions are wrong, and that we do not distinguish in these things that differ? Let us take a glance at the History of Philosophy, and we shall see glimmerings of truth, sort of dim intimations seemingly by some and misunderstood probably, which, interpreted by the more evident (because sensible) facts of the bodily organism, may give us a key to very great mysteries. Now it is a remarkable fact that Locke promulgated a system of Philosophy which has been called the Sensual, as all our knowledge was derived from the bodily senses (or by sensation) and elaborated by the mind itself (or by the reflection) though the mind itself was the source of no knowledge (or in other words there were no innate ideas—none which man brought into the world—which he did not obtain by the senses). All knowledge therefore was from the senses, the Nervous system thus being the condition (at least) of all knowledge. And it is a fact as full of meaning that now this system is adopted by none, having been supplanted by other systems which regard the mind itself as in some sense or other—more or less, in different systems—a source of knowledge altogether independent of the senses. This view is most clearly developed in Germany, where whether the mind be not cultivated to a morbid extent so as to see (as Scottish philosophers hold) phenomena which have no existense, or not, there is no doubt that it is more cultivated—more trained to intense and deep thought, educated to a higher extent than here.
And this preeminence over us consists in the purely mental or contemplative or Abstractive part of our nature—not the more practical. They have a Transcendentalism, a knowledge alone sense—a Pure Reason as a faculty of the Mind treating of the Invisible and Ideal. Whether they be right or wrong, whether they have gone beyond their depth or not (and it must be remembered that though they may have done so, yet they may have had gropings of the truth, felt something else of which their ideas are very vague)—Whether one says they beheld or wrong, their views are at least not to be condemned without careful consideration, for they are surely to be regarded prima facie as likely to be the best judges, as they alone have professed to capture the region, as they alone have professed to be able to go beyond sense, and find something in the Invisible, and before rejection therefore their views ought to be tested by one who has trod the same path, to the same extent, and with the same highly trained and cultivated sort of mind. The Scottish Philosophy indeed has been said to be a protest against Metaphysics, and yet from Locke to Reid, and from Reid to Sir William Hamilton, the tendency has been towards the adoption of German views, though the progress made by the more cautious, practical—and self Metaphysically ideal Scottish mind has been comparatively slight. Still it is generally admitted that there is something above sense. This is certainly by a most important fact. It may be a dim indication of a truth.
And whenever called Religious objections are brought against what seem facts, it is well to inquire if it be not our ignorance or misconception or confusion under one head of things that differ and is the cause of the seeming discrepancy. May there not be one play of pure Mental faculties (here the higher and more elaborate, and abstractly contemplative) and another of Mental Cerebral, where the Cerebrum acts as the organ of the Mind, just as the eye does of the Cerebrum. We have in the Nervous System the several functions of Cerebral, Cerebral Spinal, Spinal, Nervous Spinal, and Neural. Why should not the Cerebrum with the assistance of the senses be the organ by whose means the mind gains its knowledge of the external world? And certainly we can have no knowledge of it except through this channel, while it may perform higher functions peculiar to itself, upon elaborated knowledge. After this knowledge has thus been made as perfect as the cerebrum, Mental faculties can make it, sending it on for still further elaboration and higher use? Why should the steps of the ladder be wanting, and a chasm only left? Man combines soul and Body, which in higher and lower exist separately. Why may not knowledge be the tie between Brain (the highest development of matter), and Mind (the lowest division of the Spirit part of our Nature)? Indeed it might perhaps not matter much though some few faculties were exclusively material, they higher can never be made so, neither can the Moral. Facts however seem to discountenance
that the spirit will exist and live in a state separate from the body is undoubtedly, and the philosophy of dreams may perhaps also furnish some arguments for the exclusive independent exercise of mind.

The philosophy of Mind and Morals is yet in a very unsatisfactory state as far as regards Clarity and exact definition and clear mapping out is but too generally admitted. The subject is of too abstract a nature, and too few helps from other sources have as yet been sought. Indeed, it has been said, Had there been no sin (or strugment of man's nature), there would have been no metaphysics; just as Had there been no disease of the body, there would have been no Anatomy and Physiology. We see things only as they manifest themselves in consciousness, now if this be the consciousness of a diseased, abnormally operating nature, and still more if some of the facts do not naturally come under consciousness at all, then certainly the knowledge is anything but perfectly attainable. Then men may manifest themselves only in part, and their plan and import be mistaken. We say this in reference to what immediately follows.

It will have been observed that in the functions of the nervous system, I have totally omitted all reference to the sympathetic or ganglionic system of nerves, acting also upon the things upon a distinct class of muscles, the involuntary.
The nature of this system is that it acts unconsciously to us, never in health, drawing our attention to itself. At the most it only makes its existence known by the call of Appetite, an abnormal state of want, which ought never to exist. It is, almost entirely beyond the legitimate exercise of Volition. Its workings are naturally silent and secret, and only manifest themselves to Consciousness (by pain, &c.) in disease, and they govern the Nutrition of (perhaps) the whole body, governing the quiet, gentle, insensible growth of all. If there be a Clasp of phenomena, corresponding to these in man's spiritual nature, its workings must be the same, even in disease, calling for attention to itself, than the others, being naturally something of the greatest personal importance of which we are yet unconscious. What Clasp corresponds to this, or has the Spirit, such a correlative function? If so, we would naturally expect its place to be very unsettled, and its nature very indefinite, by determined—something in short which Moralsists hardly know what to do with. What can it be but the great principle of Self Love? It is certainly not a Feeling, for we do not or ought not to feel it, or feel ourselves to be governed by it, although it rules our actions in regard to self. It is too general in its operation, too quiet and gentle, unless it be combined with some Feeling (the milder form of Emotion, or the stronger of Egoism). It does not subject us to any one thing in particular. It has (in this sense) no object, no one object, unless in a Morbid state. Its object
is not the development of one part, but the good of the whole man. Whether a man love others or not, he generally loves himself, though many are unconscious of it till their attention be drawn to it. This indeed is the Standard of Duty, to attain as great a regard for others as ourselves, "to love our Neighbours as our selves." Few reach any higher (and Christianity, which is in accordance with, and adapted to our nature, does not ask more) Than reaching any higher, for Self-Love operates insensibly, while love to others can scarcely be conceived to rise so high as (by almost forming a part of our nature) to operate without our consciousness. Active Benevolence cannot.

One great class of our Moral Phenomena is the Self-regarding, those which have scarcely received separate names, included under the one great indefinite head of Self-Love.

We may of course have this combined with others (just as sympathetic with Spinal) for in Spirit just as in Body, phenomena are generally composite, seldom coming singly.

Indeed we may have, compounds of the various forms of the Feelings, &c., also, just as we have Neural, Neural-Spinal, Spinal, & there being several classes of Moral Affectional Phenomena, as the Affections, Emotions, Passions, which are perhaps only greater or self involvements of the powers of man, one stronger than another, a stronger Motive force to the Mind. On this however it is unnecessary to enlarge. Enough, will suggest itself for illustration.
to one who is acquainted with Nervous functions, especially the Dural. 

I shall therefore only quote the following from Papeis M. 

Dougall's Lectures. 

"Affection denotes feelings entertained towards living objects. Passion properly signifies a state of excitament of any of the feelings, in which the will and the judge 

ment are either actually overborne or in danger of becoming overborne; the mind is purely passive, or nearly so."

["I would add, sometimes even made to subserve the passion."

"Emotion is most comprehensive in its ordinary application and includes feeling, and also Desire, if not Ecstasy. It originally signified those bodily manifestations attendant on strong or violent feelings. Hence transferred to the feelings which were the causes of these."

This division is into 1. The Incessent Feelings and Emotions, and 2. The Impulsive, including the whole scope of our Desires and Affections."

"In the Incessent Emotion of Admiration, our attention is drawn strongly to the object and we appreciate it somewhat, but these two do not immediately "step into Desire. The Impulsive Emotions on the other hand are always combined with Desire. They aim at attainment of some thing prospective, future, unattained." The one has little or no tendency to action. The Impulsive, including the Desire, are strongly and immediately influential in determining to action.

The Three Functions which the Nervous System manifests
are, as before stated, Intelligence, Sensation, and Voluntary Motion, corresponding to Conscience, Feeling, and Ovolition.

The Brain furnishes those conditions necessary for the manifestation of Mind, i.e., without Brain the Mind does not manifest itself in our present state of existence in this world. Such is all that Physiology teaches. It may be that nothing more than Brain is required, as Materialism asserts; it may be that there is a Spirit of whose life, or the manifestation of whose life, in these respects, it [i.e., the Brain] is necessary; but the Organ. With such Physiology does not meddle. It merely says that Brain is necessary for the manifestation of Mind. This all admit.

The doctrine of Psychology, in addition to, that there is a Spiritual, immaterial, immortal part, the governing agent in man, the man, indeed; and that, which alone is worthy of the name of great, which acts through the Nervous System, as an organ or means for the performance of its ends, and the manifestation of its life; just as the Nervous System is related to the body as its immediate ruler, and the Coordinator of its actions; just as man considered as an organism uses the world around him, organic and inorganic, for the attainment of the great end of his own happiness, which is but the full, and proper, and perfect development of his own life.

The Faculty of Sensation is divided into two parts, viz., General and Special, the nerves being named respectively,
Nerves of Common and Nerves of Special Sensation. The organs of the latter, or the senses, as they are called for excellence, have been denominated from their functions; the Gateways of Knowledge as they stand to the Intellectual faculties in a more specialisation of Subordination and Servitude than the others do. Intellectual sense can govern and direct and control it, but it does not always do so. If it be otherwise occupied, Sensation (so far as the essential part of the process is concerned, as a stimulus to action) may occur (though there be no conscious of the impression) and action may be caused by the nerves being the stimulus (by Instinctive action). So too in the Spiritual part of our nature, though all the faculties may be in Consciousness, yet all the instances of the exercise of these faculties are not necessarily so. Instinctively, as it were, a Passion or Feeling or Sentiment, may be excited to action by something or other, and the Will be brought into action, so as to produce results, while the great ruler-Conscience is disregarded, annihilated for the time, its voice silenced, nothing seen but the excitement of Passion. Faculties of the mind as well as body may be exercised without conscious self. Actions may be accomplished in which the voice, or dictates of Conscience, were never heard. We cannot become wise with Conscientiously, but we may act without it. Indeed the most un-governable actions have been thus given rise to, when Conscientiously was asleep. Conscientiously therefore stands in a different
relation to the faculties of Feeling and Volition from that which it holds to the faculties of Knowledge. In William Hamilton's Peter
says, "Consciousness and the General faculty of Cognition are the
same. It is the constituent of every cognitive act." In regard to
Feeling and Volition, however, "it is only the condition of them as
"Mental Phenomena," or rather as objects of knowledge, for un
help we are conscious of them, they are not objects for the mind's
speculations; they are not objects of knowledge. They may play
an important part in life and actions but none in the mental
sphere of regards unless in consciousness. It is questionable whether
this language would hold entirely true of them as the ground for
stimuli to action. Not always, we should say, and this is quite
Homologous to what takes place in the body. Reflex (or rather)
Diastatic actions may take place even when the connection
with the brain is severed. Sensation is the natural stimulus
to action. When a limb is paralyzed, sensation returns first
then motion. The sensations may excite motion directly and
immediately, or they may do so through informing and ac
cipiting the Intellect. The one is Involuntary, the other Voluntary.
Both must be recognized in the body for we see both. Both
too must be recognized in Psychology, but not both objects of
consciousness, not within the sphere of knowledge. In regard
to this, as in regard to the Homologue of the sympathetic sys
tem of nerves, we may say, "There are more things in life than are
"dreamed of in our philosophy." We may render ourselves void of conscience. We may render ourselves agents no longer capable of self-government. Indeed, it is when a man acts unconsciously, not knowing what he does, but it's a sadder sight still when a man's conscience fails to declare to him the nature of each of his actions, when he acts ignorant of the moral equality of his deeds. Ignorance does not destroy responsibility.

Feeling may exist in very different degrees of intensity. To these, the names of Passions, Feelings, Emotions, sentiments, passions, but they are all essentially the same, it being very difficult to fix the boundary line between them, impossible to define exactly where a feeling ceases to be a passion, and to become an affection or sentiment. As the body so the sensations are of very different degrees of intensity, some almost uncontrolled by the most determined intelligence, even when it is thoroughly awake. Some feelings are felt, and excite to action, even in the greatest storied who have by habit (as e.g., North American Indians) impaired their intellect to the greatest parts of self-government. Those none can altogether control the sensations or passions in some of their strongest forms. Some have so little power of self-restraint that they cannot control even the weakest sentiments, which in spite of them find their sphere in action. In like manner, in few indeed is the voice of conscience so thoroughly heard with power, recognized, and obeyed, that no passions can excite to
do what—if not right or wrong, i.e. without deciding on its char-
acter at all, as we may regard it for our present purpose—is at
least neither the one nor the other because of the power of con-
science.

There is however this notable difference between the sensations
in the body, and the same Clap on the soul. The one received
from beneath, from the world without; the other is excited to
action from within, or from some superior intelligence; some
God whose will we read in those voices of his—those principles
of action which he has implanted in man for the working out
of the great purpose of his being created at all. The one origi-
nates in an impulse from above, energizing the principles which
constitute our spiritual nature. The other can only be subdivi-
ded (though we may almost say, in like manner) according
to the different parts of the body whence they are originated:
asmuch as the one is an indication of a life without us, and
beneath us, in the scale of creation, acting on our nature, while
the other is an indication of a Power above, of whose expressed
will for our guidance these are the voices.

Voluntary Motion and Volition are equally coordinate:
the one being determined to action by the sensations, the other by
the Feelings; the one subject to the control of the Intelligence,
the other to the control of Conscience. Motion may be given rise to
by external influences, or by means of these acting through the
medium of exciting mental emotions, or through those acting on mental emotions which excite the Intellect to give its commands to the Will. **Volition** and **Sensation** and Intellect are felt in very different degrees by different persons. In some the Feelings are strong, while the Will has little self-determining power, being sluggish and difficult to excite to action one way or other. In others the Will makes its decisions with a promptitude and rapidity of decision that seem almost marvellous, weighing and deciding the value of the different arguments on each side as if it were in a moment. **Volition** may exist in subordinate forms. Instead of Will, we may only have Desire, although perhaps this might better be regarded as compounded of Feeling and Will, than a weak form of Will. **Will** is of course excited by Feeling, and may be said to include it, but the element of Feeling is more prominently seen in Desire, or rather not so masked.

While the **Sapience** or **Dynamical force of the Mind**, as they may be called, have each an object after which they set out, the **Conscience** has for its object all the other powers of the human mind. Its work is the control or checking of these, assigning to each its proper place and function, and keeping it to its duty.

He may indeed form a system of the Moral Faculties similar to that formed by Sir William Hamilton of the Mental or Cognitive, Consciousness, and the General Faculty of Cognition.
[No regard to facts or Phenomena) are the same. Conscience and the General Faculty of Morality (having no regard to acts) are the same.

We need scarcely remark the similarity between the meaning and derivation of the words Conscience and Conscioussness, while remarking on the similarity of their place and function. The one knows and decides the relations of objects, the other of actions. One is the guide of the Mental, the other the guide of the Moral. Objects are only objects of knowledge when they are well in the sphere of Conscioussness. Sensations and Actions therefore, though leading to action, may be unknown to the mind, as feeling no relation to it by which they may be known as Cognitions for Sensation or the Conscioussness of an impression has only tis elements necessarily when the act is to be an object of knowledge, or to be done under the guidance of the mind. That may be the essential part of a sensation, the excitement of the Nervous-transporting force, the excitement to action and action may follow, without the action reaching as far as the Conscioussness of the mind. So too actions may be out of the sphere of the Moral Faculty, as they are not within the sphere of its glance, having been performed while Conscience was not exercised as the great ruler of all. If the Intellect be severed from its connection with the rest of the body, sensations may exist, though unfelt. Actions too may be caused by Emotions which were not ordered by a decision of the Mind, simply because it
is unconscious of them. So acts may be done, and the conscience be unaware of them (not as acts, for that is the work of intellect, but as acts Properly, a Moral Character,) when the conscience is so seared or blunted, that its connection with them is virtually severed, and they therefore do not excite it to action in deciding on their morality or immorality. Intellect, the guide of bodily acts for the acquisition of knowledge, may be so muddled (as by drunkeness,) that the man cannot distinguish one object from another. Conscience, the guide of man as a Moral Agent, may in like manner be so bullied, soled (as by a course of sin,) as to be unable either of itself, or when called upon, to see any difference between actions, as right and wrong.

The same holds true of Conscience and Intellect, as of Feeling and Sensation. The voice of Conscience is the voice of God. It may be imperfectly heard, its voice may be prevented from being freely uttered, but still such is its nature, the decided of right and wrong, the vanguard of Heaven. It cannot be improved. It can only be restored to its native purity. Intellect on the other hand is from beneath. It gathers its knowledge from around by the senses. It elaborates this by reflection, while its own innate powers or laws of its being are in active operation. A man's Conscience may be improved (or purified rather from earthly corruption,) by communion with his Maker, or high. Not so his Knowledge. No man becomes wiser in
such a way. He may become wiser in conduct, which incapacity means he may become a better man, one able to guide himself better, but he can never thus become wiser in knowledge. Its growth is to be derived from the world around, from contemplation on the beauties of Nature, gathering to himself more and more of the phenomena which God has unfolded to view in the universe of matter and mind around us. Knowledge is simply acquaintance with phenomena, and making these our own, so as to be part of ourselves, and to develop our being, to enable us to see things and learn new knowledge more easily from our expanded views and cultivated minds, rising gradually in the attainment of knowledge from arduous effort to an almost intuitive act. The effort of the child to gain knowledge is an arduous act; that of the sage seems sometimes little else than a glance. God is omniscient. He sees all things, and by Instinct. Our knowledge is only an approach to this. We can never know more than what parts spread out to view, and their relations may be very obscure. The boundary of knowledge is, when there is nothing more to be seen, and the boundary of true wisdom is when each of these has produced its proper effect in developing our mind to an omniscience which may be called Instinct, seeing all things not one by one, but at a glance, having established also a relation between ourselves and each one of the whole. Knowledge is gained by the exercise of our cognitive faculties, the faculties of Knowledge.
A perfect conscience, deciding right and wrong in every respect, connotating true morality, which comprehends our duty to ourselves, our duty to our fellowmen, and our duty to our God, is got, not (if we may so speak) by the process of association or abstraction, but by that of Excretion or Elimination, driven out of our nature, all that is not consonant with the dictates of Morality, all that may lead us into wrong, subduing the passions, having the will in perfect obedience, sensible to its own slightest breath, quitting ourselves in from the seductions to evil in the world around, and opening ourselves more and more to spiritual influences, till man attain his right place in the Universe, from which he has so sadly fallen, and become in truth the Oracles of Deity, till the reign of evil in his nature is at an end, and the reign of God begun, till he regard himself as a mere machine or instrument created for the glory of God, watching the slightest indication of his will on any of his watchful sensitive powers; till his feelings on beholding the world and its objects are entirely coincident with the feelings of God, till his Will be subdued into harmony with the divine, and till his Consciences be merely the mouthpiece of Deity; till the throne of Deity be established in the soul, and God be all in all. Such was the destiny for which man was intended. Such is the aim which ought to engage the whole power of our being. And thus in regarding the complex
nature of man, we find it to be only a ladder, leading up wards, each serving and directed by what is above, and re miss its meaning altogether, unless in studying it, we be led from "Nature up to Nature's God." Everything is subject to man, intended for his use and happiness, and for the development of his being. Man too was created for a higher purpose than his mere life; or rather his life never reaches its full development, and man his full happiness, and his nature its true immortality, of bliss, unless his life be merely the manifestation of the glory of his God. A plant does not live when it merely produces leaves, neither does the flower show the beauty and purity and reality of life for life is not motion, not mere uneasy restlessness. Life only reaches its culmination (and full development as the only true test of the reality and perfection of life) - Life is only worthy of the name, when its highest aim and end on which the whole power of its being are concentrated, is unselfish - the production of fruit. The Autumn and not the Spring or Summer is the test of life. The sinfulness of man's life is shown in the exercise of conscience. His health of body may be weak, the nutrition and innervation, but feebly performed, his mind may be but feebly cultivated, but if his actions (such as they are in number and extent) be under the guidance of a conscience guided by the law of God, that man has not lived in vain. He has not forgot the great end of his being. He
has not ignored and trampled upon the highest part of his Nature. He has not forgot the glory of his God whose highest gift this is. By employing all his powers, and fulfilling the end of his being, he finds his truest happiness. And such is Life: such the Life of Man.

The following may be given, as placing in a tabular form the results at which we have now arrived in the 2nd part of our Inquiry.

**Nervous System**:  
- Sensory Nervous Function
- Voluntary Motion
- Sensation
- Intellect

**Moral System**:  
- Self-Love
- Will
- Feeling
- Conscience

The body and soul of Man may both become the seat of disease. The soul of all is born corrupt (depraved, by what is termed Original Sin) though not tainted with actual. The body is in general born healthy, or if tainted, it is by actual sin, some transgression of the law of nature, which we can in general trace. We cannot here with the same truth speak of one general Diathesis common to all. We see rather a "Dis Medicae Nature". Both, though different at first, may be in an abnormal state (called disease in the one case, sin or depravity in the other) so that the performance
of their normal functions is interfered with. But what light
the observation of the phenomena of disease in the body (for we
see it originating and propagated and developing) would cast
upon the vexed problem of the Origin of Evil and its Nature, we
cannot here inquire. Our object has been to exhibit the Physi-
ology of Man's Nature, not its Pathology; although here per-
haps more than in the other, we would find an illustration
of the Homology of Matter and Spirit, as developed in the nature
of Man. As Physiology illustrates Psychology, much more
would human Pathology illustrate human Depravity.

In conclusion I would only apologize for the imperfect and
fragmentary manner in which the subject has been treated,
and the many repetitions which I fear will be found in it,
and the want of order in classing the remarks under
their proper heads, which to myself is but too apparent, but
this was necessitated by the hurried and fragmentary man-
ner in which it was written, and the intervals that in account
of my weak state of health had often to elapse, while research
was being made for facts necessary for the further Classifica-
tion, and while I was prevented from making such by indis-
position, as well as by the want of time and strength conse-
quently on arduous preparations for coming examinations in such
unfavourable circumstances. I fear that my meaning may often have been scarcely intelligible; of this I am only too conscious, though I have tried to be otherwise by every means in my power. Trust therefore it will not be criticised too minutely, as it is the work of an Invalid, to whom research was always arduous, too often enjoined, and unaccomplished.