

THE
POWER OF THE SOUL
OVER THE BODY,

CONSIDERED
IN RELATION TO HEALTH AND MORALS.

BY GEORGE MOORE, M.D.

MEMBER OF THE ROYAL COLLEGE OF PHYSICIANS,

ETC. ETC.

"Thou hast a noble guest, O flesh!" — St. BERNARD.

FIFTH EDITION.

LONDON:

LONGMAN, BROWN, GREEN, AND LONGMANS.

1852.



WYOMING
JAMES
WATSON

PREFACE

TO

THE FIRST EDITION.

THIS sketch of the influence of the mind on the body, was commenced and continued with the feeling that the soul is the true object of affection, and that all its interests are essentially religious. The principal part of the volume was written during the unwelcome, but valuable, leisure of disease, for the purpose of being addressed to a few young men, who appeared to be deeply impressed with the nature and importance of the subject. On a re-perusal of the manuscript, the recollection of this encouragement induced a hope that the publication might find an apology in the approval of reflecting readers; especially as, at this time, the public mind is unusually roused to the observation of mental influences, in the production of remarkable phenomena under mesmerism and disease. The views exhibited in

these pages, having been consolatory and instructive to himself, the author trusts will be deemed at least a good reason for his endeavour thus to obtain the attention of others.

As said good old "*Ihon Caius, Docteur in Phisicke,*" A. D. 1552, "*man beying borne not for his owne vse and cōmoditie alone, but also for the commó benefite of many, (as reason wil and al good authores write) he whiche in this world is worthy to lyue, ought al ways to haue his hole minde and intente geuen to profite others. Which thyng to shewe in effecte in my self, although by fortune some waies I haue been letted, yet by that whiche fortune cannot debarre, some waies again I haue declared.*"

March 11th, 1845.

CONTENTS.

PART I.

	PAGE
PREFACE - - - - -	v
INTRODUCTION - - - - -	1
CHAP.	
I. The Adaptation of the Body to the Soul -	17
II. The Organs of Sense the Instruments of the Mind	26
III. The Mind is not the Result of Sensation -	33
IV. The Value of the Senses, and Observation on their Use - - - - -	41
V. The Connexion of the Mind with the Brain, &c.	55
VI. Phrenology - - - - -	69
VII. The Nature of the Nervous System, and its Obe- dience to the Will - - - - -	89

PART II.

I. The Power of Attention, and its Connexion with Sleep - - - - -	101
II. The State of the Will in Dreaming - - -	110
III. Illustrations of the Power of the Mind in Dream- ing, Somnambulism, &c. - - - - -	119
IV. The State of the Attention modifies Perception	131
V. The Faculty of Abstraction - - - - -	148
VI. The Difference between Absence and Abstraction of Mind, and their Relations to the State of the Will in Connexion with the Body -	156

CHAP.	PAGE
VII. The Action of Mind on the Nervous Organization in Memory, &c. - - - -	163
VIII. The Connexion of Memory with the Habit and Condition of the Brain, and the Use of the Body	175
IX. The Influence of Mental Habit on the Character of the Memory - - - -	180
X. The Connexion of Memory with two kinds of Consciousness - - - -	190
XI. Further Facts and Observations in proof of the Immaterial Nature of Memory - - -	199

PART III.

I. The Positive Action of the Mind on the Body, asserted and exemplified in the Effects of Ex- cessive Attention - - - -	211
II. Injudicious Education - - - -	219
III. Peculiar Effects of Inordinate Mental Determi- nation - - - -	230
IV. The Effects of Attention to the Body, &c. -	237
V. Misemployment of the Mind - - - -	246
VI. Chagrin and Suicide - - - -	255
VII. Irritable Brain, Insanity, &c. - - - -	259
VIII. A general view of the Effects of the Passions on Health - - - -	268
IX. Sympathy - - - -	286
X. Solitude - - - -	296
XI. The Government of the Passions - - - -	304
XII. The highest Triumph of the Soul—Conclusion	310

INTRODUCTION.

THE term 'soul' has been preferred to stand in the title of this volume, because in common discourse it is employed to signify an individual intelligent being, which actuates the body and is popularly supposed to be capable of an active existence independent on physical connexion. It is meant to designate that which is conscious of acting, thinking, and willing. To avoid confusion, the words 'soul,' 'mind,' and 'spirit' will be employed synonymously; because to distinguish their proper shades of meaning would require a metaphysical nicety incompatible with the purpose of this work. The *soul* may, however, be regarded as the selfhood, proved to be a *spirit* by the possession of consciousness and will, and evincing the distinct mode of its existence by all that is recognised under the term *mind*. The phrase "Influence of the Mind," being very familiar to the ear, is perhaps more agreeable than that of "The power of the Soul," but it was rejected on account of an ambiguity which will be evident on inquiring what is understood either by influence or by mind. The former word was derived from the astrologers, and, as far as regards this subject, it might, perchance, have better remained with them; since, if it signify anything more than power, it must

be an agency proceeding from without, and therefore, when duly considered, would seem to convey an idea quite opposed to that here intended. The word *mind*, also, is commonly employed in two senses; the one expressive of the manifestation of a principle, and the other as the name of the principle manifested.

Even if, with philosophic precision, the term *mind* be restricted to mean only the manifestation of a principle, it will still be productive of confusion; and to speak of the power of the manifestation of the mental principle on the body, would be sufficiently awkward, if not nonsensical. Moreover, this restriction would be utterly beside the purpose of this volume, which is, in part at least, to assert the operation of a spiritual being resident in the body. This accords with the meaning of the term *soul*, according to our best Dictionaries. Where, then, is the impropriety of employing it in its ordinary acceptation, as significant of a spiritual essence, one mode of which is mind? As it is, so we are, and all we know concerning it requires us to believe that the being that now feels, thinks, acts, and agitates the vital framework, will for ever be subjected to affections and emotions wherever it may dwell. All its interests are eternal; its future grows out of the present; and therefore we may well be concerned about its well-being. Its power is manifested by its action, its intelligence, its passions, its will; and these are our theme. The inhabitant of the body is the agent of whose states and operations we speak,

“ Quicquid agunt homines, votum, timor, ira, voluptas,
Gaudia, discursus, nostri farrago libelli.” JUVEN. *Sat.*

It is however extremely difficult to avoid the

current phraseology without begetting further obscurity, and therefore the word *mind* is in this work frequently employed in its double sense, according to common usage. But it will be still said, what is a soul? It is that which asks the question, *tu ipse*, thyself, O reader. Look within—"know thyself"—and answer.

We perceive the diversified operations of the thinking being, and call it, by different names according to its different manifestations; but the unity of its nature, like that of God himself, is an announced or a revealed truth, to be received by faith, because our faculties will not yet allow us to comprehend an existence without parts. In using the senses, we speak of the act of the soul under the term Sense: when inferring truth from truth, we call it Understanding; when picturing the absent, Imagination; when reviewing the past, Memory; when choosing or refusing, Will. Yet all our faculties are but properties of one being, and we feel our identity amidst all the diversity of our ideas. As the varied properties of light evince its nature, so our diversified faculties evince the nature of the soul; and as the prismatic colours appear distinct only so long as one pure light pours the rays of its presence through the prism, so only while the soul beams through the brain are our mental attributes exhibited, for as colours are but modes of light, so our faculties are but modes of soul.

We cannot explain the mode any more than the essence of that which thinks; and mere endeavours to define what we cannot demonstrate, neither improve our faculties, nor advance our knowledge. An elaborate disquisition on mind and matter would therefore be a useless demand on patience; and since we

cannot discover anything concerning either but in their operations on each other, if we would learn their relative importance, we must study their reciprocal influence.

Some philosophers, perhaps forgetful that mind is manifested to itself by its own consciousness, have asserted that intelligence is but a result of material constitution, and therefore that the destruction of the physical organization necessarily involves also the dissolution of the thinking being. Alas! for such a man — such a dissolvable *ego* — a being conscious of being, but not to be! O miserable conclusion! Has our Creator, indeed, formed his sentient and intelligent creature — man, for no other purpose than to witness for a short time his own paradoxical existence, to contrast his desires with his destiny, to shrink away in terror from the sight and the thought of all that is glorious, great, good, or enduring, and to shun all notion of his Maker, lest what is thus presented to his apprehension should excite aspiring wishes and build up lofty hopes, only for destruction? Does the wondrous speculum, which man is inspired to fabricate, reflect the dim glimmerings of infinite worlds, into which he would direct his inquiring ken, only to kindle and expand and then becloud his reason? Then to reason religiously is merely madness, and wisdom is impossible; even the desire to know would be vanity and folly, unless we knew that existence might be equal to our felt capacity of enjoying it. Were a man sure that he could not possibly possess a better than this earthly life, to look off from this dull cold spot would only be to aggravate his doom. The glory of distant worlds would fall like a blight upon his being, for it would still suggest possibilities

of intelligence and delight for ever beyond his reach, and the highest philosophy would be *Let us eat and drink for to-morrow we die.*

A creeping thing prepares for its perfection, and at length bursts from its silken tomb with newly-developed form, appetites, and nature. Like a "winged flower," with brilliant and delicate pinions, and rich in gems, it gladly flutters with the light, and sips nectar from the hand of God. True, an insect's development is no proof of man's immortality; but does not man see in that unfolding of life a symbol of the advancement he desires? Does he not feel in himself the rudiments of a higher nature, and therefore so interpret the supposed analogy as to foster his noblest aims and highest hopes?

The grub may tend to be a butterfly, but why should the worm just peeping from its clod aspire to anything beyond the clay on which it is destined to crawl and rot? And why should man look higher? Why? His spirit will not crawl, it travels along with the light into infinite space, and calculates on a life and a capacity commensurate with its desires. He is impelled by a belief, which seems essential to his rational existence, that this beautiful world is not altogether a delusive show; for he cannot think that the wondrous facts of creation teach him to look for the end of truth only in death; but he feels that, in proportion as his intellectual being expands and expatiates in knowledge, does it aspire to immortality, and when most intimate with the realities of time, his reason finds stability, satisfaction, and rest, only in communion with the Eternal.

Some Christians have no misgivings, and they imagine that atheists have vanished before Bridge-

water Treatises and Bible Societies, like glowworms from the daylight. But such easy believers make great mistakes. Atheists or godless persons are plentiful, but philosophers *et ceteri* assure us they are quite innocent of blasphemy, for they do not mock the Almighty, since they do not believe there is any—they only laugh at the bugbear of their neighbours. At least they are guilty of wounding the finest feelings; for those who *really believe* in the sacred name, *also love* it with intensest affection. All materialists, however, are not quite in the atheistic predicament; yet if believers in the material system of faith indeed allow that there is existence beyond things, if they do allow a God, it certainly must be a god of their own, to whom it would be useless to pray. He cannot have revealed himself to them, for there is not any reasonable pretence to a revelation fit for man but in the Bible, and to suppose a revelation of the Divine Will possible to *any* being is really to suppose created spiritual existences, for however that will may be expressed *in* matter, we cannot imagine it revealed *to* matter. Miserable man! too proud to believe thyself the offspring of God, and, in mock humility, renouncing the Word that teaches that Omnipotence is Love, thou canst not adore.

But there are those who tell us that they have tasted a better philosophy, “a perpetual feast of nectared sweets,” of which the more we partake the more we enjoy, and indeed in its fullest enjoyment partake in Heaven’s own bliss. This philosophy regards man as formed to be instructed by acquaintance with good and evil in this world, that his will may be disciplined under moral and physical law, and, under the highest truth and purest motives, be qualified to inherit eternal light.

It is true, that in this state intelligence is received through the body, but yet our reason possesses perceptions of truth which sensation could never have conveyed, and all our reflections concerning our nature terminate in the conclusion which revelation warrants,—that the soul dies not. Even the lower creatures, down to creeping things, are endowed with knowledge, which they acquire not by the use of their senses. No sooner do they burst from their “procreant cradle” than, instinct with skill, they seek their happiness in the right path, as if directly illuminated by divine guidance. Why, then, should man not feel the hand of God leading him on to the possession of permanent blessedness? There is a light which, in the hope of such guidance, lightens every man that cometh into the world; we feel it and we will follow it.

In pursuing our theme it behoves us, who profess to be Christians, not to disregard the source from whence we derive our religion, but, as far as we can, to conduct our inquiries as if we really felt the force of those truths which we profess to believe. Believers in revelation are not only preserved from the misery of the sceptic, but excited to larger inquiries than he. Yet faith is not implicit credence as a matter of course, but it is a tried state, the result of fiery purification from prejudices and opinions, the patient assurance of a mind *persuaded* because *convinced*. The man of faith must indeed be a thinking man, for he infers from facts, and is directed as well as encouraged in his researches after every kind of truth; since the book that secures his faith, presents him with objects worthy of his soul. Here we learn our origin and our end; but without it man-

kind would have continued unable to discover either why or whence they had their being. The Bible indeed finds the same faults with this world that common sense does,—sin, pain, and death are in it; but then in the Bible only do we discover a promise of a perfect remedy for evil, in the readjustment of moral and material elements by God in man.

But a *revealed and personal* God is, we are assured, a falsehood, because our conceptions of such a being must of necessity be humanized! Of course they must; and would it not be a task beyond the concentrated intelligence of those who deny that God *can make Himself known*, to inform us how the attributes of the Almighty, whether moral or natural, could be apprehended but by reason? Why are we rational but that we may be in sympathy with the Deity? Reason does not humanize the Divine nature by partaking of its light, but the human is thereby elevated to the divine. God is not debased by having made us capable of believing His *personal* perfections, but we are dignified by His condescension.

“Unless above himself he can
Erect himself, how mean a thing is man!”

Bonus vir sine Deo nemo est, truly says Seneca. Instructed men have, however, abandoned the God of the Bible, because that unaccountable book assumes authority, and teaches that man was created for especial purposes, to be manifested beyond time. They tell us we must not address the Creative Power, or at least it would be absurd and futile to pray to Him, *indeed we must not say Him*; there is no providence, no personal God, no Parent of our spirits; and man as man was not expressly created at all, and his mind as well as

his body was, say these proposers of an unrevealable divinity, only developed from a *monad*, or some floating invisible globule of *albumen*, formed by its own inherent tendency just in time to fall in with the circumstances that caused it to pass through the varieties of monkeyhood until it reached its perfection in the first man. Only another remarkable thing happened — two *monads* were developed at the same periods, and one of them was male and the other female! Now surely it is quite as well to quote the Bible as to come to such conclusions, without any authority either from reason or revelation. Instead of descending to the low ground of scepticism, to *fight the battle in a bog*, we surely *have a right* to keep possession of the vantage-ground, which those may assail who are able.

It will be said this is not a just view of the hypothesis of “creation by *law*.” But what is law? If not the present power of God, what is it? If the material universe is not eternal it was made, and if made it originated in Mind and Will, and therefore is the production of a Person, for will is the attribute of a personal being. But the will that made *all* must not only be expressed in all, but be always present in all. For if *all* forms and forces were produced, they were produced by Omnipotence, and if by Omnipotence then by a Power always and everywhere present, since to limit that by *our* thoughts were to annihilate the Almighty to *our own minds*, in order that things might be at liberty to exist to *us* without Him. But Omnipotence must operate wisely, benevolently, infinitely, or there is no wisdom, no goodness, no God. If, therefore, the words “laws of creation” mean anything, they must mean the power, wisdom, goodness of the Creator,

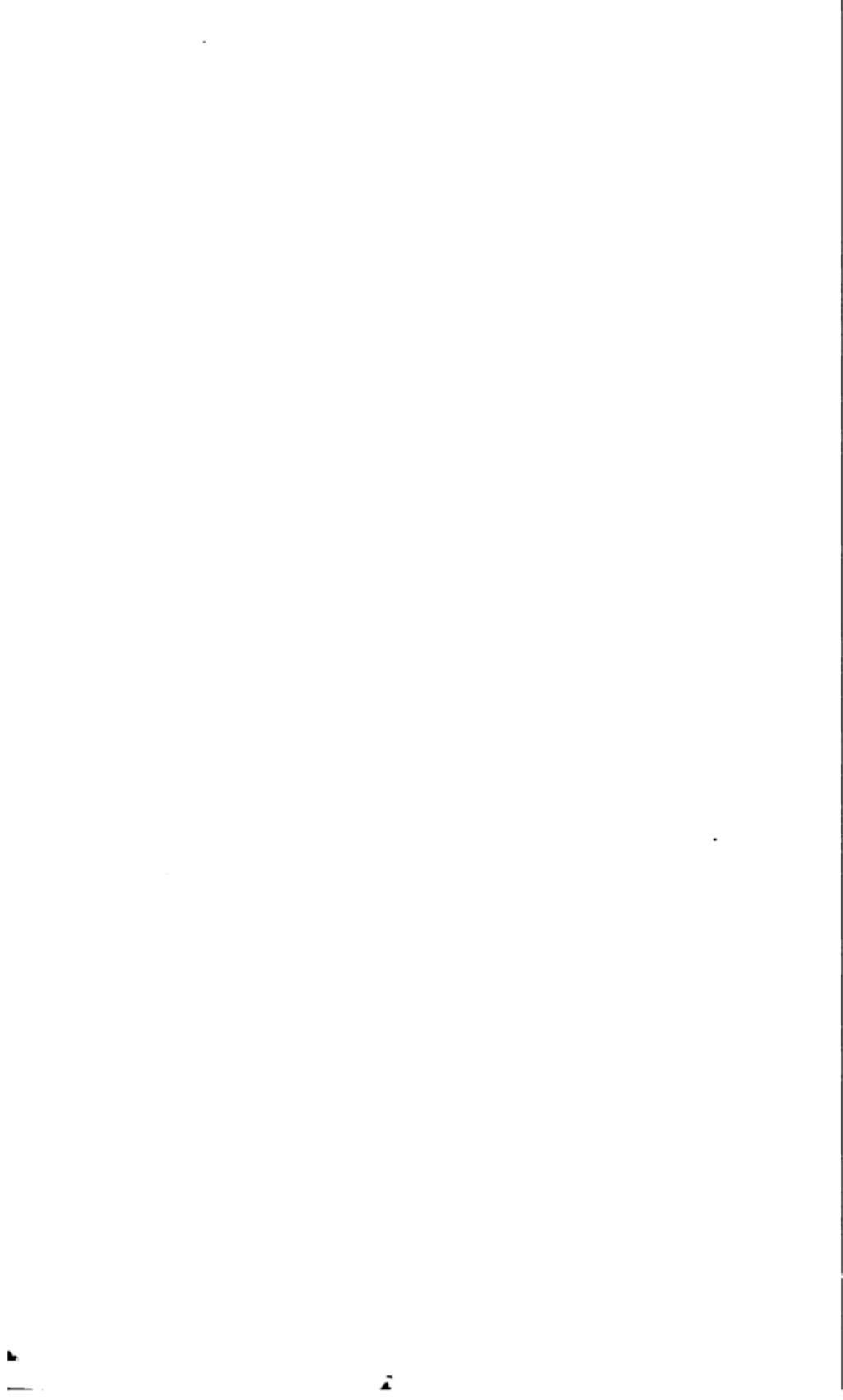
the mode of his acting, unless we suppose the power in action separated from the Omnipresent, which is absurd. But if *all* things are ordered by laws irrespective of God, then the laws themselves are omnipotent, eternal, and infinite, which is the same as saying the laws themselves are God, which is not only absurd but blasphemous. If then the very idea of a created universe implies the existence of omnipresent, omnipotent will, acting successively and infinitely, then there must be an infinite Person; and if man is capable of thinking of such a Person, and of seeking to know Him as his own Originator and End, then man has been designed and created so to think and so to seek; and therefore every man who thinks of God and wishes to know Him has in his own mind an assurance of personal relation to his Maker which no theorist can gainsay or resist. If the word law be employed merely to express an idea of the order and ordinance of the divine proceeding in relation to created intelligence, then who can object to it? It thus accords with the record written on the earth and in the Bible, and agrees perfectly with the facts of geology, as expounded by its ablest authorities, as well as with the teachings of revealed theology; from all of which we learn that there have been successive creations, and that man is a recent inhabitant of this world, and stands at the highest point in the latest era of creation, and, in an especial manner, connects the past with the future manifestations of Omnipotence, and in the structure of his being blends history with prophecy.

The sublimest thoughts expressed in language are contained in the Genesis given by Moses. In this we find that the production of man was the finishing

stroke to creation, —the Creator's especial thought, the final end of the six days' work. The creative Word said "Light be, and light was." Man was then brought into being to behold *His* glory who formed our nature expressly in correspondence with himself: "in the image of God created he him." We understand this expression to denote the moral excellence and dominion with which man was endowed. (Eph. iv. 24.; Col. iii. 10.) As the Deity touched the common dust into sublimest order, the dead elements stood up a temple for their maker, who breathing within it filled it with his life, and in man was mirrored the abiding Godhead. *The Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of lives; and man became a living soul.* In these words we have a distinct announcement that life and mind did not manifest themselves as the organization of the body proceeded, as should have been the case, according to modern theorists, but were imparted by a Divine act distinctly expressive of man's peculiar vital relation to his Maker, a relation still acknowledged in all the better aspirations of humanity.

Thus man walked forth in his paradise at once the representative and the worshipper of Love, and Light, and Power, connecting the visible with the invisible worlds in his own person, and by the union of spirit with matter, feebleness with perfection, exhibiting the glorious mystery of creation, —Omnipotence revealed in contradictions reconciled. Man is the grand contradiction —a compound of paradoxes; for he is constituted not only of opposites, but of contraries. In studying ourselves, therefore, we become intimate with the greatest difficulties and the greatest interests.

As before observed, the co-existence of mind with



Father and the Son ; an entrance into the glory which was before the world. From everlasting to everlasting, thou art, O Infinite ! The human mind would sink crushed by the burden of the vast thought if Thou didst not in humanity sustain thy creature. Enable us, O God, to reflect upon thine image in reverence, and to honour thy majesty as revealed in the fearfully wondrous frame and in the moral excellence of man.

Every sentient creature is characterised by its dispositions. The provision made for its enjoyment, and also the peculiarities of its physical endowment, must be in keeping with its will. If, then, we would ascertain the true dignity and destiny of man, we must study the scope and power of that principle in him, and how it is influenced ; for, in fact, the soul is thus especially manifested in the body. We may conveniently regard the power of the soul in the following respects :

1st. The general adaptation of the body, the senses, and the nervous system to the soul.

2ndly. The manifestation of the soul in attention and memory.

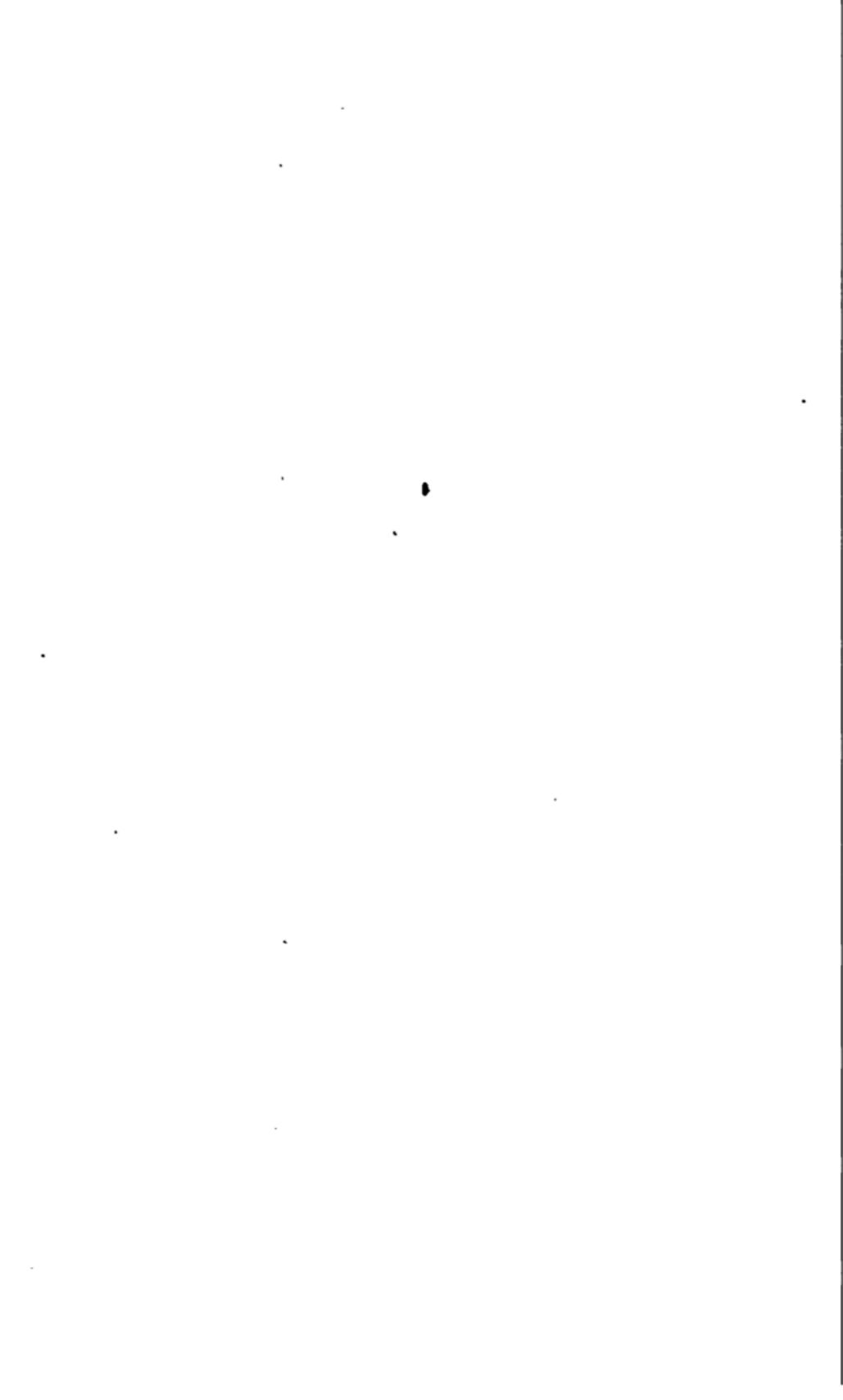
3rdly. The influence of mental determination and emotion on the body.



THE
POWER OF THE SOUL OVER THE
BODY.

PART I.

THE GENERAL ADAPTATION OF THE
BODY, THE SENSES, AND THE NERVOUS SYSTEM
TO THE SOUL.



PART I.

THE GENERAL ADAPTATION OF THE BODY,
THE SENSES, AND THE NERVOUS SYSTEM TO
THE SOUL.

CHAPTER I.

THE ADAPTATION OF THE BODY TO THE SOUL.

NATURE everywhere bears the impress of Divine Wisdom, and whenever effects are traced to causes, and formation is considered in respect to its design, we discover a perfect adaptation of means to ends, without defect, without redundancy.

When surveying any living creature, we naturally inquire, why it is provided with such and such peculiarities of organization. In answer to the inquiry, we learn that every peculiarity of formation is adapted to some instinct of the creature, or accommodates it the better to the circumstances in which the Creator has placed it. Monstrosities rarely happen, and only confirm the rule, for they too occur according to certain relations which prove still more clearly than could be proved without them, to *our* intellect at least, that the Will which designs, and the Power which executes, calculated on the disorder that created will produces, set bounds to its interference which cannot

be passed, balanced its effects from the beginning, and pointed reason to the Divine remedy that demonstrates that the Good and the Eternal are the same.

One creature is not to be called monstrous or ugly, in comparison with another, for each is exactly fitted to its place in the grand scale of existence, and therefore all are alike beautiful, as exhibiting the wonderful wisdom and beneficence of God. But creation is graduated, and every creature has its proper place. The totality of an animal's framework indicates its position in the scale of being. If we measure man according to this standard, his superiority is at once evident. Not that his body is distinguished by any marked excellence in those qualities which empower brutes, but rather by the symmetrical accordance of all its parts for superior purposes, under the direction of a mind that cannot truly sympathize with lower natures.

“ Os homini sublime dedit, cœlumque tueri,
Jussit et erectos ad sidera tollere vultus.”

This is a fine heathen sentiment, but not quite true; for the eye of man was intended to search the earth as well as the heavens, and to behold Omnipotence in every part of the universal temple. The face is indeed the index of thought and sentiment, the medium through which mind most vividly communicates with mind, but yet the whole body acts together in the full expression of feeling :

“ Totamque infusa per artus,
Mens agitat molem.”

Let us imagine a human figure as if now standing before us, like the Apollo of the intellectual Greeks when he gazed on the smitten Python. We seem to

see the visible idea or image of the man who aspired to be a god. At length he stands triumphant over the temptation and the tempter; content in the consciousness of a renovated and perfect humanity. Passion and intellect are blended in calm unison; knowledge and affection are at peace; the attributes of feeling, thought, and action, are combined in one attitude, expressive of the delicate might of a living spirit. Mind reigns there. The incarnate Intelligence manifestly controls matter by his will, and appears as if conscious of being always resisted, yet never vanquished; but, inspired by the apprehension of his right, as viceregent of Almightyness, he subdues resistance and surmounts difficulties by perseverance in the use of strength, that continually and spontaneously increases with every opposition to his purpose. Such is man, when sustained by the divinity which stirs within him; the only creature on which the Creator has shadowed divine perfections, and therefore to be honoured even in his ruin; for when his affections and faculties are restored, as they may be, to divine sympathy, he shall again stand upright, the conqueror of the mighty Serpent.

We have looked upon man in his highest aspect, ·

“ God-like, erect, with native honour clad,
In naked majesty.”

But even if we regard him in his most uncultivated condition, where the intellect is left to the freedom of the elements, and educated only by the forces of corporeal demand, we yet shall see much indication of his dignity.

The wild Barbarian awakes to action, and every movement speaks of thought. He is evidently influ-

enced by a world within him, where reflection and anticipation present incessant business for his spirit; and he will not live in the solitude of his own perceptions, but he seeks the higher pleasures of sociality and fellowship. His ideal existence is as actual as that of his body, and crowded with emotions. Memory and imagination people a world of their own, in the busy scenes of which he dwells more thoroughly and intimately than in that which is present to his outward senses. And he reveals his inner life by living language. He talks of what he feels, not only in words, but also in the lineaments of his face; and while he speaks, he stretches out his hand toward some object which may illustrate his words, or interest his companion, and thus, by the very act of pointing, at once declares himself superior in endowment to every earthly creature, except his fellow-man; for no other holds rational discourse, or even possesses that simple adjunct to intelligence—the power of distinctly and designedly pointing—to direct the attention of another.

It may be said that dogs point. They only stand still, as instructed, when they discover game. Their natural intelligence prompts not to the *design* of pointing. Even the monkey, though he has a tolerable hand, never reaches so near reason as to separate the forefinger from the rest, in order to point; nor if he would point, does he possess, like man, a proper muscle for the purpose. The hand of an ape is perfectly adapted to the end for which it was made—namely, to climb and to clutch; but an ape cannot point, nor beckon, nor describe a movement with its hand, nor harmonize its actions so as to express thought, for thought it has not.

The manner in which the human being stands is

also indicative of his noble nature, since none but he possesses a perfect foot—bearing the weight of the body on the centre of an elastic arch. No other foot has a heel. Observe, also, the peculiarities of the human countenance—the forehead, the nose, the chin, and even the very teeth, are intellectual, for these are constructed rather to facilitate speech than mastication. Every feature conduces to intelligent expression far above all that is brutal. All the truly human is allied to thought, sentiment, and veneration; all is noble and even religious in the highest forms of expression. But all the beauty of a mere animal is but the fitness of its form to subserve sensual instincts and bodily propensities.

“Man is all symmetry,
Full of proportion, one limb to another,
And to all the world besides.”

The existence of a resident and superintending mind, a thinking being, an intelligent spirit operating upon the body—in it, not of it—might be inferred from the external human form alone; and the manner of every movement and expression of that form proves how perfectly it was adapted for the use of a guiding and dominant spirit, pervading, informing, and employing it.

As the habits of certain animals have been correctly inferred from the examination of detached portions of their structure, so from almost any part of man's body we may at once discover that it was fashioned to subserve the convenience and delight of an intellectual being. Even those disadvantages, in regard to the coarser physical qualities, which lower animals possess, act but as stimuli to the human

faculties, which supply all deficiencies, and confer the best accommodation. In fact, the excellence of man consists in the *refined* adaptation of his body, for without this the reasoning principle would be out of place. He is the most delicate creature on the earth, but yet he is not formed to hide himself. He must indeed be entrusted at first to the tenderest care of affection, to be nurtured into strength enough to endure the action of the elements amidst which he is destined to dwell; yet he alone comes forth from his feeble infancy, erect, the observed, and the observer, with a *mind* to plan and a *hand* to execute. The instrument is adapted to the agent—" *Non enim manus ipsæ homines artes docuerunt, sed ratio.*"* The hand is the instrument of reason, and "it includes in its movements the whole of Geometry." But if man's body had been constituted on any inferior model, art and science could have had no outward existence, and reason must have been imprisoned in brute form. Supposing human knowledge then possible, man could only have been manifest as a subtle beast. "It is mind that makes the body rich," but the soul needs a corresponding body, and God has wedded them together, in perfect suitability to their present business and abode. A body perfectly adapted to a soul must be possessed by a soul.

How inconceivably exact must be the adaptation of the body to the purposes of the mind! The organs of sense and of action so instantaneously and perfectly obey the demands of the will, that in many of our complicated yet ordinary movements we are unconscious of having willed to employ the body, but it

* Galen.

seems to have consented to anticipated intention in such a manner that we feel identified with it. So complete are the accordancy and assent between a healthy body and a sensual mind, that some persons, scarcely acquiring a thought that takes them out of the body, seem to live only in its sensations. The machinery of outward action being so admirably indeed by their wills, they confound it with themselves, and, seeking pleasure only in sense, attain no idea of moral good, but confine their bliss to the impulses and appetites pertaining to the body, and seek their paradise in things that perish.

While the system is in the highest state of health, that is, when best adapted for use, so great is the enjoyment of this perfect fitness, that we can scarcely avoid putting our limbs into action, or, as we say, exerting ourselves; hence dancing becomes the natural expression of healthful gladness, for on these vigorous occasions we cannot meditate, but our life and thought are altogether bent on muscular activity, or the use of the body irrespective of reflection. This happy activity is beautifully exemplified in healthy children, whose business appears to be merely to enjoy invigorating pastime, and to exercise the senses simply for the pleasure thus afforded. •

But how exquisitely the spirit becomes visible in every attitude and every feature of happy children! We read their thoughts and feelings as perfectly as if their souls were our own. And when our minds and bodies are actuated by love, we find ourselves impelled by sympathy to join their sport, until their joy animates our hearts, and kindles our eyes with the light of the inner life. Like musical instruments of marvellous construction, we are so strung that the air

which causes vibration, seems to breathe but in the music, and one string is no sooner struck than all awake in harmony. Yea, all humanity is the one living voice of God breathing the utterances of eternal love, and to be perfect, in health of soul and body as human beings, is to be so attuned as to respond, like the multitudes in heaven, directly to that heart from whence the spirit came that made man the image of his Maker.

But even now, we seek modes of utterance beyond our own bodily endowments, and endeavour to convert all the materials around us into means of expressing the affections and aspirations of our spirits. What is all art but man's effort to express himself? and see how in music, the earliest of arts, God accommodates man and aids him to extend the voice of his soul beyond that of his body, and how nice a structure must be called into play, when a skilful pianist, by aid of an additional instrument fitted to his convenience, executes an intricate piece of music, not only in a wonderfully rapid succession of mechanical movements, but also in a manner fully to express the very feelings of his soul! But yet how forcibly is the same power manifested in the human voice! By it the spirit speaks, not only an infinite variety of articulated sounds, but more marvellously still by the modulated language of tones, so as to excite into ecstasy or agony every sympathy within us.

What is it that so skilfully touches this instrument? What is it that enjoys as well as actuates, receives as well as communicates, through this inscrutable organization? It is the soul, without which this body were more unmeaning than a statue, and only fit, as it would tend, to decay. It is the soul which animates

the features, and causes them to present a living picture of each passion, so that the inmost agitations of the heart become visible in a moment, and the wish that would seek concealment betrays its presence and its power in the vivid eye, while the blood kindles into crimson with a thought that burns along the brow. This diffuses a sweet serenity over us, when our feelings are tranquillised, and our thoughts abide with Heaven, like ocean in a calm, reflecting the peaceful glories of the eternal azure. This indwelling spirit of power awakes "the music breathing from the face," when in association with those we love, and heart answering to heart, we live in sympathy, while memory and hope repose alike in smiles upon the bosom of enjoyment. It is a flame from heaven, purer than Promethean fire, that vivifies and energizes the breathing form. It is an essential being, the germ of a new eternity, that quickens matter and imparts life, sensation, motion, to the intricate framework of our bodies; which wills when we act, attends when we perceive, compares thoughts when we reason, looks into the past when we reflect, and, not content with the present, shoots with all its aims and all its hopes into the revealing future for ever dawning upon it.

CHAPTER II.

THE ORGANS OF SENSE ARE THE INSTRUMENTS
OF THE MIND.

PROBABLY none but the uncreated Mind can act without being acted on ; at least facts appear to demonstrate that the human spirit has no originating power, but is moved only as it is impressed by circumstances and extraneous influences. Hence the necessity of its being supplied with instruments and senses, organized in keeping with the sphere which it inhabits, in order that its capacity for action might be elicited and manifested by agents appropriate to its innate functions and endowments. The soul is active in will but passive in means, and it learns its power in its place.

We are accustomed to say the eye sees, the ear hears, the finger feels, and so forth ; but such language is admissible only because we are accustomed to the error, and our expression is necessarily accommodated to ignorance, or not equal to our knowledge. The eye itself no more sees than the telescope which we hold before it to assist our vision. The ear hears not any more than the trumpet of tin which the deaf man directs towards the speaker to convey the sound of his voice ; and so with regard to all the organs of sense. They are but instruments which become the *media* of intelligence to the being that uses them when excited by outward agents ; that is to say, they bear such relations to the condition of the materials which surround

us, as, in the healthy state of their functions, always to present true intimations of circumstances within the range of their faculty or formation.

A person just beginning to think might say : if I prick my finger does *it* not feel? A second thought suggests that a finger is a finger whether alive or dead. It must be connected with some being that feels in order to be an organ of feeling. What feels? Is it the brain? No, the physiologists inform us, the brain does *not* feel. What does? Yourself, a being influencing and influenced through the body, and yet not of the body. You cannot point to any part of your body and say, here I am, this is myself. Why not? Merely because you are a spirit, and a spirit does not occupy space, even when acting with the nerves.

The slightest examination of the organs of sense will convince an observer that they are constructed merely as instruments. What is the eye but a most perfect optical contrivance? It is composed of the fittest materials, arranged in the best manner, for the purpose of rendering illuminated objects not only visible, but tangible, for sight can be demonstrated to be a finer sort of feeling, the colours which represent distance and shape being brought in contact with the nerve and with that which perceives through the nerve. The cornea is a most perfect convex glass, set distinctly in its proper place and proper manner, with the same design, but with far greater precision, than the optician sets his crystal to aid the sight. The various translucent membranes, the lens, the humours of different densities, and even the blood, abruptly made transparent in its passage, and much besides too minute to be now mentioned, conspire to transmit,

and duly refract, and regulate the rays of light, so that they may fall upon the exact point, and there present to the observant spirit a perfect picture of the majestic, the beautiful, the glorious; and bring into our being those impressions which preserve our interest and sympathy with visible nature. No mechanism invented by man was ever so well contrived or so well placed, or could move so precisely as required under the action of its pulleys. No servant was ever so obedient; for, without a conscious effort of the will, without a command, and as if instinct with the mind that employs it, this exquisite apparatus instantaneously takes the direction of a desire, and accommodates itself to the range of distance and the degree of light; being fitted, moreover, in its nervous structure to respond like a spirit, to the marvellous ethereal vibrations ranging probably from about 700 millions to 500 millions in a second, so that we obtain ideas of different colours, and link ourselves with the infinite diversities of the visible universe.

And the ear is a complete acoustic instrument, with its exterior trumpet to collect sounds, and its vibrating tympanum, and its chamber and winding passages, and its dense fluids, so well calculated to propagate and modify vibrations, and its minute and sensitive muscles, to act as cords to brace the drum just as required, and move the jointed piston, which regulates the water in its canals according to circumstances, and the whole built up within a stone-like structure which prevents the sound from being wasted. How complicated and delicate must be the mechanism of the ear, in order that the nerves floating in the fluid of its cavities should vibrate in unison with sounds varying from 14 undulations to 48,000 in a

second! There is much of wisdom in the arrangement of this wonderful living instrument, as indeed in others also, the meaning of which human sagacity cannot discover; but this much, however, can always be ascertained: the purpose is to bring the mind into contact with that which it would know.

The senses, moreover, correspond together, and thus enable the mind to correct the impressions of one by those of the others in such a manner as, by their united operation, to obtain full and accurate intelligence concerning the surrounding world.

The well-known case which the philosophic Cheselden has related, affords a decisive experiment, agreeing as it does with many others, in proof that the information derived from the sense of sight requires to be corrected by information from different sources, but that when the habit of seeing is established under this correction, vision continues to suggest the true relations of objects to each other.

A young gentleman who had no remembrance of ever having seen, was couched, and received his sight; when he first saw, however, he could not judge of distances, but thought all visible objects touched his eye, as what he felt touched his skin. He expected that pictures would feel like what they represented; and was amazed when he found those parts which by light and shadow appeared round and uneven, felt flat like the rest, and asked which was the lying sense, feeling or sight. When shown a miniature of his father, he acknowledged the likeness, but desired to know how so large a face could be expressed in so small a compass, saying it seemed as impossible to him as to put a bushel into a pint. The things he first saw he thought extremely large; and upon seeing larger

things, those first seen he conceived less, not being able to imagine any lines beyond the bounds he beheld. He could not conceive that the house could look larger than the room he was in. He said every new object was a new delight. On first beholding a large prospect, his pleasure was beyond expression, and he called it a new kind of seeing.

These details prove that sight does not originally inform us respecting the real distance or magnitude of objects, but that we learn these things from the experience and help of our other senses; therefore, the mind exercises an independent judgment in comparing their impressions, a power which the senses themselves could never have conferred. The faculty of comparison, indeed, implies the operation of an attending, remembering agent, endowed with an intuitive perception of differences, and capable of detaining ideas and regarding them in their mutual relations. In short, since *we use* our senses we have proof of our spiritual being, and that the organs of sense are means by which we test the properties of things by their influence on ourselves.

The universe is harmonized, and every part is in keeping with the whole. Thus is it also with the human body, which has all its parts in unison with each other, in relation to the mind by which it is actuated, as well as to the physical world which it inhabits. The correspondence and coördination of our corporeal framework with the laws of universal nature are seen at once by the mind that has reflected on the properties of matter in regard to our organization and our mental faculties.

Were not the atmospheric pressure just what it is, our

bodies would be useless, exertion would be impossible, and life would be an immovable burden. Were not light exactly constituted for the eye, and the eye for the light, beauty would be shrouded in palpable gloom; and had not the air those qualities which distinguish it, in vain would the soul struggle to catch knowledge and harmony through the fine structure of the ear. If odours flowed not forth like invisible radiance in keeping with the nerves of smell and taste, the world of fragrance were to us in vain; and were not the nerves at our fingers' ends adjusted to the surfaces of things, the intelligence and delights of touch had been unknown; and without the feeling in our muscles in relation of resistance, the self-balance of the body would have been impossible; and were not the skin like a periphery of the soul, the general impression of outward existence could never have been experienced as at present. But let us look below the surface: these adaptations, although so wondrously beautiful, are but external. The real correspondency is between the mental nature and the laws of the universe, between our souls and the plan of creation. We connect causes with effects, not merely because we possess senses that bring us into relation with the physical world, but because we possess intuitive faculties of perception and reason, by which we infer according to our apprehension of the laws which regulate nature. Thus the mind expects one thing to follow another, after an order to which it is taught to look as much from constitution as from habit. And just as the eye is formed in relation to the properties of light and air, so our minds are constituted in relation to the purpose of God in creation, so that we may be taught

induction or a course of reasoning from what we discern of his creatures; and while rejoicing in the accommodation of our spirit in a healthful body that places us in contact with the elements, we are at the same time able to read somewhat of the design of things, and to infer from the constancy of nature the eternal providence of Him who governs all.

CHAPTER III.

THE MIND IS NOT THE RESULT OF SENSATION.

THERE is a disposition to exercise the senses, from the enjoyment afforded by the act ; but this disposition of course resides not in the organs, but in the mind, being the result of our mental constitution, in connection with nerves through which we discover suitable objects. The mind is excited by whatever is appropriate to it, and the senses are stimulated in sympathy with the mind, because they are its organs, the means of earthly action and enjoyment. Whatever pleases the soul, it seeks through the senses : through the eye, light ; the ear, modulated sound ; the smell, fragrance ; the taste, flavour ; the touch, degrees of pressure ; and the muscles possess an agreeable sense of their own, arising probably from their power of adjusting the body for the accommodation of the mind, in the exercise of the senses generally.

Sir Charles Bell has beautifully demonstrated that every organ of sense is supplied with a muscular apparatus, constructed in such a manner that it may be moved in any direction in which the mind may have to *search* for its object ; and in every muscle two nerves are distributed, one to contract and direct it, and the other to enable the mind to obtain the sensation which accompanies its action. Here, then, we plainly see a provision made in the apparatus for the operation of a being capable of cognition, both from

matter and from thought; that is, the adjustment of parts is intended for the use of that something which we call soul, which is conscious both of sensation and volition, being actuated by desires excited alike from within and without, by ideas and by objects.

What is meant by this adjustment will appear when we reflect on the machinery which is consentaneously set in motion in the act of using either of the senses, but more especially perhaps sight and touch. It is not enough that the sensation of a visible object be present in the eye; in order to look so as to examine an object, it is also necessary that the *will* be exerted. The first sensation of an object only serves as a *stimulus* to the appetite of the mind, to rouse its attention, and excite the will; which, acting on the muscles, prepares the eye for further scrutiny, and at the same time places all the body in keeping with the state and desire of the mind, so that we can generally see from the attitude of a person how his eye is engaged.

The muscular consent between the eye and the rest of the body, particularly the hand, is well shown in fencing, where every movement is guided not by looking to see how the weapon should be directed, but by fixing your eye on the eye of your antagonist; his intention there expressed, and acting as it were through your own eye on your nervous system, causes an instantaneous and instinctive adjustment of your body to the movements of his. The same thing is exhibited also in the precision with which the savage hunter learns to direct his arrow, and the politer sportsman to point his gun.

In exercising our muscles while in the erect position we find that the harmony of action is so perfect, that the movement of one set of muscles affects all, because

the balance is preserved by the consent of every part. Thus it happened, that when Laura Bridgman, the blind-mute, held a person's hand, the other hand of that person could scarcely be passed in any direction without her perceiving the action.

Do the senses harmonise themselves? Does the eye or the ear arouse the limbs, and does feeling *cause* volition? No, even an automaton with its arbitrary mechanism must be moved by some power superadded, and the harmony of its action must result from an adjustment produced to express the will of its maker; but in our bodies resides a power *willing* to act according to the demands upon it, and, more wonderful still, sometimes acknowledging the Might that made it!

Here let us inquire—does organisation produce the consciousness of self? No; for we feel organisation to be distinct from ourselves. The child just beginning to use its senses never confounds the objects of sense with itself, and its own body is but one of these objects. The individual soul, which, by experience and suitable organs, manifests intellect, not only perceives the sensations and interprets them according to past experience, but exerts an influence in modifying their impressions, and intensifying their effects, according to certain laws which regulate its connection with the senses.

Mind has the power of distinguishing sensation, and of causing one sense to be employed in preference to another, and, to a certain extent, of correcting the impressions made on them all. The brain, connecting the senses together, enables the mind to employ them in relation to each other and to all the sensible properties of matter, and to compare sensation with sensation as regards time, space, direction, and degree of force;

so that whatever interrupts or disturbs the regular function of this connecting medium of all sense, the brain, necessarily causes the mind to perceive and to compare in a disordered manner. And if the brain become so diseased that it altogether ceases to convey impressions from without, the mind may, for aught we know, proceed in its activity with the consciousness of past ideas, and continue to combine them according to the laws of its own being, perhaps quite irrespective of physical association.

However necessary the intelligence derived from the senses may be to the development of mental capacity in this state of existence, it is yet evident that mind is not the result of sensation, nor, as to the origin of its peculiar faculties, at all dependent on the power of the senses; for in order to use them aright, and to obtain correct impressions through them, there must exist, inherently and antecedently, an ability in the thinking principle to attend and to compare. What is experience but the amount of impressions received by the mind? It contributes nothing to the mental improvement but as the mind possesses the power of judging; a power which no experience can itself confer, any more than the objects presented can produce the will that chooses between them.

It is the prerogative of the thinking soul, to learn by observation; that is, to employ the senses and to judge by analogy. But this implies that a reasoning being is attending as soon as the senses are brought into exercise, and that it is prepared to work correctly with suitable appliances. According to the nature of the mind residing in any body, — supposing of course the body in health and fitted for it, — so will be the exhibition of that mind. Its experience can never

alter its nature. The education of the senses and the use of the brain can never create a new mind. A brute can acquire no notion of moral truth by training, but a human soul is always rational, and, from its earliest manifestation in the body, always reasons or infers correctly according to the extent of its knowledge. "The child is father of the man." Though the senses which it uses are no better than a brute's, how vastly superior the result of their employment! The human being sees intuitively beyond sense, and venerates the unknown which the known indicates; and while experience administers to hope, chooses not merely according to appetite, but to conviction, for what he believes determines his actions; and as his reason consents to truth, without demanding any other demonstration than its fitness, so he lives in the enjoyment of what he expects as well as what he realises. Yea, the thoughts of other and higher minds may become his own possession, and he may even be conscious of inheriting the fulness of Divinity.

We must live by faith. We must trust, though we know that our senses often deceive us; we must still rely, for our perception of sensible objects depends on them. But we will not lower ourselves. We naturally believe what cannot be demonstrated to our senses, for reason and conscience rest on convictions derived from a loftier source, even the Spirit of eternal truth, by the teaching of which all who think believe in beginnings and in ends, not as self-creations, but as the acts of the Almighty. And the more we learn of this life, the more necessary to our comfort is the faith that bids us look to Omnipotence for results beyond appearances.

There is such a correspondence or consent between

the mind and the nerves of sensation, that, as we have seen, the nerves being disordered, false impressions are received. Experience may correct them, but it often happens that she is incompetent, or the defect may have been congenital, when the mind of course manifests itself in a defective manner. If that part of the nervous system in which the impressions of sense combine, that is, the central brain, be diseased, then the faculties of attention and comparison are interfered with, and the individual so afflicted is insane, as his mind derives wrong impressions through his brain, and cannot maintain a proper relation to the external world. This disorder being removed, the man is restored to his senses; for the soul itself cannot be insane, but it is always able to distinguish ideas from objects with a correct state of organisation. How far we may be wilfully perverted and drawn away from the truth we know, and thus become what may be called morally insane, will perhaps appear as we proceed.

That the indwelling mind-power or soul is ever ready to act in connection with a proper state of nerve, is beautifully exhibited in many cases of recovery from partial idiotism, in which the faculties and affections have lain dormant from infancy, till some circumstance has altered the state of the brain so as to bring the mind into its proper relation with the exterior world, and enable it to manifest the wonderful endowments of reason by observing and comparing.

Probably in cases of idiotism, sensation is confused as well as the reflective faculty. There is an unsteadiness in the use of the senses, with an indeterminateness not unlike what we witness in persons who are overpowered by nervous excitement. It is manifestly

a disordered nerve-action, which hinders the mind from correctly applying the instruments of sense and attention, so as to permit the exercise of comparison, and the formation of rational inferences. Hence the soulless countenance, the rude mixture of instincts and passions, the unmeaning mirth, the transient fear, the gusty violence that mark the idiot character. Even in hereditary idiotism, however, this confusion of faculties and feelings has sometimes been reduced to order. Light has touched the chaos into beauty; a slight interference has awakened the torpid soul; an accident has removed the obstruction between the intellect and the world: a fracture of the skull, a fit of frenzy, a fever, has cured the disease, and the idiot has suddenly become an observant, reasoning man. Beings whose rudimentary senses seemed incapable of obedience to the will, too restless to allow the soul proper intercourse with external nature, without moral sentiments, without affections, — mere instinctive animals, without associates in creation, yet possessing some unimagined happiness in their own confused sensations and propensities, — even such imbecile and worse than brutal enormities have, by the philosophic and Christian philanthropist, been brought into relation to other beings, redeemed from the dominion of disgusting appetites, and caused to seek intelligent enjoyment in loving and pleasing their instructors and friends. Many such idiots have been thus rendered visibly and mentally human by the patient sagacity with which M. Voisin, at the Bicêtre, Paris, has employed means to attract their attention to an associating succession of objects. And now, in our own fine asylum for idiots, under the management of skill daily growing more potential, a diviner light is

shed upon these ruins of humanity, so that beauty and order are seen amongst them, and the debasement of wild instincts disappears in the irradiance of reason, reverence, and love. If, then, the prison of the spirit have been thus converted into its pleasant palace, what shall hinder the soul of an idiot from enjoying at death its emancipation from the impeding body, and its entrance on a commodious abode? Surely the intelligent principle within him requires only to be put into proper relation with the world it inhabits to develop its capacity for knowledge and happiness.

The same important truth is demonstrated in those instances in which some deficiency in the organisation of the senses has shut up the soul from the enjoyment of its appropriate objects, as in the cases of deaf mutes. And is not ignorance deaf, blind, dumb, unfeeling? And is not the education of heart, mind, sense, the quickener of the soul, enabling it to burst from the grave, to see, taste, handle, and understand the things of life?

What a delightful and heavenly occupation is it to set at large an immortal spirit from silent, speechless, dark imprisonment! How ecstatic the interest to watch the gladdening being gradually liberated from its living tomb, and brought into rapturous sympathy with other souls! The person who can peruse Dr. Howe's narrative of Laura Bridgman's case without emotion, such as a father feels in regarding his own newborn child, whom he loves, because created in his own likeness, is not a Christian, and has not yet had a glimpse of the vision which reveals the beauty and value of a human spirit.

CHAPTER IV.

ILLUSTRATIONS OF THE VALUE OF THE SENSES,
AND OBSERVATIONS ON THEIR USE.

Laura Bridgman was completely deprived of sight and hearing at an early period of childhood. She was born in Hanover, New Hampshire, on the 21st December, 1829. Doctor Howe, her great benefactor and friend, has published an exceedingly interesting narrative, from which, or rather from that part of it given in Dickins' "American Notes," the following paragraphs are extracted. He states that, "As soon as she could walk, she began to explore the room and the house; she became familiar with the form, density, weight, and heat of every article she could lay her hands upon. She followed her mother, and felt her hands and arms as she was occupied about the house; and her disposition to imitate led her to repeat everything herself; she even learned to sew a little, and to knit. At this time I was so fortunate as to hear of the child, and immediately hastened to Hanover to see her. I found her with a well-formed figure, a strongly marked nervous-sanguine temperament, a large and beautifully shaped head, and the whole system in healthy action. The parents were easily induced to consent to her coming to Boston, and on the 4th October, 1837, they brought her to the institution. After waiting about two weeks, the attempt was made to give her knowledge of arbitrary signs, by which she could inter-

change thoughts with others. There was one of two ways to be adopted—either to go on to build up a language of signs, which she had already commenced herself, or to teach her the purely arbitrary language in common use; that is, to give her a sign for every individual thing, or to give her a knowledge of letters, by combination of which she might express her idea of the existence, and the mode and condition of existence, of anything. The former would have been easy but very ineffectual; the latter seemed very difficult, but, if accomplished, very effectual. I determined, therefore, to try the latter.”

After describing the interesting process by which he taught her to associate names with things, he goes on to say, “Hitherto the process had been mechanical, and the success about as great as teaching a knowing dog a variety of tricks. The poor child had sat in mute astonishment, and patiently imitated everything her teacher did; but now the truth began to flash upon her; her intellect began to work; she perceived that there was a way by which she could herself make up a sign of anything that was in her own mind, and show it to another mind, and at once her countenance lighted up with a human expression; it was no longer a dog, or a parrot; it was an immortal spirit, eagerly seizing upon a new link of union with other spirits! I could almost fix upon the moment when the truth first dawned upon her mind, and spread its light to her countenance; I saw that the great obstacle was overcome; and that henceforward nothing but patient and persevering, but plain and straightforward efforts were to be used.”

At the end of the year a report of the case was made, from which the following is an extract:—“It has been ascertained, beyond the possibility of doubt,

that she cannot see a ray of light, cannot hear the least sound, and never exercises her sense of smell, if she has any. Thus her mind dwells in darkness and stillness, as profound as that of a closed tomb at midnight. Of beautiful sights, and sweet sounds, and pleasant odours, she has no conception ; nevertheless, she is as happy and playful as a bird or a lamb, and the employment of her intellectual faculties, or the acquirement of a new idea, gives her a vivid pleasure, which is plainly marked in her expressive features."

"If she have no occupation, she evidently amuses herself by imaginary dialogues, or by recalling past impressions ; she counts with her fingers, or spells out names of things which she has recently learned in the manual alphabet of the deaf mutes. In this lonely self-communion, she seems to reason, reflect, and argue. But wonderful as is the rapidity with which she writes her thoughts upon the air, still more so are the ease and rapidity with which she reads the words thus written by another ; grasping their hands in hers, and following every movement of their fingers, as letter after letter conveys their meaning to her mind. It is in this way that she converses with her blind playmates, and nothing can more forcibly show the power of mind in forcing matter to its purpose, than a meeting between them. For if great skill and talent are necessary for two pantomimes to paint their thoughts and feelings by the movements of the body and the expression of the countenance, how much greater the difficulty when darkness shrouds them both, and the one can hear no sound ! When Laura is walking through a passage-way with her hands spread before her, she knows instantly every one she meets, and passes them with a sign of recognition ; but if it be a girl of her own age,

and especially if it be one of her favourites, there is instantly a bright smile of recognition, and a twining of arms, a grasping of hands, and a swift telegraphing upon the tiny fingers."

Her mother came to visit her, and the scene of their meeting was an interesting one. "The mother stood some time gazing with overflowing eyes upon her unfortunate child, who, all unconscious of her presence, was playing about the room. Presently Laura ran against her, and at once began feeling her hands, examining her dress, and trying to find out if she knew her, but not succeeding in this she turned away as from a stranger, and the poor woman could not conceal the pang she felt, at finding that her beloved child did not know her. She then gave Laura a string of beads which she used to wear at home, which were recognised by the child at once, who with much joy put them round her neck, and sought me eagerly, to say that she understood the string was from her home. The mother now tried to caress her, but poor Laura repelled her, preferring to be with her acquaintances. Another article from home was now given her, and she began to look much interested. After a while, on her mother taking hold of her again, a vague idea seemed to flit across Laura's mind that this could not be a stranger; she therefore felt her hands very eagerly, while her countenance assumed an expression of intense interest; she became very pale and then suddenly red; hope seemed struggling with doubt and anxiety, and never were contending emotions more strongly painted upon the human face. At this moment of painful uncertainty, the mother drew her close to her side and kissed her fondly, when at once the truth flashed upon the child, and all mistrust and anxiety disappeared

from her face, as, with an expression of exceeding joy, she eagerly nestled to the bosom of her parent, and yielded herself to her fond embrace.

“The subsequent parting between them showed alike the affection, the intelligence, and the resolution of the child. Laura accompanied her mother to the door, clinging close to her all the way, until they arrived at the threshold, where she paused, and felt around to ascertain who was near her. Perceiving the matron, of whom she is very fond, she grasped her with one hand, holding on convulsively to her mother with the other, and thus she stood for a moment; then she dropped her mother’s hand, put her handkerchief to her eyes, and turning round, clung sobbing to the matron, while her mother departed with emotions as deep as those of her child.

“She is fond of having other children noticed and caressed by the teachers, and those whom she respects; but this must not be carried on too far, or she becomes jealous. She wants to have her share, which, if not the lion’s, is the greater part; and if she does not get it, she will say, ‘*My mother will love me.*’ Her tendency to imitation is so strong, that it leads her to actions which must be entirely incomprehensible to her, and which can give her no other pleasure than *the gratification of an internal faculty*. She has been known to sit, for half an hour, holding a book before her sightless eyes, and moving her lips, as she (by the help of her fingers) has observed other people do when reading. Her social feelings and her affections are very strong; and when she is sitting at work, or at her studies by the side of one of her little friends, she will break off from her task every few moments, and hug and kiss them with an earnestness and warmth that is

Dr. Howe informed Sir Charles Lyell in 1845 (Lyell's *Second Visit, &c.* vol. i. p. 169.), when Laura was sixteen, that the task of training her mind had become more and more arduous, for, being clever and her reflective powers having unavoidably ripened much faster than the perceptive, it happened that, while other children would be satisfied to accumulate facts, her chief curiosity was to know the causes of things. Hence, in reading history, for example, she requires to be told why men slaughtered each other, and becomes so distressed at their wickedness that she can scarcely be induced to pursue the study. Oh beautiful Humanity! causes and motives are indeed the real inquiries of the soul; in them we learn to trace the palpable up into the inscrutable, and outward facts, events, states, into their spirit—the relation of man by his will to eternal good or evil, and the necessity of waiting on Providence that we may see the purposes of God unfolding before us as we and time together advance to our completion in eternity.

Dugald Stewart read an interesting paper before the Royal Society, concerning a man fifty years of age, named James Mitchell. He was without speech, sight, and hearing, but not without affections. His sister could communicate her wishes to him, and the wilfulness of his impetuous disposition yielded with the docility of a little child to the touch of her loving hand. His soul seems to have created a diversified world of its own out of two elements, for by feeling and smell alone he acquired his sublime knowledge. These, his only senses, were spiritually acute, because he intently observed their intimations, and they furnished him with almost supernatural intelligence. He evidently inferred from feeling more than is

commonly derived from that faculty, and experienced exquisite delight, as his actions expressed, from testing the many tangible properties of bodies within his reach. His curiosity was unbounded, and his invention fertile. He knelt at family prayers as if he fully understood the meaning of the attitude. And does it not necessarily express humility and hope? Would not the bending of the knees, and the lifting up of the hands, and the quiet waiting, have indicated to him the idea of dependence on some present but yet intangible Power from whom his own being was derived? Our very framework, properly employed, teaches us of God's power and goodness, and the act of assuming a devout attitude is perhaps necessarily associated with reverential ideas, as the result of a natural law of our physiological and mental existence, as long as our minds are not possessed by impure ideas. The position of weakness and want is an appeal to Omnipotence, and we feel it to be so.*

As the use of the senses demonstrates that the soul possesses intuitive endowments which the senses could not have conferred, since the faculty of using them is mental, and must of course have preceded their use, so the inference we draw from objects and affections unavoidably directs us to existence beyond the present. Our senses are constituted for this world, and we enjoy it: the hopes and wishes of our undeveloped spirits intimate our adaptation for another: then why not prepare to enter it? Are we afraid of being worse provided for hereafter? or do we fear that the soul will wander without a place, or lose

* See Part II. chap. v.

her way amidst the wonders of an unknown universe?
Rather let us think that

“ The soul in this contracted state,
Confined to these straight instruments of sense,
More dull and narrowly doth operate ;
At this hole hears, the sight may ray from thence,
Here tastes, there smells ; but when she's gone from hence,
Like naked lamp, she is one shining sphere,
And round about hath perfect cognizance —
Whatever in her horizon doth appear —
She is one orb of sense ; all eye, all touch, all ear.”

H. MOORE, 1650.

The practical inference from facts concerning the use of our senses is simply the propriety of taking care to employ them suitably, to preserve and improve them, since our social comfort and influence, as well as our intellectual advancement, depend in this world on their integrity. Their destruction is the exclusion of knowledge and wisdom at their only entrances. Delicacy of perception is essential to acuteness of intellect, but we should remember that perception is perfected rather by the power and habit of attention in the use of the senses than by keenness of sensation. We should therefore observe, as well as hear and see, in order to reason and confirm our faith as to the end for which we are.

How numerous are the instances in proof that the loss of one sense leads only to the finer use of those remaining ! Thus absence of eye-sight is not always mere blindness, but often an occasion rather for the soul to assert its power, and, while “ celestial light shines inwards,” to learn more of the true nature of things than the common sunshine would enable it to discover. Sense only intimates the means, or rather the working materials of truth, whether moral or

physical; but by reflection, the soul, reviewing impressions, discovers somewhat of the design of things, and therefore so far discerns pure truth, because the intention of the Creative Mind is thus, in some degree, revealed to human intellect. But why are many born with defective senses unless to intimate that the true being is not dependent on sense, and that we must look forward for explanation and perfection?

After reading such beautiful narratives as that of Laura Bridgman, how easy is it to imagine a human spirit untainted by the loveless experiences of this selfish world, and released from a body so stamped with the physical image of inherited moral disorder as to be incapable of any distinct idea. We can imagine the soul of an idiot, for instance, set free from the body, the tomb in which Omnipotence had interred it, only the better to show forth His glory. Doubtless, many a maternal heart that loves the mature idiot, as erst the babe nestled in helplessness on the bosom, is cheered by this thought. We may watch its entrance into a world of light, beauty, and love; there to be educated by angels instead of a man, even though such a man as he who trained Laura Bridgman, and who seemed indeed to have been actuated by a feeling of angelic purpose and charity. How rapid the progress of this unshackled soul in divine learning! How rapturous its joy at the wonders of wisdom everywhere visible! How unutterable the fulness of its sympathy with heavenly affections! And what human child is not capable of the same expansion amidst the genial influences of heaven, though here it may have been shut up in a body unfit for mind, or left at its birth apparently to perish. The spirit of life was there struggling for mastery, and, though the im-

mortal germ were rooted here in evil, yet, in spite of death and visible destruction, when transplanted into the paradise regained by Jesus, it will bloom in beauty worthy of its place and its redemption.

By thus simply gazing in fancy on a naked soul, we see a ray of light opening into eternity : we seem to get a glimpse at all the reconciling possibilities which we so much need, to explain to us the reason of our present mysterious and incongruous existence. But imagination would reveal a vision too vast and glorious for our present sight. What is possible we must not inquire. What we know not now, we shall know hereafter. Facts present are intended to instruct us, and if we duly observe them they will be ours for ever, and we shall trace their connexion with futurity. Rational inferences from facts are not, however, mere airy surmises, but solid truths ; and every expectation, fairly founded on experience, is of the nature of true prophecy, being consistent with the universal reason by which all events are ordered. Hence the propriety of investigation, and hence the foreseeing sagacity which really scientific and truthful inquiry always confers. Hence, also, the strength of true religious conviction, with its intuitive evidence of things not seen, — the substance and reality of things hoped for. Any single truth, followed up in all its relations, connects us with all other truth ; and as the light beaming over us visibly flows from a heavenly source, so every truth perceived by the devout mind conducts it upwards to its Origin. Thus leaning on the arm of Faith, Reason feels secure in her researches, and, knowing God is one, she looks for unity in the system of His universe, examines evidences with a consistent view, and receives nothing into her creed that comports not with

the love and the truth already revealed to her. Not to compare new impression with known truth is not to reason, but to act like a certain naval officer, holding a very responsible situation, who was very fond of making telescopic observations. Among other strange things, he solemnly asserted, that when Napoleon abdicated in 1814, he saw the Emperor's figure in the sun. The next day the figure appeared like a skeleton, and on the third day the united colours of the allies had taken its place. These appearances were regularly entered in the log-book, and several of the crew were ready to testify to the accuracy of the Captain's observations. Such facts only prove that the mind may be so deceived by its own desires, as to employ the senses to confirm its errors. Reason, then, is a better and a more certain guide than the senses. She enables us to discern the folly of believing according to sight. She looks deeper than the superficies of things, and enjoys the consciousness of realities belonging to a region too bright for any eye but her own to gaze on. She needs no telescope nor credulous witnesses to confirm her faith in those truths which dwell in the light she is accustomed to contemplate, and which are commended to the mind of man by their fitness to promote his advancement in knowledge, virtue, and happiness. But we must begin at the right end if we would arrive at true conclusions, for otherwise we but invert the telescope, or lose the focus and make the magnificent works of God the diminutive playthings of our own minds. If we believe not in God, then indeed we have turned our backs upon the sun ; and having with our own hands hidden from our souls the glorious visions He would have revealed to us, we then say, He is not ; our light is become dark

ness, — oh, how great! — and we grope about us in dangers without end, and in our gloomy vanity mistake the false brilliance that flashes from our own blind eyes for the day-spring from above. As man, when first conscious of having obeyed a will opposed to that of his benevolent Maker, would fain have slunk away from Omniscience amidst the bloom and verdure of the garden which God gave him to cultivate, so still, man cannot bear to believe himself naked before the Omnipresence; but like an insect that covers its eyes in the earth, and thinks itself concealed, he punily endeavours to escape the awful glory of the spiritual by involving himself in the visible darkness of the natural. If we will not acknowledge the moral attributes of Deity, the natural attributes will terrify us. If we believe not the Love, we shall tremble at the Power. If we believe not God *in* nature, we shall never look *through* nature to adore Him. Moral knowledge, pure virtue, and perfect happiness, however, cannot be found in nature: they suppose a Mind above nature, and imply the existence of a holy will to which reason appeals for law, and in obedience to which she rightfully expects blessedness. Had not man the faculty of perceiving truths beyond the sphere of sense, he would be no better than an irresponsible brute; and the fact that man infers and travels on in reason beyond material things is itself a proof that his mind is not material, but indissoluble and undying, proceeding from an eternal origin to an eternal issue.

CHAPTER V.

THE CONNEXION OF THE MIND WITH THE
BRAIN, ETC.

A FEW words concerning the definite nature of matter will conduct us to a consideration of the connexion of the mind with the brain.

The divisibility of matter has led to curious discussions, some saying that if matter cannot be divided and subdivided without end, and still remain possessed of dimensions, &c., then it must either become spirit or be annihilated. Such a notion is absurd, for it involves the belief of one of three impossibilities: the conversion of brute matter into a thinking principle, its withdrawal from existence, or its capability of being divided infinitely—that is, that every imaginary particle of matter may be still divided into as many parts as there are moments in eternity! Such reasoners seem to forget that the properties of matter are imposed by Omnipotence. The will of His wisdom limits all things, even the exercise of His own power. Those who have lost all idea of Deity in their study of the physical world, might have learned a different conclusion, even from the law of chemical combination, by which the elements coalesce in certain proportions. Matter must have been made in definite atoms, or how should different chemical elements always combine by weight and measure, in exact order and proportion, — so much of one with so much of another, and in no other manner? The reason of

this universal fact we can understand, when we conceive that so many definite atoms of one element combine with so many definite atoms of another. If there be not definite atoms, how can there be definite combinations? Regarding the ultimate atoms of the elements as the forms of specific forces, we may divide them for ever into imaginary parts; but we cannot believe them divisible in fact, since we necessarily conceive their force and the form constituted as one existence.

It has been asked, — Could not God have caused matter to think? Who can say, yes? He has not made us capable of thinking so. We cannot conceive of such matter; for the words "thought" and "matter" always present inconvertible and contradictory ideas; because our rational consciousness assures us that thought has no analogy to any known property of matter. Who could dare to talk, even in metaphor, of definite atoms of mind, or definite combinations of the thinking power?

As God is a spirit, He has qualified us to believe in spirit; and as He requires us in spirit to worship Him, He has created our mental being after His own similitude; and hence we enjoy His truth, because we possess a spiritual existence capable, when enlightened by Himself, of fellowship with Him.

The mental unity, which each man calls *I*, cannot exist as a part of the body; for what part can we suppose to be a unit, either in structure, function, or substance? The soul, being one, "spreads undivided, operates unspent," and confers a kind of unity upon the organization which it employs, by the act of using it for one purpose at a time. It is but one will that enforces the obedience of the body, therefore no

diversity or division in the organization can destroy the impression of our unity in volition and feeling. "If joy or sorrow," observes Dr. Brown, "be an affection of the brain, it is an affection of various substances, which, though distinct in their own existences, we comprehend under this single term. If the affection, therefore, be common to the whole, it is not one joy or sorrow, but a number of joys and sorrows, corresponding with the number of separate particles thus affected; which, if matter be infinitely divisible, may be divided into an infinite number of little joys or sorrows, that have no other relation to each other than the relations of proximity, by which they may be grouped together in spheres and cubes, or other solids, regular or irregular, of pleasure or pains; but by which it is impossible for them to become one pleasure or pain." The felt unity is in the soul, not in the body, and that as the image and evidence of the eternal ever-present *One*.

It will be argued, as it has been, that the brain is a *thinking machine*, which acts when the living blood is circulating through it as the moving power; and as iron becomes magnetic when in certain relations to electricity, heat, or light, so brain is rational when properly organized and supplied with aliment; or as the steam-engine, by the expansive force of caloric in water, with a proper arrangement of materials, rhythmically breathes and acts, so mind and motion result from mere physical contrivance in man. He breathes, moves, wills, hopes and prays as a machine,—a machine adoring its Maker! The locomotive as much produces the power that moves it, as the convolutions of cerebral matter *produce* the mind. There must be two powers at least acting in unison; one in the machine,

another in the mind that uses it. The magnet does not think, the engine does not reason; they have neither feeling nor will; there is no analogy: but even the effective properties which the magnet and the engine exhibit, belong to something superadded to the materials of which they are composed. Magnetism and caloric preserve their properties when transferred to other material relations. How infinitely superior is mind! and yet even on the mechanical theory, why deny that the soul or thinking power may be superadded to the body, and may exist either in the body or out of it, manifesting itself according to circumstances? As the Creator regulates its place and its purpose by *moral relations*, that is, in connexion with His own moral attributes now, may we not rest assured that so it will ever be? In short, we *must* believe that, in whatever world or whatever connexion, memory and anticipation, conception and inference, feeling and purpose, and all that pertain to faith, hope, love, will always characterise the human soul; for our own consciousness assures us that *God intends it to perceive* the wonders of His power, and to be influenced by Himself and His creatures for ever.

There are several reasons for believing that the mind is not confined to the brain, such as the propagation of the lower species of animals by spontaneous division, each separate part having a distinct will and special desires. Then again, in the generation of man, — the germ and fecundating fluid being productions of separate individuals, when brought together produce a new individual in the likeness of the parents. Hence the vehicle at least of the mental principle, if it be propagated and not rather added to life, when this is developed in certain organizations, must exist

in other parts of the body besides the brain, and be capable of continuing in a latent state, in connexion with something too refined for our senses. If, then, the mental principle be not limited to the brain, it follows that the destruction of the brain does not necessarily destroy the mind, but only prevents its ordinary manifestation; and if it be something super-added to the body, there is no reason why it should not exist with all its thoughts out of the body.

But what is the connexion of the mind with the brain? M. Flourens's experiments appear to prove that the brain may be destroyed to a large extent, in any direction, without destroying any of its functions; but when the nervous mass, connecting the organs of the senses and their sympathies together, is divided, the manifestation of mind is interrupted. It follows inevitably from his experiments, that the faculty of perceiving and desiring one object operates on the same organ as the faculty of perceiving and comparing any other object, and therefore the different affections are not functions of different parts of the brain, but of that which uses the brain under various states of impression, according to its individual nature and experience.

Attention, judgment, memory, volition, are always more or less disordered in mental derangement; and yet these are not represented in any part of the brain, nor can be; therefore these essential principles of mental action must be something more than functions of the brain. If the whole brain be used in exercising these essentials of mind-action, then the whole brain must be used in every act of mind, since it cannot act without them; therefore each mental function must be influenced by the general condition of the brain, and

this is evinced by anything that disturbs it. As far as I can discover, by examination of a multitude of recorded cases, — attention, judgment, memory, and volition may be all freely exercised by persons in whom many of the organs appropriated by phrenologists to the intellect are destroyed or disordered by disease; but these operations of mind become deranged whenever the nervous centres, or the channels of nerve power, are rendered incapable of fulfilling their functions in energizing the body, so as to hinder the mind from putting itself and the senses into proper relation to external influences and to each other; therefore I infer that mental insanity, and even what we call unconsciousness, are only the results of physical impediment to the united and associated action of nerve under the operation of mind, which is benevolently constituted to be excited and to be manifested to other minds *at present*, only in connexion with a certain state of organization, through which self-consciousness is associated with the consciousness of other beings. The functions of the brain are disturbed by anything that interrupts its correspondent action with the heart and lungs, and with the automatic and spinal nerves and nerves of the senses, since, by the actions of all these, the motions of the brain and the impress of its stimuli, as well as its supplies of energy, are controlled. And the converse is also true; for the functions of the heart, the lungs, and all the nerves of the body working with them, are modified by every mental effort and emotion.

Insanity, like certain dreams, seems generally to be a kind of confusion, arising from a mixture of memory with present impressions. The consciousness, or the sense of each of the two states that belong to the mind,

is not kept perfectly distinct, as it is in the sound condition of the brain; but the attention is divided between remembered ideas and sensible realities, the former being often mistaken for the latter. Of course it is the same individual being that perceives the idea as it exists in the mind, as a remembered thing, and also the present impression conveyed at the moment through either of the senses.

That the two lobes of the cerebrum are practically, as well as anatomically, two brains, is probable, since memory and other functions of the mind have been exercised, without apparent impairment, in persons who have had one hemisphere so destroyed by disease as to leave no portion of its substance in a natural state. Yet they are conjoined to act together in relation to the two-sided aspect of all things, whether mental or material. The unity of the mind is not broken in consequence of its connexion with a plurality of organs, and it as easily reasons from the impressions of two brains as it sees with two eyes.

Tiedemann relates the case of a lunatic, who, as he says, was insane on one side of his head, and observed and corrected his insanity with the other. Who observed and corrected the insanity? The man certainly, not one half of him. Undoubtedly the diseased brain could not be employed without occasioning disordered manifestation of mind; and of course, as long as the other half of the brain was awake and obedient to the will, he could perceive and rebuke the dreamy absurdities connected with the other. He compared the diseased perception and action with the healthy, and felt at once which was consistent with waking experience; and, therefore, he could have been but half a lunatic at the worst, and that only when the

sound part of his head was not awake. Such cases, after all, scarcely differ from those in which individuals consciously labour under illusions of sense, and are able to rectify false impressions by comparison with true.

The sense of sight in the chameleon is perfectly and distinctly dual, each eye having its appropriate nervous centre, and therefore the eyes may be impressed by different objects at the same moment, which puzzles the creature how to act when suddenly agitated, or until its attention is concentrated, so as to intimate the proper relation of surrounding things. Now if duality of organism implied duality of mind, this odd creature ought to possess it; but it does not; for as, to suit its own purpose, it watches through two eyes in opposite directions, so when occasion demands, as in seizing a fly, it directs both eyes to the same object. It manifests *one will* through both halves of its body, although it has been proved by Dr. Weissenborn that it can attend with one side at a time, and is accustomed to allow one side to lie quite torpid in deep sleep, while the other is perfectly awake. It would be nonsense to talk of its being like two animals glued together, each wishing to have its own way, because there was no accordancy of action between its two sides, while the one side continued torpid, or was only just awaking to obey the creature's will. A man with palsy or chorea on one side might as correctly be called *two men*. If disease on one side of the brain renders a man half insane, any accident involving either side of the brain ought to produce a one-sided manifestation of mind, *but it does not*.

To argue from the duality of the organs, that the mind, which is manifested through them, is also dual, is really the same as to argue that two minds are

employed to see with two eyes or hear with two ears. But, properly speaking, consciousness is never double, and attention is never divided. Transition from thought to thought, and subject to subject, may be more rapid than the light, but yet it is the act of one and the same mind, to pass from thought to thought, comparing one with another, and drawing conclusions according to experience. The mind has doubtless double-dealing enough in the midst of its mixed motives and clashing interests; but if we are to infer from hence that there are two minds, it will puzzle the judge to determine which mind is at fault, and to be punished, when the double-minded man commits a murder; for surely one half of him at least is innocent. How unjust to hang a whole man for the will of only one side of him! Surely it is a very one-sided reasoning which reduces a man of science thus to do things by halves, and divide the responsibility between his two volitions. It is to be feared that morality and religion will slip down between them. Bishop Taylor shall pass sentence on this subject: "He that will pretend anything that is beyond ordinary, as he that will say that he has two reasonable souls, or three wills, is not to be confuted but with physic, or by tying him to abjure his folly till he were able to prove it."

In certain writers there seems to be a confusion of that which causes a propensity with that which yields to the propensity; a confounding of the will, and the being who wills, with that which acts as a motive to the will. Unfortunately the word mind has been almost universally employed to signify both that which thinks, and the phenomena of thinking; the manifestation as well as that which is manifested. We are obliged to employ ordinary language, and thus much

confusion is continued among us. If the word mind be used merely to designate the various manifestations, then, perchance, it may be allowed to be dual in a conventional sense. If this be not meant, but it is attempted to show that the being which thinks, perceives, wills, and actuates the body, is double as well as the organs, then we see at once that the agent is confounded with its actions, and the rational being with its instruments.

As the resident nerve-power is indivisible while evincing variety of influence in the body, so the soul which operates through it reveals its indivisible being by diversity of action, and proves its unity by willing and feeling through many organs. In short, we learn from the facts before us, that a soul is a being whose centre is itself, or God in self, and that it regards other beings from its own self-centre in relation to time and space. All things are related to it through *radii*; and the interference of impressions with each other is, so to say, a mingling of rays, a confusion of different times, of motions, and impressions of space, causing disturbance of the self-balance and a wavering in keeping with no object, but, like the mariner's compass under opposing influences, shifting its direction with every wave. Every specific intension gives a specific direction of the mind to some particular object or idea, and so far steadies it.

Acuteness of faculty depends on the power of maintaining attention; but this power is interfered with by any disorder of the nervous system, because attention itself is an act of the mind by which the nervous system is put into a condition to obey the soul, to receive impressions from without, or to operate on muscle.

Currents of some influence are constantly passing, with the rapidity of lightning, from side to side and to and from the nervous centres, by means of which the soul and body commonly act in unity notwithstanding the complicity of our organs and their dual distribution; but in disease the mind's action and that of the two sides of the body often do not accord, and we are conscious of the delay and impediment; as for instance, in the slowness with which a partially paralyzed limb obeys the will, the mind being obliged to wait for the tardy muscles, and one side of the body for the consent of the other.

The double arrangement throughout organized beings probably has relation to some universal agency, which, like magnetism, is incessantly acting through opposites to preserve a unity of power.

It appears to be fairly demonstrated that the two sides of the human body are transversely polarized, and consequently that there is a magnetic duality in the nervous system; the left side seeming to be positive, and the right negative, in relation to ordinary magnetism.

There is a crossing of the influence of one side of the brain to the other, and from side to side of the whole body, by which its actions are balanced and thought and will steadied in their co-operation when dealing with impressions or endeavouring to act in relation to outward objects; and the junction of the two halves of the brain and of the cerebellum with the cerebrum through the *commissures*, is essential to their mutual influence in connexion with the lower functions of the nerves of instinct, and of automatic and animal life; for mind is above and uses them all in relation to

outward things. Possibly the nervous substance is constructed for the purpose of enabling the will to act upon some more refined material, or it may be that the more subtile matter thus enables the mind to influence the grosser matter in a manner consonant with the common laws of corporeal organization, the proper body of the soul taking form, direction, and power, according to the will, or as demanded by the contact of that body with other agencies. We possess evidence that there exists an all-pervading something, not to be defined as matter, but which may be regarded as the substantial medium of those actions known as light, heat, electricity, gravitation, and magnetism. That the mind operates on this medium in our visible bodies we find in the fact that a man by the mere act of his will in contracting the muscles, say of his arm, causes a current of influence which sensibly deflects the needle of the galvanometer, the currents being opposite in the opposite arms.* Moreover it appears that the nerves of sensation are positive, the nerves of motion negative, so that every act of impression and of will seems to operate through an agency similar to that of an electric telegraph. The will being capable of moving this agency and of being moved through it, may we not reasonably imagine it possible that the soul is to be forever associated with it in some specific and identical form? This agency is probably one with the all-penetrating medium of the universe, called, for lack of a name sufficiently definite, ether. It is calculated to serve as a spiritual body, which, taking direction and impression as the vehicle of the soul, might be capable

* See Experiments by M. du Bois Reymond of Berlin.

of influence and action in sympathy with all the changes mental and physical of the universe.

The Power evinced in and to conscious beings is also acting everywhere. As the composition and decomposition of all matter, and even the differences of the elements and all we mean by form and force, may be due only to changes brought by Will and Thought in the universal substance, so the intimate relationship of soul to soul, spirit to spirit, life to life, may be no mere figure of speech, but in verity the grandest of realities, the consummating truth, the eternal fact, not fully to be felt until we know our Maker as we are known by Him, and find that He is indeed the all in all, the Indweller of eternity and man. It is then no useless speculation to reflect on the mysterious connexion of mind with matter; for though we are left, after all our efforts, in palpable obscurity, yet we acquire in the midst a sublimer consciousness of being. All we learn indeed from experiments on the brain, and from observing the effects of its diseases on the mind, amounts only to this—it seems requisite to sensation that the nerves of sense should transmit impressions to the brain. This does not in any degree help us to understand how the matter of the brain becomes instrumental to the mind, nor how the being that perceives, wills, and thinks is located in the body. Anatomy and physiology only show us that the more we unravel the nervous organization the more we disconnect the mind from all material functions, for it is impossible to believe that the function of the nerve-fibres which we dissect is in itself a mental action. The mystery of the investigation is such, that if we continue to think on it we are obliged mentally to resign ourselves to the wisdom

that leaves us thus ignorant of the mode of our existence ; for we feel ourselves existing, so to say, in two worlds at the same time, with only light enough upon us to discover that the profundities in which we live extend into infinite darkness on either side, so that our safety is felt and found only in trusting to the guiding Hand that made us ; for it is only as God leads us into the knowledge of his own attributes that we enter into the light which is life.

CHAPTER VI.

PHRENOLOGY.

WE interpret all the ideas presented to us according to our previous faith. Hence those who believe in the existence of the soul, and at the same time in phrenology, endeavour to reconcile the facts of one with the facts of the other, by regarding the brain not as the cause of mind, but only as the instrument or medium of the soul's operations. Many believers in phrenology, however, renounce the idea of a soul altogether, and carry the material theory to its proper conclusion; and yet probably there is not one such who does not feel some respect for the divine law written in the heart of man. But this is inconsistent in them; for if a man's reason and will have no source or ground but in his bodily organs, what relation can there be between a man's mind and any law demanding obedience for the sake of others and for the common good? What good can there be to a mind unassociated, and indeed not existing, but with the body, except the individual's physical good? What community of interest can there be except among spiritual beings, that reason, love, and hate on principles and under laws altogether distinct from any that regulate material combinations and results?

The bare material notion does not agree with the conduct of the extreme phrenologists, either in their civil, social, or domestic relations. Their practice does

not accord with their theory: they do not prove their faith by their works. For when they wish to persuade a man to shun vice and pursue virtue, they appeal to some principle within — to the discrimination of a conscientious, rational, moral being. They know that it is as vain to argue with self-acting organs as it would be to talk to a steam-engine. And what man loves his child as a mere *series of phenomena*, or educates him as if the mind, or that which thinks, had but an imaginary existence? Our affections will not allow us to act as mere materials, the accidents of which are sentiments and reasonings. We must struggle most stoutly to smother our convictions, in order to behave as if we felt no responsibility, and feared no result, when earthly appearance shall terminate.

If degrees of criminality, as some men teach, be determined by the relative development of portions of our brains, and not according to the degree of our knowledge, and the kind of motives presented to our reason, through our affections in our training, then the language of the Great Teacher is a violence to our nature, — “*If I had not come and spoken unto them, they had not had sin: but now they have no cloke for their sin.*” These words appear to have no meaning, unless they signify that the extent of man’s accountability is commensurate with the degree of holy truth applied to his understanding, and that conscience is not the attribute of an organ, but of a being capable of feeling that the Supreme is good, and therefore to be loved and obeyed.

It is not possible too strenuously to insist on the responsibility of the rational will,—that is, the instructed mind, when we consider that some phrenologists, who

consider themselves the most consistent, teach a novel and outrageous doctrine of necessity in such language as this:—"Man's organs are made for him, therefore the responsibility of his actions rests with his Maker." (*Zoist.*)

Is not the principle on which we shall be judged plainly revealed, and is it not most perfectly consonant with the dictates of our own consciences? As there is no rational will either to do good or to do evil without knowledge, so He who cannot err, educates His intelligent creatures by placing before them things of opposite qualities, that intelligence may be based upon experience. Reason is free to choose according to knowledge, whatever be the state of the conscience; and even when, perverted by pride and selfish determination, men wander into a hell of their own making, they may still learn the truth of that perfect law of liberty which says, *Si hæc scitis, beati estis, si feceritis ea.* The manner in which the theorists lead astray will be demonstrated by referring to one instance amongst thousands. It appears that Thurtell, the cold-blooded murderer, had a fine head, since *veneration was large, benevolence very large, and adhesiveness, or attachment, very large*; therefore, according to theory, he ought to have been a religious, pious, sincere, and friendly man. Now see how a phrenologist converts benevolence into the active cause of murder, in order to explain this palpable difficulty—"There is every probability that Thurtell laid the unwarrantable unction to his soul that he would do a service to others by destroying Weare. He considered Weare as a complete rascal, one who had robbed many, and who, had he lived, would have robbed many more."*

* Phrenological Journal, vol. i. p. 331.

Thus some phrenologists would rectify the final judgment, and instead of acknowledging the justice of the sentence, *by their fruits you shall know them*, would decide concerning motives by examining the shape of the skull, and make it appear that a man may be so benevolent as not to know that murder is any harm.

Dr. Elliotson, President of the Phrenological Society, thus states, in the *Lancet* and his *Physiology*, the position which he adopts, with regard to man's immortality as deduced from the functions of the brain: "By nature all die, are utterly extinguished; and in another order of things, when the fashion of this world shall have passed away and time shall be no more, then in Christ, by the additional gift of God granted through the obedience of Christ, but consequently by a miracle, not by our nature, we shall all again be made alive."

If Christianity be true, then true science will never contradict it; for God must be the author of both. The scientific part of phrenology is therefore perfectly compatible with revelation. It is delightful to find that men of the profoundest science most reverentially acknowledge that Man and Christianity are productions of the same Mind. Truly Dr. Elliotson will not, I am sorry to say, reciprocate my sentiments; for he asserts that persons of his profession, who display a belief in the immaterial existence of the soul, "are usually rank, malicious hypocrites and pharisees;"* yet we cannot help thinking that Dr. Elliotson, whom we must believe to be a Christian on his own confession of hope for eternal life through Jesus Christ, has followed a false interpretation in the passage above quoted; for how

* *Physiology*, p. 65.

is it to be reconciled with these texts?—“*Whosoever liveth and believeth in me shall never die.*” “*This day shalt thou be with me in paradise.*” “*We are confident and willing to be absent from the body and to be present with the Lord.*” “*For me to live is Christ; to die is gain. To depart and be with Christ is far better. For we know that if our earthly house of this tabernacle were dissolved, we have a house not made with hands, eternal in the heavens.*” These sentences seem plainly to express the fact of a spiritual existence, or being, at present distinct from the body, and capable of existence at once in another sphere. An array of arguments is not needed—this is sufficient; unless such language, and the abundance of the same kind in the New Testament, can be proved to mean the reverse of the apparent meaning.

The reader may with propriety be entreated to consider the force of the word *soul* ($\psi\upsilon\chi\eta$) as employed by our Lord. “*Fear not them which kill the body, but are not able to kill the soul; but rather fear him which is able to destroy both soul and body in Gehenna.*” The least reflection suffices to show that soul cannot here signify life, nor anything which perishes with the body.

Then, again, when expounding the doctrine of the Resurrection to those who denied the existence of spirits, our Lord declared that Abraham, Isaac, and Jacob, who passed from earth so many ages before, were still alive. “*He is not the God of the dead but of the living; ye therefore do greatly err.*”

There are many excellent men zealously intent upon improving mankind, upon phrenological principles, not because they deem man a perishable compound, but because they regard him as immortal. Such persons

are worthy of the highest esteem for their works' sake, but it is most important that they should be on their guard, lest in their eagerness to demonstrate the purposes of organization, they overlook the higher facts concerning man's spiritual nature, and thus confirm the abandoned in their indifference to moral results. That this is no visionary danger is plentifully testified by the records of our gaols, the inmates of which are generally characterized by their spiritual insensibility, and the absence of that dread of future retribution which might be expected as the concomitant of guilt. This indifference may in some instances be directly traced to phrenology. Thus the Chaplain of Bedford Gaol, in his annual report to the Secretary of State, (1845), mentions as "a very striking circumstance in relation to those tradesmen from large manufacturing towns, who occasionally passed through the prisons, that they are professedly rejecters of the Bible, and disciples of Combe and Owen; that with the writings of Mr. Combe, particularly his work on phrenology, some of them were intimately conversant; that one of these told him that he could not be otherwise than he was; that *his life was acting out a principle planted in his brain.*" I have myself conversed with men who could see no evidence of design in nature, but who talked largely of the benefits of phrenology. Once on a glorious summer day, when all heaven and earth seemed glad at heart in the felt beneficence of God, a modern-school farmer having asked me a few questions concerning the growth of seeds, which induced me to allude to creative wisdom, he exclaimed, "Oh, I don't believe in a Creator. Do you? Is it reasonable?" "Ask your own mind, or nature, or the Bible," I replied. "I do not believe the Bible," said

he, with a wide stare. After a few warm words on my own belief, he somewhat tamely observed, "I should like to hear you talk of phrenology, Sir, for I have great faith in that!" So that one who believes not in God, finds phrenology, as popularly expounded, a science quite agreeable to the state of his mind. I have had most painful evidence that such a state of feeling is not unfrequent among young persons of both sexes, who are in the habit of snatching up ideas on this subject, and who seek to encourage rather than resist their passions.

Phrenologists have adopted a principle which the weakest mind can discern to be right to some extent, but how far the wisest cannot say. We all feel that the state of the organization very much influences our thoughts and feelings, and it is easy for those persons who read of the organ of this and the organ of that, without considering what it is that wills, to conclude that they are not to be blamed for indulging their bad habits. Even the most cautious writers on phrenology set no limit to the presumed power of the brain; and as it would require the greatest acumen to separate what they confound together,—namely, the power of the man to control his organs, and the power of the organs to control the man,—so we find their admirers are too often apt to apologise to themselves for their moral deficiency by attributing it all to the faulty formation of their brains. But some phrenologists get rid of responsibility in a more summary manner by making mind itself a nonentity. Thus, in an address on what the author calls *cerebral physiology*, delivered before the Phrenological Society, these bold words stand as the conclusion of his argument, "We contend that mind has but an imaginary existence." Now, in this

case, may it not be reasonable to entreat the learned gentleman to inform us what it is that happens to imagine the existence of mind? Between the idealists who deny the existence of matter, and the materialists who deny the existence of mind, we are in danger of having no existence at all, and of getting instead only a contradiction in terms — a *universal nothingness*.

“Thinking is but an idle waste of thought,
And nought is everything and everything is nought.”
Rejected Addresses.

Dr. Elliotson says that “the doctrine of the existence of mind, independently of matter, indicates a want of modern knowledge, and involves us in endless absurdity.” (*Physiology*, p. 365.) Probably he confounds that which thinks with that which manifests thought in the term mind, as used by himself, and thereby obtains the absurdity among the secretions of his own brain. Because we are *created* beings, he says, we have a proof that we possess no such thing as an immaterial soul. God, however, declares himself to be the God of spirits, but the doctor asserts that cannot be, for there are none, since the Almighty *cannot* create beings irrespective of matter. Surely this phrenologist ought to conclude rather that Omnipotence could not create matter, for that seems more completely a contrariety to Himself. The doctor exclaims, “As if an Almighty could not have endowed matter, as he most evidently has, with the superaddition of life, and even feeling and will!” (*Physiol.* p. 41.) Alas for consistency! Doctor! what is a superaddition but something superadded, and therefore distinct from that to which it is added? Are feeling and will matter added to matter? Do you, or

does your body possess them? and what are they but states of spirit? Let us never forget that creation in all its parts is but the *immediate effect* and manifestation of a present *spiritual power* that wills, and therefore effectuates, the properties of whatever is, and gives us the power of appealing to Himself for ability and motive to live above our animal nature in willing obedience to his spirit.

According to the newest fashion of phrenology, it is asserted that intellect and emotion, which imply will, operate through the brain as developed in the front of the head; and that will, associated with intellect, emotion, and instinctive propensity, acts upon the little brain behind, and part of the spinal chord, so as to excite and control muscular motion and expression. All we can infer from such presumed facts however, is, that the instruments or organs merely constitute *media* of communication between the world without and the world within, the *material* creation and the *spiritual*, the man and his objects. But how do phrenologists account for the operation of compound motives, such as we often feel? We are impelled, for instance, by some sensual impulse, but at the same time determine that indulgence would disgrace or injure us. Do the organs decide among themselves which shall rule the rest? Yes, say they; it is done by a sort of sub-committee of the organs—by a board of control. As Abernethy used to say, “Pho, pho, if they go to a board of control, I am content.” They thereby at once declare the necessity of a presiding and individual intelligence, endowed with various faculties as the properties of one being, subject to pain or pleasure, repugnance or desire, according as the objects presented to the mind through the senses

are adapted, or otherwise, to these faculties or endowments, which are all associated with the will, in as far as they are all connected with a sense of the agreeable or disagreeable; and their very exercise consists in seeking the one and avoiding the other.

Perceiving, — thinking, — willing. Meditate on these things. What are they? Look upon the brain, and think. Now put the idea of a brain and your experience of thought and feeling together; then say whether organization perceives, reflects, determines. Is thinking a property of the brain? No: the brain possesses all its material properties as well when dead as when living, and it is as much a brain when uninfluenced by thought as when by it excited; therefore thinking is not a property of the brain: for if the properties of a substance be destroyed, the substance itself is destroyed. Is the brain constituted to secrete thought and feeling, as some assert? Where is the analogy between it and other discerning organs? All other discerning organs secrete matter chemically like that existing in the blood; but philosophers have not yet detected the elements of thought in the blood, where of course they ought to be, if separable from it by the brain. But this is a vulgar view of materialism. The philosophic materialists are more profound and refined. They push science to its limits; and finding matter everywhere, and spirit nowhere, they conclude that their own intellect results from atomic affinities, and of course by parity of reasoning that the Mind of the universe springs from eternal matter, or else there is none.

It is well to remember that multitudes of youthful sensualists are daily devouring doctrines in the schools, which at once contradict God and undermine morality;

for by a process of condensed logic, not crystallized, neither sharp, hard, nor bright, but of rather an opaque character indeed, yet, nevertheless, as dangerous as it is audacious, the dogmatists of matter endeavour to make it appear that we are no more accountable for our conduct than we are for our digestion; for, say they, mind is but the production of a gland, like the bile or saliva. This *Sadducism* must not be let alone by those who call themselves Christians. We must not suffer the mind of rising generations to be satisfied with these mere outsides and epidermal *exuvie* of philosophy, if we can prevent it.

We might refer to the natural history of man, to the causes of national peculiarity, to the effects of mental training, to comparative anatomy and physiology, to the inconsistencies of phrenologists, and to a multitude of facts and demonstrations for arguments against the doctrines of phrenology, but the object is not now fully to discuss the system, but merely in a cursory manner to point out some of its prominent defects.

Phrenologists are not able to show that the faculties they enumerate are fair divisions of mental manifestation; and they do not agree among themselves, either as to the locality or denomination of faculty. But still, if their list of faculties, propensities, impulses, sentiments, with all their subdivisions, find consistent and appropriate names, and the local habitat of each be fully determined, yet they cannot show a reason why one should be here and another there; nor in the least pretend to have ascertained with precision where the province of one faculty begins and another ends; nor can they give us the slightest idea of the depth to which these organs extend; nor are they able to prove, as their system requires, that a diversity in mental

function exists where anatomy exhibits an inseparable connexion in substance, consistence, and sanguineous supply. Besides, at least a third of the surface of the brain, with the whole of its interior, is a *terra incognita* to the craniological map-makers. If quantity of brain represents quality, and if all the propensities are in fact instincts, how is it that insects in which instinct is strongest have no brain? Phrenologists, when pressed, are obliged to acknowledge that the size and proportion of brain must be considered under many modifying circumstances, such as the health, form, habit, temperament, fineness of texture, force of circulation, state of blood, training, hereditary tendency, &c. Without question it would be *safe enough* to pronounce an opinion of a man's prominent characteristics, if we could but correctly know all these circumstances. But the shrewdest physicians would fail to determine when all the necessary evidences on which to form a sound judgment were present. Had it been a fair question of size, the callipers might settle it; but this will not do; as Mr. Stone, of Edinburgh, long ago showed, that on this mode of proceeding, Thurtell would be less of a murderer, and Haggart less of a thief, than Voltaire. If we seek a standard of measurement, we are told to judge from the relative sizes of organs in the same individual: but how shall we ascertain whether the organs in any individual are disproportionate, if there be no standard with which to compare them? Mr. Combe says, judge as you do of the size of a hand: but who can judge of the power, state, skill or habit of a hand by its size? We are told it is not a question of *size* merely, but of *activity* also. That indeed changes the aspect of the whole affair; for between activity and inactivity, mentally considered,

there is all the difference of life and death: how are we to know the existence of a mental faculty if it does not act? A man may be without God in any of his thoughts, he may live a reprobate, without any motive but to please himself. But some affliction seizes him; the Almighty kindles his spirit with a burning word; the light of eternal truth flashes over his life; he feels himself immortal and condemned. How shall he be saved? He hears the Son of God saying only "Believe," and lo! he prays—"Lord, I believe, help thou mine unbelief!"—He is a new man—all his motives are new; he enrolls himself a citizen of heaven and walks worthy of his vocation; all his old organs have a new activity; but where is the phrenologist who can discover *that* by handling his skull? Well, but the man works with his former faculties! True, but is it all mere brain-work? How vast the difference in the mode and power of mental manifestation now that the man works out his salvation with a God-fear and self-distrust, appealing to the Divine Spirit for power to will and do after a divine manner.

But again to the material facts. Has any phrenologist proved that the convolutions of the brain cause the shape of the skull? or have the supposed organs any relation to the structure of the brain viewed in the distribution of its fibres either in mass or as unfolded? Or has any one been able to show the incorrectness of Foville's reasons for thinking that the development of the convolutions is determined by the spaces within the brain called ventricles? And if the ventricles thus influence the shape of the brain and skull, can any one discover what is the relation between the form and extent of the ventricles, and the power of the mind? Moreover, has it not been proved by Professor Retzius

and others, that no general relation exists between the skulls of the different races of men and their mental qualities?

Phrenologists appeal to the coincidence between facts and their theory. Really the coincidence is but small when we consider—1. how very general is their mode of reading appearances; 2. how happily they explain away inconsistencies by supposing undefined opposing qualities; 3. how readily general character may be inferred from the most manifest evidences of manner and person; and, 4. how often the quality of mind declared predominant is after all but a mixture of indefinite qualities and of propensities often prevalent in most men. On these grounds coincidences *ought* to be frequent; but if the system were founded in nature, the contradictions would be fewer than they are.

An anecdote related in the *British and Foreign Medical Review* (Oct. 1846) may illustrate the difficulty of reading character by cranial development. Dr. Spurzheim was requested to examine the heads of two sisters, who so nearly resembled each other that their parents found it necessary to distinguish them by causing one of them to wear a cap. Their mental characters, however, differed widely. The capless young lady, having undergone the doctor's manipulation, left the room, put on her sister's cap, and returned. An extremely different account of her character was then given. Now, as the reviewer observes, either Dr. Spurzheim *intentionally* varied his statement, to meet what he believed to be a difference in character between the sisters, or he was unconsciously influenced by the expectation of finding a difference in the developments. In either case, the fallacy of *his* system is equally exposed.

What we require is, to find a distinct and defined organ, and then to discover its function. We are referred to the cerebellum as such an organ; which, although consisting of intricate parts, is claimed by the phrenologists for only one propensity. Now as this is the only organ properly speaking, which they can prove to exist in their system, it behoves them to be especially clear in their facts. Let us inquire, then, how it happens, that in the frog this organ is so small that its existence has been questioned? And what do they understand by that case related in *Ferussac's Bulletin*, Oct. 1831, in which the cerebellum *did not exist at all*, although its supposed propensity was remarkably developed?

Dr. Cowan relates two cases of cancer of the brain of a very extensive character, in which its substance was almost entirely destroyed, and yet there was no appreciable disturbance of the intellectual faculties. Both these cases, however, tend to establish the opinion, which many other cases, together with comparative anatomy, had produced—namely, that the office of the cerebellum is to enable the mind to balance and control the muscular system in an harmonious manner for the attainment of any one end, as in walking. In short, morbid anatomy appears to prove that the soul can act, with the power of duly manifesting its attributes, as long as the thin layer of grey matter on the surface of the brain continues in connection with the central nerves, as thereby it is enabled to excite the whole, or any part of them, into action, according to the demands and occasions of the mind. Is, then, the power of the mind in proportion to the depth and absolute quantity of brain? Disease and accident say no! Is it, then, in pro-

portion to the superficial extent of the outer layer of the brain? Baillarger has demonstrated that in this respect man is at the bottom of the scale! But is it according to the relative proportion of the surface of the brain, when compared with the size of the body? In this respect a dog's brain is inferior to a sheep's, and that of a rabbit twice and a half as large as that of man! Is it, then, proportioned to the weight of the brain compared with the weight of the whole body? In this respect a canary's brain is $\frac{1}{4}$, and the human brain $\frac{1}{5}$!

The brain is connected with every nerve, and every fibril of every nerve, and indeed every living atom of the body has its share in the working of a man's mind. As the action of the mind influences every organ in our economy, so the state of every organ reacts on the mind. Our hearts and lungs at least are evidently as much concerned in our feelings and thinkings by their action on the blood as the brain itself. And therefore cranioscopists do well to qualify their readings of skull-characters by reference to anything and everything that may happen to be going on everywhere or anywhere in the body. This sphere of interference is wide enough to render phrenology of little value except as it shows that a healthy brain and a healthy body are related to each other both in action and development, but that to judge a man he must be seen as God alone can see him.

The practical conclusion is the important matter. All the human faculties belong equally to all men. This is granted unavoidably. But the impediments to the exercise of our faculties are incalculably numerous, and effect different persons in extremely various degrees, some being purely spiritual, and others physi-

cal, and others mixed. It is this mingled diversity in constitution, circumstances, temptations, trials,—this variety in the accommodation, residence, climate, convenience,—the earthly disposition as it were of the earthly dweller, that constitutes the ground of our mutual charity and forbearance. We are foreigners to each other, and must view each other's characters with due allowance for the effects of physical providence, and our individual geography in causing our peculiarities. But a man is a man for all that everywhere, and however disagreeably he behaves himself, he is to be met and managed as a man. We would all be better than we are, but for something in the way—some stumbling-block that cannot be moved but by the faith that rolls mountains into the sea. Defect of brain is one grand impediment to our improvement, defect of education is another equally large; but any defect in the body tells upon the mind. The brain and body too may be perfect, and yet the man be a perfect slave to his body and his lusts; and this not merely from ignorance or from not being taught to think of any spiritual truth, but because the lower nervous systems may be inherited in too developed a state, or be deficient, or be too much or too little exercised. In fact, human nature is monstrous at present both from birth and from abuse.

Man must be looked at all over, for our humanity, such as it is, is a whole body in each of us; and it is not confined to the brain, but fills the entire tree, root, trunk, branches, leaves, and fruits with its life. There is a reciprocal intercurrency of influence amongst all the parts of the whole man. But there is a grand practical fact to be observed—we can, if we will, govern our whole human nature to eternal ends.

We can command ourselves with right human motives, that is to say, we can see reason why we should reverence our Maker, and obey His commandments. Now we can do this as long as we can will to do it. We can exercise self-control for our own purposes, as long as the nerves and brain are not so far disordered or diseased, or over-excited, or benumbed, as to confound our faculties by disabling the machinery by which the soul acts. We may get a clearer idea of ourselves in this respect if we consider our threefold relation to our nervous system, which may be conveniently divided into *automatic*, *instinctive*, and *animal*. The *spinal chord* is the brain of automatic action; the impress of things so operating on its united chain of centres as to cause appropriate movements of the limbs, even though the mind remain perfectly unconscious of them. At the top of the spinal chord is its head, the *medulla oblongata*, which may be regarded as the brain of swallowing and breathing. The actions of this part of the nervous system, like that of the spinal chord, are capable of being carried on quite independently of the will; and, indeed, if these systems did not act as automatic machines that may be used with the mind, or in a manner detached from it, we could not live in the body, unless we were so endowed as to make every breath, every pulse, every movement, essential to life, each and all, belonging to the body, our own consentaneous and incessant act and deed.

Above the *spinal chord* and the *medulla oblongata*, or the *automatic* and *instinctive* brains, stand the true *animal* brains—the *cerebrum* and *cerebellum*. The functions of these are to combine the lower systems, and connect them with memory, emotion, and will.

There is nothing in either of these systems, as animal, instinctive, or automatic, having any necessary relation to the will and intellect of man; but man can use them all, because his proper brain, the engine of his soul, surmounts and includes all that belongs to lower natures. Through his brain the man, the soul, takes possession of the whole body, and personates himself in it. If, however, the soul be not duly accommodated by the brains, or if the soul be not rightly instructed to think, and will, and act, then the man becomes necessarily subject to his impulses from below, and he lives automatically, instinctively, sensually, or in that diabolical confusion of natures in which the human will is so captivated by the body as to invite all the worser devils to possess it. That is to say, if man does not hold the animal mind and memory subservient under the laws of sociality and religion, which to be perfectly human must be perfectly christian,—then he loses his reason, and, discerning no longer the divine ends or uses of his own and his world's creation, becomes an incongruity in the universe, to be restored to harmony only by Omnipotence, as the Author of redemption and of life. If the habits of our minds are not moral and religious, the usages of the body will unhumanise us. Man has, so to say, a strong beast with him and under him, having limbs and powers to labour for him well when rightly reined and guided, but which, if only spurred or left to itself, turns mad and flings its rider to destruction. Habits of thought and feeling are produced by repeated impressions and actions of the brain and nerves, induced either from the mind within or from things without. If, therefore, we do not rule ourselves by thought, intentionally on the principles of morality and godliness,

the habits of instinct and the memory of sense will altogether govern us, and the love of the world will be our life, reason will forsake us, or remain only to refine us into the most subtle of all godless beasts. But if we can think we can will, and if we can will we can pray, and if we can pray we can prevail, for prayer is man's reflex hold upon the hand of God, whence we obtain life, power, motive, and dominion. *Think of thought.*

Surely as life is something more than mechanism, so thought is something above both. No mixture of substances can produce life, much less mind. Every living thing is something more distinct from matter than the elements are from each other; and it has been propagated, imparted, and extended from preceding life, in a manner which matter cannot be; after a type existing in egg or seed, at first impregnated by the spirit of life, and hence through death evolving itself in onward generations, still multiplying while advancing. Thus also is it with the mind, which looks before and after, inferring the future from the past; so that every human spirit is like an imperishable reflection and visible evidence to itself of Eternal Being. When Jehovah breathed life into man's body, and saw in man's mental and moral existence the everlasting image of Himself, then the Divinity began to assume our nature, and humanity began to feel itself immortal: thus, in spirit corresponding with his Maker, man still seeks for life, motive, truth, and joy, coincident with his ability to believe, hope, love for ever; and in God revealed he finds them.

CHAPTER VII.

THE NATURE OF THE NERVOUS SYSTEM, AND ITS
OBEDIENCE TO THE WILL.

THE nervous system is, perhaps, merely a galvanic apparatus ; so contrived as that by it the chemistry of life is carried on, and those states of the organs produced, which best enable the mind to experience sensation, and to act on the body. That nerves, under the action of will, are capable of eliciting electricity, is proved by its actual production in the torpedo, the electric eel, and other creatures that possess an arrangement of nerves and muscles by which they can, *at will*, until fatigued, accumulate and discharge a succession of shocks. Indeed, a spark from the electric eel may be made visible, and conducted in a circle, as from an ordinary electrical machine. The creature has a perfect galvanic apparatus extending from one end of its body to the other, supplied by two hundred and twenty-four pairs of nerves, which have no other office but to energize this apparatus ; thus affording the most positive proof that the nervous power is essential to its galvanic action ; and it is proved by experiment that the destruction of any number of these nerves is followed by a corresponding diminution in the energy of the shock. Here, then, we find a living body capable of fulfilling all the purposes of a powerful voltaic pile, while its action or its quiescence is determined by another still more mysterious agency—

namely, *the will* of the animal. And here also we again obtain a conclusive evidence that *to will* is the act of a distinct agent, proving its distinctness by its control over a separate power.

Matteuci has proved, by numerous observations, that currents of electricity exist in *living* muscles, and that there is an electric discharge in all muscles at the moment they are acted on by the will; and what is most remarkable, the nerve of one animal being excited by the will while in contact with that of another, both are excited together.* To the same effect is the beautiful discovery recently made by M. de Quatrefages, that in certain transparent *annelidæ* every act of muscular contraction produces *a flash of light*. Here, then, exists the very demonstration and scientific proof of spiritualism which philosophers demand. A physical agent is visibly influenced by an immaterial agent, and an invisible, incomprehensible power reveals its action by a light which it alone produces. But every voluntary operation of the body equally demonstrates the same fact to honest reason.

“Weinhold, a German, cut off a cat’s head, and when its arterial pulsation had ceased, took out the spinal marrow, and placed in its stead an amalgam of mercury, silver, and zinc; immediately after this was done, the pulsation recommenced, and the body made a variety of movements. He took away the brain and the spinal marrow of another cat, and filled the skull and vertebral canal with the same metallic mixture. Life appeared to be instantly restored; the animal lifted up its head, opened and shut its eyes, and, looking with fixed stare, *endeavoured* to walk; and whenever it dropped,

* See Lancet, Nov. 13. 1847.

tried to raise itself on its legs. It continued in this state twenty minutes, when it fell down and remained motionless. During all the time the animal was thus treated, the circulation of the blood appeared to go on regularly: the secretion of gastric juice was more than usual, and the animal heat was established."—*Lancet*, Sept. 2nd, 1843.

If it be true that the cat really *tried* to walk, then of course the power which wills and feels resides not in the brain and spinal chord.

Dr. Marshall Hall has admirably demonstrated that, though the brain be removed, still expressions like those of *pain* may be excited; and M. Flourens has proved that the common fowl may live in health for two months at least without any brain. Though the theory of reflex nerve action may perhaps account for this without supposing consciousness to continue in such cases, yet it has by no means been shown that consciousness does not exist without the brain.

However the phenomena of nerve action may be explained, we at least discover that the soul or mind must be as distinct, positive, and powerful in its action on the organization, as either electricity or the dissector's forceps, for the willing and sensitive mind without doubt excites the muscles of expression quite as forcibly as any other agent can do. The muscular apparatus will act as long as the nerve can be excited to give out its stimulus; but this stimulus, whatever it be, is naturally roused and directed by the mind, thus affording almost a tangible proof of its substantial existence, by actuating chemical and physical forces.

We see that the will in the torpedo and electric eel produces both electricity and motion, and we find that a lifeless limb may be moved by electricity without

the will; what can be a more natural hypothesis, therefore, than that electricity is excited through the nervous mass by the operation of the will, so as to produce muscular action? The exhaustion of the torpedo's power of exercising the will, in giving a shock, is perhaps an example of what always takes place when the will has been long or powerfully exerted. The nervous apparatus ceases to supply that power which stimulates the muscle, so that it may be used by the will, and the creature lies tired and torpid till restored by rest.

Humboldt states, that "when horses are driven into a pond crowded with electric eels, not a single horse is killed by them on the second day, for these fish require rest and abundant nourishment in order to produce electricity." The discharge of the electric eel is stated, by Faraday, to be equal to that of a battery of fifteen jars of 3500 square inches, a power quite sufficient to account for the effects. That the electricity is not *produced* directly from the nerves, but only excited through them, is shown by the existence of a peculiar apparatus of cells in these and other "instinctive electricians;" the nerve-power, under the influence of the will, seems to act upon these cells much in the manner that it acts upon the voluntary muscles.

Thus we obtain a plausible theory of weariness or weakness: the nervous system becomes unfit to provide the proper stimulus to the muscular fibre. This may happen either from being exhausted by the direct action of the mind upon it, or by its not being duly furnished with aliment. Rest and food are necessary to accumulate the power, because it must be produced from the sanguineous circulation. It is not meant by

these remarks to assert that the nerve-power and electricity are the same : there are differences between them ; for instance, electricity may be transmitted by a wounded nerve through which the nerve influence fails to pass. Nerve-power differs from any form of electricity known to us ; but yet electricity appears to be evolved in muscular action, as a consequence of volition acting upon the proper nerve. It is the soul itself that directly operates upon the brain and its connections, so as to excite the resident *energia*, which, in its turn, excites electrical action in the muscle, and causes its contraction. The vesicular brain probably does not produce electricity, nor the nerves conduct it. They *contain* nervous energy, which, being actuated by the will, seems to evolve electricity from the blood, according to the condition and demand of the muscular system. If the blood be chemically and vitally in a bad state, or if the nervous apparatus be in any way rendered sensibly unfit for the use of the soul in acting upon the limbs, then are experienced weariness and debility. This state of exhaustion may be induced quite as readily by thinking as by bodily exertion, for the nervous system is as much excited by one as by the other.

Thinking, with the use of the senses or with an effort of the will in maintaining attention, is so far a bodily action or function, and that of the most exhausting kind, acting the more rapidly when not accompanied by a corresponding force of circulation and of breathing. The active employment of the limbs, by promoting the healthy distribution and ventilation of the blood, often restores the power of sedulously thinking, by refreshing the brain and balancing the nerve-actions. It is remarkable that insane persons,

whose course of thought, even when most excited, is unattended by voluntary mental effort, are not nearly so soon exhausted as studious persons, who think consecutively, and with the attention fixed on their subject by the mere force of their will.

What a marvellous power is that of mental determination! How directly it evinces the presence in the body of an agent stronger than the body! Take the most mechanical instance—A boxer aims a blow at his antagonist, he misses his object, and breaks the bone of his own arm. How? The mind's action on the muscle was more powerful than the bone can bear. This energy of mind in the muscles is sometimes wonderfully exhibited by a poor emaciated madman. The strong men cannot hold him; for though his muscles are mere threads, the violence of his will under phrenzy of the brain endows them with untiring action. But the power of the will upon the muscle is probably best seen in the fact that the very fibres that, during life, might have been employed to lift a hundred weight, may instantly after death be torn by the weight of a few ounces. Thus we find that, *even now*, the mind acts by imparting a power superior to any within the range of mechanics, and which absolutely confers strength on the material in which it operates, by adding to the attraction of cohesion, and perhaps overcoming gravitation, as electricity converts the soft iron into a mighty magnet. Will, energizing atoms, however, has no analogy but in the direct operation of Deity on the universe, which he actuates and inhabits.

There is no profaneness in thus regarding our own volition as a symbol of the omnipotent will: for thus God reveals Himself to our understandings, and teaches us the wisdom and peace of submissiveness to that

might which controls all the powers He has created for the accomplishment of His own purposes of infinite beneficence.

Observe what occurs when a man moves. He walks because he wills to walk ; his mind's act is immediately obeyed by his body. There is no knowledge of the instruments employed, no idea of nerves and fibres. The mind is sensibly in every limb, and acts whenever it pleases to act, provided the mechanism be fit for use. It must be in contact with the instrument, for it cannot act without ; it cannot act where it is not, therefore the body bounds the mind. Matter is passive, or if it can be said to act at all, it is only from a derived impulse which it also imparts. It really thus acts *where it is not*, by exciting change in other matter. But *mind acts in matter*, that is, directly where it is, and by controlling chemistry and life. There is no reason why it should not act indefinitely with a suitable organization, for even now its energy is limited only by the imperfection of the materials it employs ; and in the present economy of our bodies we possess a type of what we need — an untiring machinery. There exists such a distribution of nervous power to certain parts — as the heart and the muscles by which we perform the act of breathing — that they are incapable of being fatigued.

A structure completely adapted to the energies of the unshackled soul must be one that would offer no impediment to motion, be incapable of exhaustion, or, like a perpetual lamp, fed with power as fast as it is used ; be indestructible, invulnerable ; in short, a vehicle, like that in the prophet's vision, so entirely governed by the resident spirit, as to be whithersoever the spirit would, — not in subjection to earthly

attractions and common cohesion, but glorious and immortal, such as the inspired apostle describes as springing from death at Death's last day — a celestial, a spiritual, an incorruptible body. Why should we deem this impossible? Do we not now feel that *this flesh* is no match for the mighty spirit? Do we not mourn the wretchedness of being forced for its sake to stop short in our pursuit of pleasure or of knowledge? Do we not know that this poor trembling tissue is too weak to bear the full force of even our narrow will? Shall we wonder, then, that the faithful and Almighty Father should fully accommodate his children, and if we seek it, furnish each one of us with a spiritual undying body, that we may the better accomplish his will and thus enjoy our being? There must be a world where will alone is power, and where the acting being, con-substantiated with the element in which it lives, shall reciprocate at a thought with other beings in like state throughout extents and periods measured not by time but by transits of affections, to which the speed of light is tardiness, and the range of telescopes restriction.

But it must be acknowledged, that the language employed in revealing the doctrine of a resurrection of the body certainly favours the notions of materialists, so far as it implies that the use of a body of some kind is essential to the full and perfect capacity of human existence; but still it proves that the spirit is not derived from the flesh, and that it is distinct from physical arrangement; and so far from depending on this body, a body with other laws and functions is to rise, not to produce the being — man, but to accommodate him suitably in some other sphere. What is the meaning of body, but a mode or system of means by which one being is circumstanced in relation to another?

Some men sneer at the doctrine of a bodily resurrection, and others regard it with undefined reverence, while perhaps both are equally far from believing all its fulness ; that is, they do not view the doctrine in all its relations and with all the sublime connexions, as expressly revealed and demonstrated by one crowning fact—the miracle has happened. Those who hold the doctrine loosely cannot feel its weight, and, having no distinct perception of its necessity, just as revealed for the completion of the Christian scheme, they may at length confound the speculative fancies of their own whimsical minds, and the dreaming comments of others, with what God has spoken and done, so as to render the whole subject a ridiculous incongruity instead of a sublime and consistent truth. The mixture of falsehood with fact, calm reason must reject ; and the reasoner too often does not discover that what he has rejected is but a deformity, and not the doctrine of the New Testament. Thus the key-stone of the bridge over the vast dark gulf between time and eternity is gone, and he finds no footing when his spirit would travel off this earth. Was it not to be expected that God would raise the dead in some way ? The miracle is not so much to convince reason as to satisfy faith, for all that is possible is possible only to him who believes. But let the man who, in any manner, discredits the resurrection, turn away from metaphysical questions and look at Christ—living, dead, buried, risen, reigning ! Or if he have tenderly loved one departed in the living faith of a risen Lord, let him again realize the presence and fellowship of the beloved in the promise and the prophecy of deathless love and eternal happiness. Then let the bright vision again fade away in death and gloom, without a star-gleam on the lonely grave ;

and when his spirit seems in outer darkness, let the mourner read the 15th chapter of the 1st of Corinthians, and then call the doctrine of the resurrection a trick and a delusion if he can. Seek not the living among the dead.

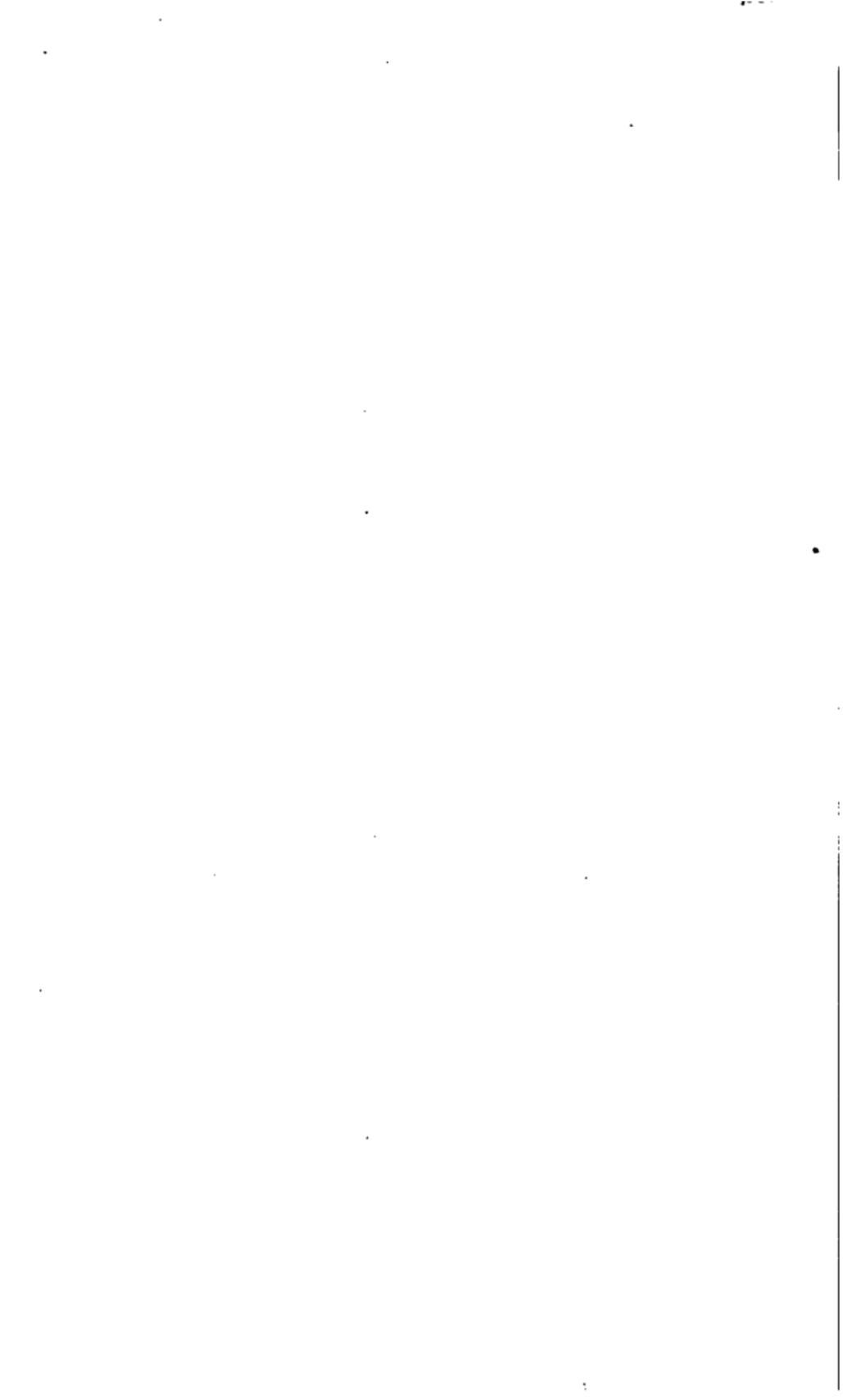
END OF THE FIRST PART.

THE

POWER OF THE SOUL OVER THE
BODY.

PART II.

THE MANIFESTATION OF THE SOUL IN
ATTENTION AND MEMORY.



PART II.

THE MANIFESTATION OF THE SOUL IN
ATTENTION AND MEMORY.

CHAPTER I.

THE POWER OF ATTENTION, AND ITS CONNEXION
WITH SLEEP.

LET us again reflect on the power of attention. Is this a property of the body? Can the body *produce* a faculty capable of *regarding* its own wants and influencing its own sensations? If you cease to attend to the senses, you cease to be conscious of external existence; your body necessarily falls asleep, or you pass into a state of reverie. The body is not then needed for any of the voluntary acts of the mind, and therefore, until there occur some interference with the repose of the body, or some power agitates its resident spirit, and thus demands the use of the organization subservient to the will, you continue without attention to external objects. We have no proof, however, that the soul also slumbers; but we have

reason rather to conclude that it attends to the past when not engaged with things present. At least, we know we often dream, and to dream is the business of the mind when combining past impressions, without regard to the actual state of the body. When we awake we generally forget our dreams, because the soul again wills and acts in keeping with circumstances around us; and the machinery of the body, if in health again obeys the mandates of the mind. There is something operating which is so unlike all its influences, that it can neither be seen, nor handled, nor at all perceived, but in its action upon matter.

When not using the body, that is, when not employing material substances, the mind acknowledges neither time nor space, for it is not governed by physical laws. Hence it is that, if no haunting anxiety perplex the mind, and no disorder disturb the organism of the associate body, as often, and as regularly as the curtain of nightly shade falls around us, and we desire to withdraw our attention, the senses sleep; and, at the touch of light, the consenting spirit within again awakes them to the wonders of a daily resurrection. During the interval between the evening and morning, what intricate visions of activity and interest, all according to some law important to our being, crowd upon the busy soul, not indeed in the distinctness of a measured and material succession, but as if at once past and yet present. There is no consciousness of common time in our dreams; for a sense of time, in its ordinary acceptation, arises from a comparison of the relative duration of material changes, and therefore belongs only to the outward use of the mind. *We* do not relate to time and space, except through the body. *We* live now *in* eternity. *We* indeed possess ideas of

time, space and motion ; but as we feel that ideas neither move nor occupy time nor space, so from ideas, especially as presented in dreams, we learn somewhat of the nature of spiritual existence, since we are conscious that these mind-actions are not subject to the laws of material action. In fact, our consciousness is a constant divine revelation to ourselves of our own spiritual existence. The apparatus of our senses being mechanical requires time; but in dreams and in certain states of abstraction, we approach more nearly to the condition in which ideas occur rather as affections than as images of things, the feeling begetting its appropriate objects in an instantaneous presence, though in seeming succession. Thus from our own experience we can believe that, as regards time, the soul might be rendered capable of really beholding all our world at a momentary glance, or receive an apocalypse of all history in "the twinkling of an eye." Why not? Does not even matter travel too quickly to be overtaken by time? Suppose a line of electric telegraph reaching uninterruptedly round the world. We wish to see how soon the current would girdle the world, and ring a bell by our side ; we place a finger on the key, and *before* the act is completed the bell rings, as if possessed by some spirit that anticipated our intention. What angel mind shall count the atoms turned upon their axes by that transit. Our senses are confounded, and time appears to have no part in it. Mathematically the pace of lightning may be measured, but the pace of mind never. The action of the soul without the senses, as already said, is out of circumstances and in the spirit ; and though ideas of time and space exist in memory, yet ideas, which are real things, occupy neither time nor

space, therefore that which it remembers has no dependence on motion, measurement, and flight of time; it knows no division, no dimensions, and is comprehended only by the mind of Him who produced it.

But what beauty and love are in all the ordinances of our being! How clearly this is seen in the soul's connexion with sleep! In that state the spirit still preserves a discriminating vigilance. Thus the mother, whose mind is naturally engrossed by the infant that depends on her for every help, will sleep profoundly amidst the incessant din and rattle of a London thoroughfare, or of carriages and the rout, it may be next door, but the smallest sound from her baby will instantly awaken her.

This perception during sleep, however, must be greatly modified by the previous habit and by the state of mind at the time. One unaccustomed to the rushing and roaring of a steam-vessel at sea would scarcely be able to sleep, but the captain would probably start up in a moment if the engine were to stop; and "let the noise be ever so great, the watch below will sleep soundly: but the moment 'eight-bells' has struck, their eyes are opened." (*Snow.*)

Southey observes, that "the less men are raised above animal life, the sounder the sleep is, and the more it seems to be an act of volition with them; when they close their eyes there is nothing within to keep them waking." Bodily labour and anxious care but seldom go together, and those who have earned sweet sleep by labour usually close their eyes and take their reward in the renewal of their strength. "He giveth his beloved sleep."

The action of the mind on the circulation, and the development of nervous energy in the use of the senses

and muscles, while we are awake, are of so positive and exhausting a nature, as regards the powers of the body, that a continuance of sleeplessness must terminate in death. There is reason to believe that growth or addition to the body never takes place while the senses are engaged, in consequence of the demand made by the mind in maintaining their action. What we understand by fatigue is the felt unfitness of the body any longer to subserve the outward purposes of the mind. If we do not yield to the sense of weariness, but struggle against it by strong effort; or if, in consequence of some interesting subject engrossing the affections and powerfully exciting the will, we find that we cannot sleep, the body rapidly becomes diseased, and the manifestations of the mind assume an irregular and disordered character. In short, continued vigilance is a frequent cause of insanity, as well as of other bodily maladies. It is remarkable, however, that when mental derangement is established from this cause, the patient often regains a considerable degree of bodily vigour, although he enjoy an extremely small degree of perfect sleep. This fact is probably explained by the circumstance that the insane person does not use his senses in the same attentive manner as a sane individual, but he behaves as if acting in a dream. The brain in such cases is but partially awake, or at least, is in such a state that the mind cannot so act upon it as to keep it in the condition necessary for orderly and vigilant thinking; and therefore it cannot be exhausted, as we experience it to be by mental effort. The madman's thoughts, like dreams, are fashioned into fantastic and mysterious visions, in keeping, indeed, with his past history and remembrance; the ideas are impressed upon his living soul, but irrespective of

any resolute demand of his will, though never, as I believe, without relation to his moral characteristics.

Sleep results from a constitutional bodily necessity; the attention of the mind must be withdrawn from the body, or the machinery of nerves and blood-vessels cannot be properly repaired and fitted for further action, because wakeful life is attended by rapid waste of physical power, in consequence of the direct operation of the mind on the substance of the organs. The body requires rest, *the mind does not*; and the body needs it only because the structure of its parts will not bear the incessant operation of the mind upon it. Unless the nerve-matter be rendered quite unfit for the use of the mind, it is always roused into action whenever an appeal is made to the soul by any influence. In short, it is manifest that the thinking and acting principle does not sleep at all in the sense in which the body sleeps when the mind is not using it; for the mind is always ready for action whenever the organization is in a fit state to convey impression and to be employed. As surely as physical phenomena excite sensation during sleep, as in some dreams, so surely do they prove that during sleep there is no absolute suspension of the faculty of perception. That we awake at the bidding of a bodily necessity, as also we fall asleep, is an evidence that the mind only partially retires from the senses till outward occasion demands the physical operation of the will.

The working of the mind under suggestive impressions, while unrestrained by the necessity of attention to external circumstances, is beautifully exhibited in dreaming. No sooner does the mind receive an impression through the body during sleep, than it at once

associates the impression with some fact or feeling in its past experience ; and thus imagination takes the direction of habit, both in the visions of slumber and in the reveries of indolent vacuity. The mind labours on, amidst difficulties and expedients altogether of its own creation, as Lord Brougham well shows in his discourse of *Natural Theology*. A bottle of hot water at the feet causes one to dream of walking over a burning soil, or of being too near the fire, while a blast of cold air will drive the dreamer to his best shifts to shelter himself from the pitiless storm. "If you from time to time awake, the moment you fall asleep again, the same course of dreaming succeeds, in the greatest variety that can be rung upon our thoughts;" but always, doubtless, in some measure according to the waking habit and experience of the dreamer, as he cannot dream of entirely new ideas, unless, indeed, under the influence of some Intelligence beyond himself.

During the vigilance of the senses, an exercise of the will in attending is essential to the distinct perception of any object presented to them ; but it appears that during sleep-walking, the attention is often directed in a manner still more remarkable. Thus, in the case related by the Archbishop of Bordeaux, the somnambulist on whom he experimented continued to compose and write a long sermon, with great talent and neatness, while a large piece of board interposed between his eyes and the writing without his perceiving it ; but the paper on which he was writing being removed, and other paper substituted, he immediately observed the change. He saw only what he desired to attend to. Those who were experimenting on him were invisible to him, and when aroused from his

sleep he knew nothing of what had happened. It is much easier to deny such facts than to account for them.

Experiment demonstrates that the power of attending to the senses may be influenced, either by the occupation of the mind, or by the state of the organization; and of course our common consciousness or unconsciousness is only the condition of the soul in regard to the senses. In dreaming there is always consciousness at the time of the ideas passing, and yet on waking we do not generally remember that we have dreamed; so that, in fact, we are conscious in one state, without being aware of it in another. This fact demonstrates that the mind may be active during what we call a state of insensibility, and may require only some slight change in the connexion of the faculty by which we remember, to enable us to recal with distinctness the condition and employment of mind during such a state of apparent suspense; just as we recognise in waking memory the various experiences of our wakeful life. Some link in the chain is wanting to complete the circle, which being completed, the current of thought returns, and we become conscious of its unbroken action. There is no possibility of understanding this subject, without bearing in mind our two states of consciousness, that with the senses, and that without their use. It is, of course, the same being that is conscious in either case. Sleeping and waking are but the different conditions of the body, through which a conscious being obtains the sensation of objects in bodily relation with itself. But it is fruitless to attempt reasoning without facts; these supersede all other arguments, and to facts, therefore, we shall always appeal. Yet we should not disregard

the suggestion that the mind may possess a power, hereafter to be developed, by which it shall be enabled to connect all its ideas and dreams together, and perceive the mutual relation of its two states of consciousness, so as to discern that divine wisdom or providence in every incident, however small, has presided alike in our creation and our history.

CHAPTER II.

THE STATE OF THE WILL IN DREAMING.

THINKING is that action of the mind by which we become conscious of existence, either in the remembrance of the past, the perception of the present, or the expectation of the future. Thought, as it regards our observation of facts, is always voluntary. An act of the will precedes or accompanies attention, whether to sensible or ideal objects. As our experience is actual, we, of course, at once associate sensation with an object; hence imagination, or the action of mind abstract from sense, supplies an appropriate succession of ideas, by the law of association. The faculty of conceiving unreal circumstances, or things not present, although ordinarily unattended by volition in the restricted sense, yet never proceeds altogether without the operation of the will; for mental abstraction commences and is maintained by a determinate effort, or by a state of nerve that keeps the will in one direction. In this case, however, we preserve a certain control over the body. But in dreams, or in profound reverie, the mind seems more detached from the physical organization. Still, even then, we attend to the ideas presented, and, to a great extent, reason and decide concerning them according to the moral principles which habitually regulate our conduct; so that, in fact, our dreams would well reveal to us the state of our hearts and our habits, for in them our wills are freer

from restraint, and our desires are more undisguised by the hypocrisies of waking life. Dreams are therefore peculiarly instructive to minds prepared to investigate their own condition, and consider the value of their properties.—“*God speaketh, and man perceiveth it not. In a dream, in a vision of the night, when DEEP SLEEP falleth upon men, in slumberings upon the bed; then He openeth the ears of men and sealeth their instruction, that He may withdraw man from his purpose and hide pride from man.*”—Job.

The will is not only not suspended during dreaming, but, in many instances, the mind better accomplishes what it desires than in the more distracted state of vigilance. Thus Tartini, a celebrated violin player, composed his famous “*Sonata del Diavolo*” while he dreamed that the devil challenged him to a trial of skill on his own violin. Franklin informed Cabanis that he often during his dreams saw clearly into the bearing of political events which baffled him when awake. And Cardan affirms that he owes many geometrical demonstrations to the reasonings of his soul during sleep. Condorcet frequently left his deep and complicated calculations unfinished when obliged to retire to rest, and found their results unfolded in his dreams. Coleridge’s account of his wild composition, *Kubla Khan*, is very curious. He had been reading *Purchas’s Pilgrimage*, and fell asleep at the moment he was reading this sentence—“Here the Khan Kubla commanded a palace to be built, and a stately garden thereunto.” He continued in profound sleep about three hours, during which he had a vivid confidence that he composed from two to three hundred lines; if, as he says, that can be called composition in which all the images rose up before him as *things*

with a parallel production of correspondent expressions. On awaking, he appeared to have a distinct recollection of the whole, and proceeded to write down the wonderful lines that are preserved, when he was interrupted, and could never afterwards recal the rest. The composition itself is peculiarly expressive of a wandering mind, but the moral of it is lost, unless, indeed, it is conveyed in the words Beware! beware! in connexion with a damsel and a dulcimer!

It is related of Cædmon, the Anglo-Saxon bard, that he composed his first and probably his best poem—that on Creation—under the influence of strong desire, in a dream, as if by the instruction of an angel. Previously to this, he was unable to repeat a single stave, but afterwards he became remarkable for the facility and excellence of his verses. If what the venerable Bede says of him be true, he was indeed an extraordinary poet—“He never composed an idle verse.”*

We might multiply examples, but all we could adduce would demonstrate no more than the foregoing, though they might afford additional presumption that the mind is generally employed during sleep on its chosen or accustomed subjects, and that dreams indicate our spiritual condition, because in them those faculties and feelings are most active which we most energetically exercise while awake.

It may be thought that “the unmatched fancies of

* Great part of this poem is rendered by Turner in vol. iii. of his Anglo-Saxons. Milton evidently had that poem in his thoughts when writing *Paradise Lost*; and it is interesting to observe how the native majesty of Cædmon's ideas becomes magnified to the mind when clothed in the splendour of Milton's language, and decked with classic beauty.

our sleep" result only from imagination; but does not imagination itself always operate in keeping with the state of our wills and desires? In all the instances we are acquainted with of extraordinary mental activity during sleep, the imagined circumstances took their colour and character from the preceding condition and exercise of mind, and were but as the on-working of the soul to construct the experience it needed either to satisfy or to correct its desires. In the Bible we have numerous examples of the direct instruction conveyed in dreams, especially for the encouragement of those who habitually acknowledged the Divine Hand. But dreams were also sent as warnings to the disobedient, humbling the proud heart of Pharaoh (Gen. xli. 38, 39.), and imbuing the dreadful Nebuchadnezzar with reverence for "the God of Gods," the Lord of Kings, and the Revealer of secrets (Dan. ii. 47.), proving the preordination of Heaven in the lot of man as regards individuals as well as the race (Gen. xv. 12.), and convincing a self-satisfied soul of divine justice and holiness (Job iv. 13. 16.).

It was expressly promised to the prophets under Moses that they should be instructed by vision and by dream (Num. xii. 6.). Those, however, who *wished* to serve idols, "spoke the vision of their own hearts," and dreamed the falsehoods that suited the temper of the people they desired to please (Jer. xxiii. 25—32.). Thus superstition always deludes its devotees into the belief of lies; not because the soul of man is not open to receive truth from Heaven, if it love truth, but because, disregarding the laws of God and preferring error, it perverts all the means of instruction, and confirms itself in falsehood alike in its daily reasoning

and its nightly visions. It is the moral state, the faith in known moral truth, that determines the value of any evidence or persuasion presented to the mind in any manner, and those that prefer to live in opposition to the light they possess, can never distinguish the doctrine of truth from that of falsehood. We must test our dreams as we test our thoughts, by bringing them to the light. If they persuade us to act against conscience as enlightened by the luminous Word of God, we perceive at once from whence they come, and have only to resist them and their author by putting on the armour of righteousness; that is, by obeying God's commandments.

But are dreams now employed to warn, reprove, and instruct? Yes, just as anything else that happens to us has a meaning in it if we know how to interpret it, and a divine meaning too. We might refer to many modern instances in proof that dreams are still turned to moral and spiritual advancement by those who believe in God and own His providence; and, but for the hard scepticisms about us, most of us might appeal to our own experience to show that the wilful soul is often warned from its evil purposes by premonitory dreams, and the tried heart comforted and confirmed in its highest hopes by visionary converse with spirits at home in peace and glory. In illustration of the manner in which a dream may help to determine a man's course of life, that of the ferocious Namaqua chief Africaner will answer very well, and the better that it was the dream of a savage who did not argue on the matter, but looked upon it as it was, as a simple matter of actual experience, just like any other fact capable of influencing his ideas and his conduct. "He supposed himself at the base of a

rugged mountain over which he must pass by a precipice. On the left of the path the declivity presented one furnace of fire and smoke, mingled with lightning. As he looked round from the sight a voice seemed to say, There is no escape but by the narrow path. He attempted to climb it, but felt the heat reflected from the precipice more intense than from the burning abyss. When ready to sink with agony, he cast his eyes upwards beyond the burning gulf, and saw one standing by a green mount, where the sun shone brilliantly. This person beckoned him. He ascended through heat and smoke, he reached the desired spot, and when about to address the stranger, he awoke.*

A simple dream, and very naturally to be accounted for! no doubt. He had been stirred by appeals to his heart concerning death, and life, and judgment to come. The awful imagery of Sacred Scriptures started before his soul's sight with the distinctness of his native hills. His habits as a fierce hunter of wild men and wild beasts, a desolator bearing flames and ruin amidst the forests and the harvests of his enemies in a torrid clime, seem to furnish the scenery of his struggles. We may suppose these workings of his mind suggested by the burning sunbeams pouring on his slumbering body, while some savage voice roused him from his sleep. Still he dreamt to the purpose; he had nearly dismissed Christianity from his thoughts, that he might continue the hero of his hordes; and by this dream a marvellous turn was effected, and he henceforth became a gentle man, aiding, with all his heart, to cultivate peace, and promote the reign of truth among his countrymen. "I thought," said he, "the narrow path was the road from hell to heaven,

* Moffat's *Missionary Travels in South Africa*.

and the stranger was the Saviour of whom I had heard. I tried to pass the burning path, and thank God I have passed." A reasonable interpretation and a happy result, these of the savage, whatever may be our philosophy of his dreams and our own. It was no mistake of Peter's to connect prophecies, visions, and dreams with the direct operation of the Divine Spirit, in proof that the prodigies of the higher world belong to man through Him, who embodies the attributes of Heaven in His human person. (Acts ii. 14—21.)

Were not the argument from facts too extensive for this place, it might probably be shown, with some force, that dreams instruct us in many respects. They show us that the state of our spirit takes its character from past experience and habit; they indicate that the soul possesses faculties and properties which are not derived from extraneous influences, and cannot be fully developed in ordinary bodily action; they afford evidence that happiness depends not on physical associations, but on the inherent capacity of that which thinks to form desires, and to obtain satisfaction according to the direction of the will, so that we, in a continued sequence of acts, no sooner imagine a purpose than we imagine an accomplishment. In short, as our conclusions are intuitive results and acts of spirit, so we create, as it were, the time we need, and, under a higher spirit, possess the power of beholding the future as well as the past; and it may be that the accomplished events of other, yea, of all worlds, as they are in fact always existing, may be seen by the soul in an instant, just as the history of years, in all the distinctness of reality, is condensed into the vision which occupies the soul but a second, and the sound that awakens us suggests a succession of actions and

feelings which it would need a lifetime to experience. In short, the exclamation of the poet is scarcely an hyperbole:—

“A moment is eternity to thought.” — BYRON.

To explain the mystery of dreaming, it would be necessary to understand the causes of sensation, and the mode in which the mind operates through the body. This is impossible. Of course the subject is not referred to for the purpose of showing the present independence of the soul,—far otherwise; but merely to prove that, even in dreams, the intelligent being is manifested according to the state of the memory and will; and that therefore, whatever may be the circumstances of the soul, its moral tendencies remain the same; from whence we learn the value of good, that is, religious education, and the importance of keeping our minds under the influence of amiable associations, if we would remain in the integrity of uprightness or the enjoyment of wisdom. The character of our present thoughts is always determined by that of our past experience, and our conscientiousness depends upon the degree in which we have been acquainted with divine law and have obeyed it.

In short, it appears that any disturbing power necessarily causes the soul to act and will according to its habit and character. Every new sensation is unaccountably connected with some preceding sensation, so that volition and memory are the necessary characteristics of manifested mind. No subtilty of reasoning has been able to account for these powers or peculiarities of mind on a material theory. Phrenologists and metaphysicians, with all their grand and cloudy pretensions, have added nothing important to

our knowledge concerning them. All their elaborate disquisitions, exhibiting the operation of mental function in unison with organization, teach us no more than we previously knew—namely, that the functions of the mind and brain are created to act together at present. They leave us in possession of the capital and most interesting fact, that *we do will* and *we do remember*, but they cannot tell us how. Still they must acknowledge that these wonderful powers belong to some being, which *chooses* between pleasant and unpleasant sensations, both *when the body sleeps, and when it wakes*; and which being also recalls past impressions, obtains new thoughts, anticipates events, and interprets providence according to certain laws of association and certain states of mind and body. That is, our Maker has bound our faculties to act in a certain order under certain circumstances; He holds dominion over mind as well as matter; He governs both, by laws from which there can be no deviation without disorder, because they are the acts of the Everpresent, the Infinite, Goodness, Wisdom, that created wills, capable of opposing Himself, only to demonstrate that Omnipotence is Love, since intelligent obedience to His commands secures the present well-being of every spirit, and prepares it for delights expanding with eternity.

CHAPTER III.

ILLUSTRATIONS OF THE POWER OF THE MIND
IN SOMNAMBULISM.

THE importance of reflecting on volition and memory will be best demonstrated by facts; and an acquaintance with these principles will most fully manifest the nature of our existence, as constituted to be modified and actuated by moral forces. The senses are impressed whenever their objects are present, but the mind itself receives no impression unless disposed to attend. Thus we find that, when the mind is fully intent upon one class of objects or ideas, it wholly disregards all others; as when the absent man forgets the presence of his friends, or the imaginative man revels in his ideal world to the detriment of his well-being in this lower and more palpable existence. Many curious instances of this want of attention to the senses may be related, the most remarkable of which very nearly approximate to insanity, which probably in most cases is properly described as being out of the senses. Those images and intimations which the senses continue correctly to exhibit, are disregarded or perverted by the mind, while it is busied about sensations or impressions produced or excited by some disordered action of the brain; which being the organ on which the thinking power immediately acts, and through which it directly receives all its intelligence concerning the external world, of course must constantly modify the manifestation of mind

according to the healthiness of its structure and function. Somnambulism, or sleep-walking, affords good examples of mental activity, without attention to the impression made on the senses. Somnambulists generally walk with their eyes open, but it is evident that they do not employ them. A man has been known to fall asleep while walking at the end of a fatiguing journey, and he could not be roused from his sleep without great difficulty, although he continued to walk in company with his friends for a considerable distance. It is, indeed, a well-authenticated fact, that in the disastrous retreat of Sir John Moore, many of the soldiers fell asleep, yet continued to march along with their comrades.

In connection with this subject, we have an illustration of the genius of Shakspeare, who gives a lucid glimpse at the phenomena of somnambulism and sleep-talking, when he describes Lady Macbeth in "the unnatural troubles of her unnatural deeds, discharging the secrets of her infected mind to her deaf pillow." He represents the abrupt and suggestive vision in which the soul re-enacts her terrible part, precisely as those often witness who are attendant on talking dreamers and insane persons.

"I have seen her rise from her bed," says the gentlewoman, "throw her night-gown upon her, unlock her closet, take forth paper, fold it, write upon it, read it, afterwards seal it, and again return to bed; yet all this while fast asleep."

Doct. — You see her eyes are open.
Gent. — But their sense is shut."

How do we account for this strange state of mind? It may be true that certain portions of brain sleep

while other portions remain awake; but what does that signify? Can one part of the brain subserve the purposes of the other parts, and those organs which phrenologists appropriate to thought, furnish a substitute in their own action for that of the instruments of vision and of hearing? If so, their system must be false; for then faculty is not limited according to their cranial maps, the provinces of which are boldly defined by very imaginary lines indeed. But what is the difference in the state of the brain during sleeping and waking? Happily, we are supplied with facts which in some measure answer this question, and prove to our satisfaction that both brain and mind act altogether, and not by bits.

Sir Astley Cooper had a patient, whose skull being imperfect, allowed him to examine the movements of the brain. Sir Astley says, "I distinctly saw the pulsation of the brain was regular and slow, but at this time he was *agitated by some opposition to his wishes*, and directly the blood was sent with increased force to the brain, the pulsation became frequent and violent." The following case occurred in the hospital of Montpellier, in 1821. Dr. Caldwell states, that "the subject of it was a female, who had lost a large portion of the skull and *dura mater* in a neglected attack of *lues venerea*. When she was in a dreamless sleep, her brain was motionless; when her sleep was imperfect and she was agitated by dreams, her brain protruded from the cranium; in vivid dreams, *reported as such by herself*, the protrusion was considerable; and when perfectly awake, especially if engaged in active thought or sprightly conversation, it was greater still." We may observe that in dreams reported by herself to be vivid, the brain protruded. These dreams

must, then, have occurred during the transition from sleep to waking, for we shall learn from numerous other facts, that the most perfect dreams are those which are *not* remembered. Here, moreover, we have a demonstration that the brain is roused by the mind; for mind must first have responded to the call, whatever the medium of the sensation which caused the patient to awake. We also see that the brain, during active thought, must have been injected with additional blood in every part of it; for doubtless it would have become enlarged in all directions at once, had the skull allowed. If we understand anything of its mechanism and circulation, this must always be the tendency, whenever the supply of blood is increased in the brain, for branches spread through it to every part from the larger blood-vessels; and as there are no valves there, the supply must flow to all, as water flows through every open pipe connected with the main. Does the mind control the supply, and cause it to pass with more or less freedom in certain parts of the brain, according to circumstances? Then the mind acts independently and as a whole, not as a loose bundle of separate faculties, each self-moved.

It is, indeed, asserted that in one case, during the excitement of one set of organs, the collapse of the others was sufficient to produce a depression; and the anger of the person could always be known by "the holes which appeared in his head" on the coronal surface where the bone was defective. (*Phrenological Journal*, Sept. 1835.) This is the solitary and incongruous evidence to a fact of too much importance to be thus received, so that we may still say we have no proof that brain responds in parcels to the impress of the mind; but even if we had, it would no more prove

that mind results from the action of the brain than from the use of our limbs, through which also the mind is manifested by calling them into action. At any rate, the oneness of the mind, and therefore its independence on successive conditions of brain and faculty, must be acknowledged; for surely it is the same mind which experiences all the successions of sensation and of thought. How, then, does this fact agree with the assumption that the healthy brain may be active in one part and dormant in another? The state and power of attention alone explain the mystery. We find that mental activity, when directed to the body, causes an instantaneous increase in the supply of blood to the brain, which of course we should expect, because the blood furnishes the material, which excites the whole bodily apparatus into action when the will demands it. This fact, however, brings us very little nearer to the unravelment of the tangled clue that must guide us from the mazes of science and surmise.

The action of the will, which in fact is only the soul at work when opposed, demands a large supply of nervous energy, which is generated in the brain from the blood, in order to use the muscles for the purpose of resisting or avoiding the opposition. Hence we find the power that wills, and acts on the brain, so influences the heart and nerves, as to cause a stronger current of blood to be sent to the brain on such occasions, for the production of that stimulus, whatever it be, which excites the voluntary muscular system, and enables it to continue obedient to the will as long as the blood continues to furnish the necessary supply. The direct power of the mind is manifested by its action on the brain and blood, for it certainly separates

something from these when the will operates on the muscles. In this fact, then, we discover sufficient reason why that which thinks should be connected with the brain; and we can also understand how the condition and quantity of blood and brain should modify the manifestation of the mind, for this manifestation is accomplished only through the medium and use of those muscles which are subservient to the will, and which can be energized only as long as the circulating fluid and the brain are in a fit state to supply the nervous power. From this benevolent arrangement, it happens that total suspension of voluntary activity, at least to the extent of not expressing *want of help*, is usually accompanied by unconsciousness of things around us. The perception of our bodily state and the power of appealing for assistance, or of avoiding physical inconvenience, commonly cease together, — perfect faintness is perfect unconsciousness. It must indeed be hard and crude logic that would induce us to conclude that, because of this merciful arrangement, the faculty of willing or of exercising volition is produced by the body on which this faculty operates. Surely it is more consonant with reason to believe that the being which perceives the sensation by which it is roused into action, is the same being that acts and wills; and that this being' is very providentially deprived of the power of material perception when totally deprived of the power of acting upon materials. To be perfectly incapable, and yet keenly sensible of every impulse from this brute world, would be just that misery of weakness which Milton represents Satan so afraid of, and is quite the reverse of that weakness which causes the Christian to exclaim, "*When I am weak, then am I strong,*" from the

consciousness that Omnipotence is graciously with him.

It is evident that the integrity of mental action is not dependent on the waking activity of the brain, or at least of that portion of it which is more immediately connected with the senses; for we possess incontrovertible evidence that the mind is sometimes employed more clearly in *profound sleep* than when the attention is in any degree directed to the senses. Dr. Abercrombie relates, that an eminent lawyer had been consulted respecting a case of great difficulty and importance, and after several days of intense attention to the subject, he got up in his sleep and wrote a long paper. The following morning he told his wife that he had had a most interesting dream, and that he would give anything to recover the train of thought which had then passed through his mind. She directed him to his writing-desk, where he found his opinion clearly and luminously written out.

It is contrary to all the physiology of the case to conclude, as some most hastily have done, that it is but a lighter kind of sleep which is associated with somnambulism; for this condition results from nervous exhaustion, and is apt, like delirium, to occur in the most marked manner in persons in whom the quantity of blood is deficient. The difficulty of arousing such patients is always in proportion to the completeness of the attack; that is, in proportion to the energy with which the will is at work without attending to the body,—a sufficient proof that the sleep, whether partial or perfect, is yet profound. This kind of sleep never happens but when the nervous system demands unusual repose, being greatly worn by some bodily irritation or mental disquietude. The abuse of the

passions most frequently predisposes to its worst forms. That the mind should act thus vigorously when the body is exhausted, and be most energetic when the heart beats low and the cheek is blanched, is at best but indifferent attestation to the truth of the theory that requires mind to be merely the effect of blood acting upon brain, or a kind of compound engendered by their mixture, which will be most strongly manifested when the mixture is most active, like the electric fluid from the acid and the metals in the galvanic trough.

Dr. Darwin (*Zoonomia*, p. 221.) relates a case which he witnessed of a young lady, who, after being exhausted by violent convulsions, was suddenly affected by what he calls reverie. She conversed aloud with imaginary persons, her eyes were open, but so intently was her mind occupied, that she could not be brought to attend to external objects by the most violent stimulants. The conversations were quite consistent. Sometimes she was angry, at other times very witty, but most frequently inclined to melancholy. Indeed, it appears that this reverie only exalted her natural versatility of temper and intellect. She sang with accuracy, and repeated many pages from the poets. In repeating some lines from Pope, she forgot a word, and after repeated trials regained it. In subsequent attacks, she could walk about the room, and, although she could not see, she never ran against the furniture, but always avoided obstacles. Dr. Darwin convinced himself that in this state she was *not capable of seeing or hearing in the ordinary manner*. It is observable in this case that volition was not suspended; she regained by effort the lost word in repeating the poetry, and deliberated according to the natural habit

of her mind ; yet, when the paroxysm was over, she could not recollect a single idea of what had passed in it.

The relation between dreaming and somnambulism is remarkably exhibited by the manner in which the current of dreams may be directed in certain individuals, by impressing their senses during sleep. An officer engaged in the expedition to Louisburg, in 1758, was so peculiarly susceptible of such impressions, that he afforded his companions much amusement by the facility with which they could cause him to dream. Once they conducted him through a quarrel which ended in a duel : the pistol was placed in his hand, he fired, and was awakened by the report. They found him asleep on a locker, when they made him believe he had fallen overboard. They told him a shark was pursuing him, and entreated him to dive for his life, and he threw himself with great force on the cabin floor. After the landing of the army at Louisburg, his friends found him one day asleep in his tent, and evidently much annoyed by the cannonading. They then made him believe he was engaged, when he expressed great fear and a disposition to run away. They remonstrated, but increased his fears by imitating groans ; and when he asked who was hit, they named his particular friends. At last, they told him that the man next him had fallen, when he sprang out of bed, rushed out of the tent, and ended his dream by falling over the tent ropes. He had no recollection of his dreams.

According to a report made by the Committee of the Royal Academy of Sciences at Paris, 1831, that process which is called Animal Magnetism appears to have the power of producing a remarkable kind of somnambu-

lism. Cloquet, Georget, and Itard concur in bearing witness to the truth of this case.— A lady, 64 years of age, had a cancer in her breast. She was magnetized, for the purpose of dissolving the tumour, but the only effect was to throw her into a state in which external sensibility was removed, while her ideas and power of conversing retained all their clearness. In this condition, her surgeon induced her to submit to an operation. Having given her consent, she sat down on a chair, and the diseased part was deliberately dissected out, while she continued conversing about the different stages of the operation—being perfectly insensible of pain. On awaking she had no consciousness whatever of having been operated upon. She was a lady of great respectability, and resided at No. 151, Rue St. Denis, Paris.

This case is not quoted either for or against Mesmerism. The operation having been really performed, and the patient having appeared indifferent to pain, it equally well answers the purpose of illustration; for if truly the effect of Mesmerism, it proves the power of causing a wonderful sort of abstraction, during which the mind may perceive what goes on in the organs, and employ them too, without sensation in them. And if this case be an imposition in that respect, it yet proves the mastery of the will in maintaining the attention according to purpose in almost as marvellous a manner.

It has been objected to this case that it is foolish to believe that a person could undress herself, and feel pins and tapes, and yet be insensible to the surgeon's knife. The objector forgets that sensation depends on the direction of the mind, and the relative condition of the nerve and the blood. This is illustrated by the

different effects of ethereal vapour and chloroform in different persons. An Irishman operated on by Dr. Miller in the Royal Infirmary, Edinburgh, inhaled the vapour of ether with the hope of becoming unconscious, but being a habitual drunkard, it produced only a form of delirium, so that he continued to talk like one in a state of somnambulism, mixing present objects with ideas previously existing in his mind. The operation lasted about ten minutes, and during it the patient held the inhaler to his mouth, and frequently protested that it would not do. From the highly sensitive nature of the parts, the operation, under ordinary circumstances, would have been excruciating, but the patient's mind was too busy to know anything of it. After it was over the surgeon said to him, "I suppose you will let me operate to day?" "Certainly not," said the patient; "I must be asleep. The thing has not succeeded with me." He then sat up, and seeing the wound, exclaimed, "That *bates* the globe." And being asked if he had felt anything, he answered, "Not a ha'p'orth;" and then, with the manner of a tipsy man, insisted on telling "all about the toldrums of the business," and kept the surgeons and students in a roar by his narrative of what occurred during the inhalation, which, very Irish-like, was a medley of imaginary fights, but wholly irrespective of his own leg.

Dr. John Reid, professor of physiology at St. Andrew's, had a cancerous gland dissected from his neck while under the influence of chloroform; the operation was painless, and yet he tells us that, in his half-delirium, he felt a strong desire that a divided artery might be allowed "to spout" over the white neckcloth of a friend standing by; thus betraying still that hearty geniality so natural to him.

The mystery of this subject may be somewhat explained by the fact that different portions of the brain and spinal chord are successively influenced by the anæsthetic agent. We find that intellectual action is interfered with, and its outward manifestation suspended when the blood is so far affected as to cause the circulation of venous blood in the cerebrum or true brain; but when the influence on the blood is incomplete, it may still be sufficient to interrupt the function of the pons Varolii, or that nervous mass at the base of the brain which serves as the medium of sensation. But the moral of the matter is still this—the mind always evinces the character of its faith and habit, just in proportion to its means and power of acting.

CHAPTER IV.

THE STATE OF THE ATTENTION MODIFIES
PERCEPTION.

ATTENTION is that state or action of the mind by which we are enabled to cultivate acquaintance with the peculiarities of things, and therefore it secures to us that knowledge on which art, science, and reasoning are founded. It is immediately connected with our capacity of observing distinctions and similarities, as presented to the soul through the senses and in memory. Our intimacy with the delicate analogies and diversities of nature will be proportioned to the pleasure we experience in attending to their minutiae; or to the bias of our minds under the force of circumstances, and according to the constitution of our senses and mental habits. Thus one man glides through life with a barren intellect, having no inclination so to look into objects as to multiply ideas, or to excite his reason by regarding the various properties of matter, except as they serve the purposes of his mere animal nature; while another becomes "as happy as a lover," and as full of vivid associations, because his soul is awakened, and acutely attentive to all the nicer characteristics of every link in the vast and beautiful chain of being within the range of his faculties. That the higher faculties of our intellect are successfully developed in proportion as this distinguishing attribute of our minds is exercised all experience demonstrates; but this

power of attention is perhaps most strikingly and beautifully exhibited in the histories of certain persons, who being deprived of one or more of their senses, have yet, by the more attentive employment of those that remained, become so nicely intimate with certain of the properties of matter as vastly to excel the majority of individuals endowed with the common use of all their senses. The state of their desires has given a more determinate intention to their minds. Thus blind persons have become exquisite sculptors, by the persevering use of a refined touch; while many have excelled as musicians, and not a few have proved themselves more philosophically acquainted with the properties of light than others, simply from having more definitely fixed on their minds the ideas presented to them by accurate description. Hence, also, such persons are often very remarkable for their memories, since their deprivation of sight excites them to greater efforts in order to make amends for the loss of the many aids to recollection afforded by the eye. They, however, avoid the numerous causes of distraction which arise from the multiplicity of incongruous objects which court our attention through sight. We all feel so much interference with the management of our reflective faculties through this means, that when we wish to remember and meditate, we, for the time, imitate as far as possible the condition of the blind, by withdrawing the mind from visual objects. The eye is more discursive than the touch, which is more deliberately employed in regarding objects one by one. Hence blind men have excelled in many mechanical attainments. Thus Giovanni Gonelli could produce an admirable likeness in marble of any one's features which he had felt, and William Huntley became a

very superior watchmaker. Now if we reflect a little on the nature of our senses, and the power of the mind in the attentive employment of one rather than another we shall be able to discover how any defect in the organization, through which we perceive, will necessarily limit the power of attending and reasoning. As the loss of any one sense causes attention to be directed and confined to the objects presented by the others, because the mind *must* act with whatever instruments it may have ; so the injury of that portion of brain through which we attend to present or remembered facts, causes attention to be limited to whatever may be impressed through the portions that are most susceptible. This, perhaps, is the rationale of insanity.

We have reason to believe that whenever disordered action of the mind occurs, a corresponding disorder takes place in the nervous organization ; but it always manifests itself at first, and, indeed, more or less throughout its course, by new and irregular whimsicalities of will, the attention being withdrawn from ordinary objects, and the mind impressed by some false conviction or unreasonable desire. In short, insanity appears to be a disease in which the mind is rendered incapable of *due* attention, either to ideas existing in the memory, or to new impressions on the senses, in consequence of being possessed by some mistaken notion, to such an extent that it cannot view any subject or idea bearing any relation to that notion except in such a manner as shall confirm the false impression. Whatever is presented to the mind in association with that false impression, at once causes the mind, according to a common law of its operation, to attend to the prominent notion, which thus assumes

the character of an indisputable truth — an axiom — a faith to which everything must conform. The following anecdote will illustrate the power of this kind of false belief, and at the same time demonstrate that mental persuasion is superior to the impressions of bodily necessity. A man will starve to death rather than renounce what he regards as truth.

A clergyman, about forty years of age, happened, while drinking wine, to swallow with it the seal of a letter which he had just received. One of his companions seeing him alarmed, for the sake of a foolish jest, cried out, "It will seal up your bowels." These words taking effect upon his brain while excited by a fright, caused the gentleman to become suddenly insane. From that moment he was the victim of melancholy, and in a few days he refused to swallow any kind of nourishment, alleging as a reason, that "he knew nothing would pass through him." The plentiful operation of a powerful cathartic, which his physician forced him to take, failed to convince him of the patency of his bowels. Coaxing and threats were equally unavailing; his mind would not consent that anything should pass down into his stomach, and he died of a mad idea.*

All prejudice which disqualifies an individual from comparing evidence is so far disorder of intellect. The will is thus engaged, and cannot attend to new claimants, so as to determine justly concerning them. In madness, the prejudice and perversion are more decided, and for the most part more honest than those which cause divisions amongst responsible men. Like children looking through different coloured glasses at the sun, each believes that his own fragment presents the only proper hue.

* Winslow on Imaginative Wanderings.

God only can teach us perfect truth, for He alone sees things as they are in universal relationship. *In Thy light, shall we see light.* The evidences of Omniscient Power are presented to our reason in detached and very small portions at a time, and therefore prejudice, pride, and error cannot be removed from our minds but by our endeavouring to discover more and more of the Divine plan and purpose in His word and all His works, over which we can always see that Charity presides, while Docility and Reverence sit at the feet of Wisdom, like twin children with their mother. Let us not, then, forget, that if we would learn truth we must attend to it, or we shall act like persons out of their senses, for if we will not seek truth as our guide, we shall find that falsehood will govern us. If we have not learned forbearance towards others, we have learned nothing to good purpose, and all our knowledge will tend only to aggravate the torments of selfishness and prejudice, by rendering our injustice to others more glaring, and by removing us further and further from the peacefulness of wisdom, which, as even Plato could teach, is one with every virtue.

In mental derangement, the efficiency, as respects the power of attending to sensation, may be very partial, and even limited to one subject. As regards that subject, the faculty of discrimination is lost. Any attempt to compare, only reproduces the same image. Thus a man may believe, as the celebrated Simon Browne did, that he has lost his rational soul, while at the same time exerting the highest order of intellect. This person, in dedicating a controversial work to Caroline, consort of George II., says of himself, "that by the immediate hand of God, his very

thinking substance has been wasting away for seventeen years, till it is wholly perished, and not the least remembrance of its very ruins remains." This false impression commenced under circumstances of strong mental excitement. He was stopped by a robber, but being stout and brave, he seized the thief, and flung him to the ground so violently as to kill him on the spot. After this, the good, pious man fancied his own rational soul was taken from him, as a punishment for having thus taken the law into his own hands. So completely does the dominant idea sometimes possess the attention and alter the state of the nerves, that certain deranged persons become almost insensible to external impressions, and, like that pseudo-saint Macarius, might stand in a state of nudity for months together in a marsh, exposed to the bite of every noxious insect, with enjoyment rather than annoyance.

Attention, however, is not to be regarded as a distinct power of the mind, but rather as an essential quality of a conscious being. Indeed, consciousness and attention appear to be identical, or at least only different degrees of the same quality; and they both depend on our innate adaptation to the objects by which our Maker has been pleased to excite our emotions and to interest our reason. Consciousness is the feeling or thought of the present moment, and attention is the mental effort accompanying that feeling or thought. They are inseparable, and essential to mental experience; for, as when we say we feel pain, we mean the consciousness of pain is the pain itself; so also when we say pain caused us to attend, we mean that the pain existed only in our attention being painfully awakened. Things are agreeable or disagreeable to us, not from any attributes or qualities in them-

selves, but only because our minds are constituted to be pleased or pained by them; and hence we attend to them in proportion as we are impressed by them, that is, according to the state of our minds. If the mind be thoroughly intent upon one class of objects, real or ideal, other objects are either disregarded or disagreeable, because the faculties once roused, have a tendency to proceed in the same direction as from a mental *impetus*, which increases in force until it meets with some impediment, either in the failure of the brain, some internal sensation, or in some counteracting agency strongly operating from without. Hence the danger of isolating ourselves for the pleasure of indulging our own wills. We thus become enthusiasts or madmen; at length, incapable of perceiving anything in proper relationship to others as well as to ourselves, we convert all nature into a vast theatre of phantasms, which we employ for our own deception, either to amuse or to torment us. What we have selfishly chosen abides with us, and the soul that has confirmed itself in erroneous habit, seems conscious of such things only as suit the state of its will. The enjoyment of a being morally depraved must be selfish, and hence always tending to separation. Had we not been constituted to suffer, we should never have been recoverable to the pure social law. But God is merciful. He has connected suffering with sin, that through suffering we may sympathize with each other, and be constrained to learn from our full need of Almighty aid to appreciate free benevolence as the characteristic of Divine Nature.

We see, whenever we have means of detecting it, that the will is always engaged about its business; for, as far as we can observe the mind's operations, it is

ever comparing, choosing, or pursuing. We sleep, and lose sight of realities; we awake, and lose sight of dreams, only because our attention is fixed on what is present to the mind's consciousness of things external or within itself; but still, sleeping or waking, the thinking principle is equally intent and equally engaged. Circumstances change not its nature, but only modify its operation. Even apparent unconsciousness is no proof of its suspension. *As far as we can discover*, the soul always thinks, when once excited. Let the same circumstances return, and the mind manifests itself in the same manner, for neither physical elements nor *spiritual dynamics* can alter the affinities of the soul, or liberate it from the necessity of choice and action according to the constitution in which it was created. The freedom of its will is limited to its sphere, and any contrariety in its movements to Divine Law brings it in contact with some obstacle, so that persistence in erroneous desire leads only to increased suffering; and as a creature is rendered incapable of its natural delight when in darkness, so every rational soul finds its proper liberty only in returning to the true light, which is true love. What is meant by true love, Paul describes under the name of Charity, and it was fully exemplified by Him who, when mocked in His last agonies by those for whom He died, said, *Father, forgive them.*

Insanity, sleep-walking, and sleep-talking prove that mental activity is not proportioned to the wakefulness of the senses, nor indeed necessarily associated with sensation, but rather the reverse; at least it appears that the mind in such cases is occupied not so much in attending to external things as to fancies; or if in any degree to realities, only so far as to mix them

with imagined or remembered circumstances. This is perfectly consonant with all we know of the mind; for though ideas are first excited by some peculiar condition of the organization in keeping with certain states of mental faculty, yet the ideas or images of things afterwards continue to play their parts in the dramas of the soul, without its recurring to the help of renewed sensation. The senses, then, are no part of our consciousness, or of ourselves, for individuality does not consist of parts; it is the one and indivisible being, the *ego ipse*, which perceives and wills.

Consciousness and mental action are the same things. The power of perceiving exists before the objects perceived are presented, for objects only excite an action or operation of that which perceives so as to produce impressions. The senses convey the exciting causes of new thoughts to our minds, but there is no necessary connexion between the sensation, and the idea awakened by it, but in the nature and property of the thinking principle itself. It is this which gives appropriate forms to appropriate impressions, or interprets sensations in keeping with some pre-existing ordinance of the soul. We see, we feel, we hear, according to a power apart from sense, or not necessarily associated with it, and according to a nature that may see, hear, feel, in a different manner with different instruments, or even immediately, that is, without instruments, and rather according to the state of the will than the state of the body.

It is manifest that the body is but instrumental to the soul, and does not confer on it the power or capacity of perceiving and reasoning. However suitable the body may be for the purpose of enabling the soul to hold intercourse with the objects of this world, we

have intimations that the soul possesses powers by which it would be conscious, active, rational, and capable of all that can be predicated of human intelligence, even if the body were at once dissolved.

Here an observation concerning the phenomena attributed to Mesmerism may be again ventured. If philosophical witnesses have not avouched fallacies and tricks to be facts and fair dealing, we possess demonstration that sensation is not essential to perception; for men whom we have been accustomed to think shrewd physiologists, whose opinions in other matters have been deemed most wisely founded on observation, are ready to declare their conviction, — that individuals in a certain state of mesmeric excitation, are in the habit of dispensing with the use of their senses in holding communication with things about them. The cases of clairvoyance are numerous, and related with all appearance of honest simplicity, in most of the treatises on Mesmerism. Now, *if* we may rely on these experiments, it follows, as Mr. H. Mayo says —

“ I. That the mind in the normal state perceives objects through sensation, but may, in a disturbed state, perceive objects directly or independently of the senses.

“ II. Objects perceived directly convey the same impression with objects perceived through sensation; therefore external objects are real and what they appear to be.

“ III. The mind is capable of acting independently of its organs: therefore the mind may exist without the body.”

Since, then, it is so boldly declared that facts from all quarters conduce to such important conclusions, it

behoves the *philosophic* patiently to examine the records containing them, and, as far as possible, to test their truth by strict observation.

Confirmed Christians, however, need not such questionable indications of the soul's capacity, since they are satisfied with the *dictum* of revelation on the subject, feeling assured that therein resides an authority established on *deeds*, which cannot be shaken by the most vehement infidelity. Unsatisfactory and unsafe in the highest degree would be our belief of a spiritual existence, and dim indeed our hope of immortality, if resting on no better foundation than cataleptic ecstasies and mesmeric visions; for in all these things our own imaginations, assisted by "the cunning craftiness of those who lie in wait to deceive," may most easily delude us. We need not doubt that the tempting and accusing spirit which controls and governs the minds of all who are disobedient to moral law, plays high tricks with prying and self-confident sceptics, for the purpose of fostering their folly into outrageous and extravagant credulity on the one hand, or of confirming their pride into a hardy defiance of all testimony, whether human or divine, on the other. But the truth that commends itself to every man's conscience in the sight of God, and which is found only in the Bible, will preserve us in the safe course of upright and honest investigation, and enable us to detect and expose the *phenomena* which delusive minds are ever ready to exhibit; and being instructed by the sure word, which expresses what is meant concerning the malignant ingenuity of fallen spirits, both human and diabolic, we shall not be surprised to find the subtlety of persons experimented on constantly interfering to increase the doubts or aggravate the errors of those

who endeavour, by testing the faculties of man, to find that satisfaction for their reason which they will not receive from the declarations of man's Maker. Probably the most remarkable circumstance connected with mesmeric *manœuvres* is the stupendous power of systematic and egregious *lying* which they have called into action, even in those who otherwise seemed too stolid for invention. The love of the marvellous, and the strong desire to be deemed especially endowed, which morbid minds almost invariably evince, induce those persons who are most powerfully affected by excitement of imagination, or by unnatural fixedness of attention, to take up, as if the spontaneous production of their own minds, whatever is suggested by the words, the tone, the manner, the look of those whom they desire to please. All physiologists know there is a state of body in which the mind, while acutely alive to everything presented, is yet in that dreamy bewilderment, that, like an *ignis fatuus*, it seems incapable of resisting the least impression from without, but is moved hither and thither by the gentlest breath or the slightest movement. This has been clearly the case in such instances of pretended clairvoyance as have come within my own observation. A real and great change in the relation of the mind to the senses has been produced, more or less readily, according to the habit of the individual. A person who had been many times acted on became rigid in every muscle, and continued so for more than an hour, without even the movement of an eyelid, simply from *imagining* that the mesmeric process had commenced, when, in fact, the supposed operator had been otherwise engaged. Nevertheless, the so-called mesmeric state was complete, — the pulse at the wrist smaller

and much quicker, the carotids throbbing strongly, the jugular veins very full, and yet the face, that before appeared healthy, was now cadaverous and ghastly; the breathing slow and silent, the extremities cold and stiff, the pupils widely dilated under a strong light, and the eyeballs bloodshot. Shouting, sudden blows, plucking the eyelashes, tickling the nostrils with a quill, pinching until the blood flowed, rapid movements towards the staring and tearful eyes, placing the body erect at the risk of a severe fall, and much more, were tried, but all without the least sign of sensibility. Yet a touch of the accustomed operator unlocked, as he said, one sense after another in a most astounding manner. The statue spake; but alas! all uttered was only a marvellous entanglement of palpable lies, taking shape and direction after the manner of a dream, yet with a kind of method in it, according to the earnest questions which inquisitive enthusiasts put to the assumed oracle. This, with several somewhat similar instances which it would be here out of place to narrate, afforded sufficient proof that the attempt to gratify mere inquisitiveness about hidden things, or to obtain intelligence for which our natural faculties are intended to be employed, is in itself a vast delusion. To bring our reason to a mesmerized and hysteric girl for new light, while her disordered faculties are exalted, and yet depraved, by peculiar bodily condition, and while her spirit submits like a trained Caliban to do the bidding of a deluded man, is, to say the least, tremendously rife with moral danger. The subject, viewed only in this aspect, proves the proneness of the best minds to be led astray; and it teaches us the necessity of being conscientiously determined by having the will rectified, and the reason enlightened by divine truth, if we would maintain our moral integrity.

A highly nervous and estimable gentleman was anxious that I should test his "lucidity" while in the mesmeric state, in order to convince myself of its reality. The strong believer who had been accustomed to operate on my friend, soon put him into the desired condition. He seemed in a state of sleep, talking with his eyes closed. He thought he could read through his forehead. I passed a Latin sentence slowly above his eyebrows: he read it easily. He read many sentences in the same manner, and went through "the contents" of a new book. He pointed to the phrenological organs of my head, and named them in due order; and he told the time by passing his finger over a watch without touching it. A number of small objects from different persons in the room were placed together before him, and he gave each person that which belonged to him, his eyes all the while being apparently quite closed. I took care, however, that throughout these experiments everything to be tested should be first so brought, as if accidentally, before his eyes, that if they were in use each object might easily be seen. I now varied my plan, but said nothing. I held my watch so that it might be plainly seen by him, and then placing one hand over his eyes, passed the watch with its face to his forehead, having first adroitly moved the hands of the watch without being observed. He instantly named the time, not as now indicated, but as it was before the hands were moved! I went on with my plan, letting single words or numbers stand an instant before his eyes, and then substituting others in testing his brow-sight, only saying, "Wonderful!" as I got the ready reply. It was indeed very wonderful: the friends around were all surprisingly satisfied, but so was not I. The answers were all right, and yet all

wrong ; right so far that he always correctly named what he had or might have seen, and wrong in all other instances. Did our friend endeavour to deceive us ? No, far otherwise ; but his brain was in such a strange condition that he fully believed he was seeing with his forehead and his fingers, while in fact he was only using his eyes with his eyelids nearly closed. For the time he laboured under a peculiar insanity, and with a common infatuation was anxious to impress others with his own delusion. I can testify, by way of warning to mesmerists, that whatever be their mode of fixing the attention while thus exciting and tiring the nerves, there is a great tendency to convulsive disease and mental derangement, as the result of their unnatural tricks with the brain and senses.

Assuming all that is related of *phreno-magnetism*, *neurypnology*, *hypnotism*, and *electro-biology*, or whatever we please to call it, to be true, it proves that there are marvels belonging to the manifestations of the soul which human doctrines cannot explain. It shows us also that if one human being voluntarily yields his body to the *manipulations* and impressions of another, it pretty frequently follows that, through the medium of bodily susceptibilities, the will of the latter obtains irresistible power over the former, who is led captive in all his faculties to do any sin that may be dictated. Through the body all evil enters. Surely here we have a sufficiently important lesson to teach us the necessity of keeping the body under our own control, if we wish to preserve our proper dignity as free agents, who acknowledge no master but Him who has the right of commanding, because He has made us for Himself.

We need not attribute the mesmeric miracles to satanic agency ; the human spirit answers the purpose ;

and the fluid of which mesmerists so fluently talk is only a very improbable hypothesis to explain the mysteries of mental action. Here is the apparently valid objection which cautious medical practitioners feel to the employment of mesmerism as a remedial power. They justly inquire, what is the agent? Can we manage it? No; it is too irregular, too uncertain, too open to imposition and mistake, to supersede those medicinal agents, the properties and effects of which on the organism of disease are sufficiently well known. Shall we trust to the influences of *imagination*, or *what not*, with all its inscrutable vagaries, rather than judge according to the effects of what experience has taught us to appreciate? It is evident that mental influences are by mesmerism excited in a manner which in no case can be calculated on, for no two individuals are affected by it exactly in the same manner. Its effects are more various and incalculable than we ever witness with regard to therapeutic agents, and therefore, although it may occasionally cure certain maladies by inducing an unusual condition of the nervous system, yet physicians may be reasonably excused if they decline to admit a *vis imaginaria* into their *materia medica*. The mind of the patient, indeed, may and ought to be directed to the superintending Will and Power in the use of both physical and spiritual remedies for physical and spiritual disorders; and we often find the physician's skilful efforts seconded, sustained, and blessed by a better peace than that of ecstatic delirium or sleepy acquiescence.

A man who is not tired out of self-command, or has not given himself up, cannot be quite mesmerised; and he who has positive moral faith, cannot be persuaded even in sleep or delirium to believe anything contrary



to that faith : but a man without faith has never made up his mind, and will seem to believe anything, for he lives only in his senses, and is moved by whatever outwardly affects him. Thus in the mesmeric and hypnotic states, the soul's will is lost in a purposeless submission ; so that the operator can at his pleasure suggest any idea, or excite any emotion, provided it be in keeping with the patient's previous life and knowledge. This state is then so far the effect of a beguiled imagination, and not of faith, for faith is the soul's willing activity with intelligent reliance and good reason.

If indeed phreno-mesmerists can, by pointing to the appropriate organs, cause a man to become pious and conscientious, or just what they please, as they tell us they can, then indubitably they ought to be in full demand, and full pay, at our penitentiaries and prisons, to expedite the restoration of criminals to society by cultivating their brains, until duly developed after the best fashion of Gall and Spurzheim, instead of allowing the poor involuntary outcasts to be hanged or transported. We have not heard of conversions by such means ; but the divine method of employing the body in useful labour, and the mind with natural and revealed truth, never fails to effect all that can be done in this world to restore our fallen nature.

CHAPTER V.

THE FACULTY OF ABSTRACTION.

THE preceding facts, being viewed in connexion, clearly prove that the mind is formed to be in action when impressed, and that it does not grow out of sensations, but is qualified to avail itself of their help in the acquisition of truth. In proportion as we become acquainted with *moral relations*, we become conscious of responsibility, and then our individuality takes its highest standing. We perceive that on the direction of our voluntary energies depends either our weal or our woe; because we possess the faculty of willing according to our knowledge, and of fixing our attention on objects according to the end we would attain. Let us not, however, like Milton's fallen angels, sit amidst the clouds of darkness to discuss subjects which only holy beings are likely to understand, but let us turn to our common experience of that condition of the thinking principle in which we abstract our attention from surrounding objects, in order to fix it upon ideas.

The same being that employs a certain set of muscles for the accomplishment of its purposes, also exercises a control over his faculties, and to a great extent, as long as the functions of the body allow, directs their operations according to the will. Probably, in a perfect state, as regards physical accommodation, there would be no other limit to the exercise of this commanding power over the mental faculties than the

necessary law of their constitution as mental, so that we might recall at will whatever passage of past experience we required to review, and, by the government of ideal associations, compare fact with fact as might best subserve the interests of our reason.

This power of reflecting on accumulated impressions in detail, appears to be the distinguishing characteristic of human intelligence. It is possessed by different individuals in very various degrees, and, like all our other endowments, may be vastly improved by proper employment. Men of genius and mental determination who live unsocially, are remarkable for their powers of abstraction; so much so indeed as perhaps to warrant Seneca's words—*Nullum magnum ingenium sine mixtura dementiæ.* (De Trag. An.)

In the practice of abstraction, however, such as it is, the devotees of Buddhism far excel our philosophers. It is indeed the highest attainment of that superstition for persons so far to abstract themselves as to become unconscious of all external existence. Thus we find individuals among them habitually submitting, with the most profound composure, to inflictions and influences which, to ordinary mortals, would induce the most terrible torment; but they really do not feel them, because they determine not to feel, or by fixing the mental gaze on ideal objects in such a manner as to lose sight of all others.

The Fakirs invert their eyes in silent contemplation on the ceiling, then gradually looking down, they fix both eyes, squinting at the tip of the nose, until, as they say, the blessings of a new light beam upon them. The Monks of Mount Athos were accustomed, in a manner equally ridiculous and with the same success, to hold converse, as they fancied, with the Deity.

Allatius thus describes the directions for securing the celestial joys of Omphalopsychian contemplation :—
 “Press thy beard upon thy breast, turn thine eyes and thoughts upon the middle of thine abdomen; persevere for days and nights, and thou shalt know uninterrupted joys, when thy spirits shall have found out thine heart and illuminated itself.” St. Augustin mentions a priest who could at will fall into these ecstasies, in which his senses were so forsaken by his soul, as that he did not experience the pangs of the torture. The Hon. Robert Carson was informed by the Father Abbot of Caracalla that these tricks of self-mesmerism were still practised by his monks; probably, we may suppose, for the purpose of securing that intenser enjoyment of day-dreams which all may attain by trying with all their might to be useless. (Monasteries of the Levant.)

A modern astronomer passed a whole night in the same attitude, observing a phenomenon in the sky, and on being accosted by some of the family in the morning, he said, “It must be thus; I will go to bed before ’tis late!” He had gazed the whole night, and did not know it. The mathematician, Viote, was sometimes so absorbed by his calculations, that he has been known to pass three days and three nights without food. It is related of the Italian poet, Marini, that while he was intensely engaged in revising his *Adonis*, he placed his leg on the fire, where it burnt for some time, without his being aware of it. The power of the mind, in withdrawing itself from sensation by fixedness of idea can scarcely be more strongly exemplified.

Mr. Braid’s experiments in hypnotism, published since the first appearance of this volume, very strikingly illustrate this subject, and, as he observes,

“satisfactorily prove the *unity* of the mind, and the remarkable power of the soul over the body.”* These experiments help to explain some facts in mesmerism and other states, induced by the action of mind on mind, and of the mind in suppressing the functions of certain nerves, while intensifying those of others. The effect is produced by fixing the attention on some small object placed, or supposed to be placed, above and between the eyes. A kind of exhaustive abstraction results; the patient, first becoming emptied of all ideas, by bringing the mind’s attention to a point, is then ready to be entirely possessed by any idea that may be suggested by any action on the body, without the power of resisting, choosing, or comparing. This state is, however, modified by the previous condition of the brain and memory, such as occurs in certain forms of somnambulism; the soul yielding itself altogether to external influences, presents in the bodily attitude, as it were, a reflex image of any impression made upon the sensorium. The patient personifies whatever he thinks in his own body, in the most complete and exalted manner. But this form of abstraction is near akin to insanity, the use of the senses as the medium of comparing outward impressions with ideas being quite suspended. Thus any variety of ideas may be suggested by questions, and changed to any extent by mere inflections of voice, such as naturally express or accompany states of feeling, just as in dreams and insanity, a man seems actually to experience whatever he thinks, under the suggestion of peculiar states of brain.

The most remarkable and instructive circumstance

* The Power of the Mind over the Body, p. 36.

connected with hypnotism is the influence of the patient's bodily posture on his ideas. In the attitude of devotion he becomes devout. Double his fist and he strikes. Corrugate his brow, and the gloom of care comes over him; in short, in the posture of any passion, the passion itself takes possession, like a soul in a body prepared for it. This indicates the manner in which bodily habits tend to fix the soul into their meaning, and to beget their like, a state of mind which becomes like a second nature. Hence the importance of conforming the mind, by educating the body in the active working out of the principles we desire to instil. The mere transfer of the signs of thought, and the pictures or language of ideas, from one mind to another, or from a book to a brain, is like hypnotism, a mere self-abandonment, and quite the reverse of that healthy abstraction, in which the mind actively elaborates and combines ideas for itself. This giving up of the soul to receive anything that comes before it, without regard to motives or ends, is a common form of self-abandonment, and renders it so difficult to get men and women to think for themselves, with just views of what may be expected to result from their conduct. The safe habit of abstraction is that in which, with a mind of one's own, the persuasions of truth are obeyed, and the resultant actions enjoyed; for we cannot be safe without feeling in sympathy with Heaven, as expressed in its laws.

If a man of the finest faculties yields his reason to the fascinations of sensuality, he soon loses control over the associations of his mind; memory and judgment necessarily become impaired. Even a brief interruption to the habit of mental withdrawal from objects of sense, renders a return to abstraction a

greater effort, especially if the senses have in the interval been engaged by objects that powerfully excite the passions. Hence we see why comparative sequestration and temperate management of the body are necessary to the student's success; and hence, too, we learn that diversity of objects is the natural remedy for morbid abstraction. The case of Brindley, the celebrated engineer, illustrates these observations. His memory and abstraction were so great, that although he could scarcely read or write, he executed the most elaborate and complex plans as a matter of course, without committing them to paper. But this power was so completely disturbed after seeing a play, that he could not for a long time afterwards resume his usual pursuits. Thus *evil communications corrupt good manners*, by absolutely withdrawing the power of attending to proper objects of thought, and so weakening the intellectual faculties, as at length entirely to disqualify them for restoration to integrity. Hence the force of that question which He who asked it can alone answer, "*How can you, who are accustomed to do evil, learn to do well?*"

That degree of abstractedness which approaches to dreaming is so essential to powerful intellectual effort, that Dr. Macnish, in his "*Philosophy of Sleep*," includes all the higher exercises of genius in his idea of dreaming. He says, Poems are waking dreams, the aristocratic indulgences of the intellect, the luxuries of otherwise unemployed minds; *Milton's Paradise Lost* is but a sublime hallucination; Michael Angelo's paintings in the Sistine Chapel are elaborated dreams. According to this view of the subject, the mind is most spiritualized when least awake. But surely such a conclusion is contrary to reason; for

who can believe that voluntary mental abstraction is not associated with vigilance of spirit, or that the exercise of memory and imagination is not compatible with sound judgment? As well may we say, that to look steadily over the past, and thence to anticipate the future, is but to dream; and carefully to examine the way we have come, and the way we are going, is to prove ourselves sound asleep. Reason acquires her proper dominion by abstraction from the senses, by her use of memory and imagination, or else there is no reality, no truth, beyond bodily sensation. It is true, that the poetic imagination imbues the commonest circumstances with a colouring which the vulgar mind regards as exaggerated, but yet the most successful exercises of creative genius are remarkable for their philosophic truthfulness, and the mind which reasons abstractedly, that is, while voluntarily dissociated from the circumstances and the senses of the body, is most conversant with the great principles which connect all science, all art, all moral and all physical relations, with the truth that commends itself equally to the admiring understanding and to the convicted conscience. Those whom sensualists have deemed madmen and dreamers, have been the enlighteners of their race. They have ascended in their thoughts out of the sight of the common down-looking men of this world, and have held their lamp of life to be relumed at the sun of another and higher system, which cannot be reached by telescopes, but is realized by faith. Divine Wisdom has created the mind of man of too expansive a nature to be properly limited by the atmosphere and attractions of earth, and of too inquisitive and spiritual a capacity to be quite easy in believing only in the properties of matter. Those

persons really dream who see no further than the surface; who realize nothing beyond the evidence of the senses, and read not spiritually the meaning of the grand panorama spread before their eyes. But those are vividly and vigorously awake, who can withdraw themselves from sounds and colours, that they may reflect upon treasured ideas, and interpret the mystery of their existence by enjoying their spiritual faculties, in intercourse with other minds, and in communion with their Eternal Parent.

CHAPTER VI.

THE DIFFERENCE BETWEEN ABSENCE AND ABSTRACTION OF MIND, AND THEIR RELATIONS TO THE STATE OF THE WILL IN CONNEXION WITH THE BODY.

It is well to consider the difference between absence and abstraction of mind. The former is a mere morbid vacuity, a listless habit, or unmeaning dreaminess; the latter, a full and intent occupation. Absence is much known in brown-study, and after dinner by the winter fire. It is also common at church and in school, at lectures and at lessons. But mental abstraction is an active and self-absorbing process, in which a powerful and cultivated will sustains the soul in that intellectual exaltation which constitutes the habit of true genius. Absence of mind, like sleep, is common to us all, but voluntary abstraction, to the extent which is necessary to great excellence, and for the purpose of enjoying truth or realizing fiction, is a rare endowment, by which the possessor dwells, as nearly as may be consistent with bodily life, in the purer region of the spirit. But there is danger in all sublunary enjoyments. Intellectual objects are often pursued to the very verge of that abyss by which Omnipotence has wisely limited the sphere of human thought, and thus many perish as regards all the proper uses of their present being, while distrust and discontent become stamped upon their features, and

incorporated with every atom of their substance. By boldly venturing on speculative self-indulgence, they madly leap the bounds of rational inquiry, and then quarrel with their God because he is pleased to surround creation with an outer darkness, in which perverted reason, thus proudly endeavouring to expatiate, becomes involved, perhaps for ever. The history of every age, from that of Eden to the present era, proves that the mental faculties, as well as the grosser appetites, require the dominant control of moral and religious principles for their safe and happy exercise. Presumption plucks only evil from the tree of knowledge, while Indifference lies blighted even beneath the tree of life.

When a person addicts himself to the habit of mental absence, he, of course, becomes more and more infirm of purpose; his will has no employment in the control of his thoughts; his brain acts insanely; his moral as well as mental constitution is on the extreme edge of danger; the total and eternal death of his soul seems at hand. The mind cannot be elevated above the gross air and night-hag hauntings of sensuality, nor be imbued with the delight of true freedom and power, unless objects are set before it of a spiritual and eternally enlarging nature; objects as diversified as they are vast. If we understand not our relation to other beings, we lose our interest in them, and soon cease to be attracted towards them but by sensual impulses. Human affection and intellect both fail of their proper ends, unless reason be employed in consecutive thought, that is, in comparing facts and deducing truths that lead the soul on in the contemplation of the Highest Being. The idle or absent man is one who thinks not of and for himself as a part of a grand community.

of minds. He cannot be said to be educated, If his mind grow, it is only, like a jungle-creeper, to encumber others. His busiest thinkings are mere outlines of bodily sensations. He owns no claims superior to his own ; no active charities dwell in his heart ; his faith, if he have any, is not large and beneficent, as all God's gifts are when duly exercised, but all his affections are contracted and centered in his little bodily self. He shrinks from Christianity ; its demands are too great for him, as it requires intellectual agony and the crucifixion of the lower self for the regeneration in glory of the higher self. There must be the struggling out of chaos into new creation by the spirit, but he is satisfied with his own bubble, and gazes only on that till it bursts. He is miserably weak, because he has not been obedient to the divine law, which would have urged him to triumph over circumstances and selfishness by acting like a man, with a worthy, because a rational, end in view ; for to seek aright for honour and immortality is to coöperate with God.

The man of sequestered habits, indeed, rightly demands our admiration, if, in the voluntary surrender of delightful sociality, the efforts of his soul be directed to the contrivance and accomplishment of means to ameliorate the condition of his fellow men ; but the absurd trifler, who prefers absence of mind, from feebleness of will, or because, in his sickly pride, he happens to have disgusted himself with the common business of earth, is unfit for friendship and incapable of love—all his ideas of happiness arise and end in the body, and the proper home of his spirit is the dreary solitude which selfishness creates ; for if the body be not kept under by proper employment of

mind, reason yields to madness, and the man is driven to the desert or among the tombs by a legion of familiar spirits within him, which can neither be bound nor dispossessed. This is the frequent catastrophe of refusing to act for eternity, by maintaining dominion over the body.

To the will, all knowledge appeals; and to rectify its wandering tendencies, revealed truth addresses our reason and demands our faith. Religion implies the belief of an unapprehended series of realities, above our present nature, to be hoped for and to be attained; because the reception of these truths inspires a desire that, as it grows, elevates us into the region to which all true spiritual thought, feeling, and action, properly and alone belong. Let us reflect, then, again and again, that the power of directing the attention, by a voluntary process of abstraction, from those objects which invite the senses, for the purpose of regarding ideas in the memory, constitutes the distinctive characteristic of human intellect; and that the superiority of one mind over another is necessarily determined by the degree in which this gift is granted and is cultivated. The will makes the man, and his future history hangs on its present state.

When Newton was asked how he discovered the system of the universe, he answered, "By thinking it out." This thinking to an end is the glory of the human mind. The power of fixing the intellect on an object, bringing all facts within our knowledge that by any means relate to that object, to elucidate it; and also the search after new facts, with a presentiment of their existence, prove that the human understanding is constituted in keeping with the Mind that is the motive in the universe. Perceiving the reason of one

fact, the human intellect correctly infers the reason why other facts should be found. We find whatever we reasonably look for. We naturally expect consistency; for the plan of Omnipotence agrees with reason; it is pure reason. On this ground the man of sagacity sets himself to think of a subject with a faith in the powers of his mind and his Maker; a conviction that, by continuing to attend to objects of thought, he will see their connexion and relation. Thus one thought awakes ten thousand; and these all move like an army in obedience to one will and to one purpose. By urging our attention with strenuous effort, higher and higher, we triumph over the distractions of sense, for God himself assists us; and in the calm above, to which the spirit climbs through clouds and Alpine obstacles, the sky appears as that of another world, in which dwells the light that cannot be clouded.

“ As angels in some brighter dreams,
 Call to the soul when man doth sleep,
 So some strange thoughts transcend our wonted themes,
 And into glory peep.” H. VAUGHAN.

Of course the moral perception must precede and guide the intellectual faculty, or otherwise the mind becomes meteoric and uncertain; being excited into action, not according to a choice induced by regard to moral results, but according to accident, or as objects may happen to be more or less pleasing or repulsive. In fact, it appears that unless the mind be employed in obedient accordance to a higher will than that which belongs to itself, education or improvement, except in a brutal or mechanical sense, is not possible. Hence the necessity of a conscientious regard to the dictates of Divine Will, in order to advancement in the understanding and enjoyment of the highest class of

truths,—those which relate to the proper uses of the body, and to spirit, considered as moral and religious. Here we see why the wise of former ages, who possessed a strong reason, although but a feeble glimmering of the light which the first tradition shed on the young world, constantly looked for a coming revelation concerning future existence, from which man might more fully learn his duty towards God, and thus reach further in his apprehension of immortality, goodness, and truth. Here, then, we arrive at the point. However ingeniously men may reason concerning the evolution of mind from matter, they never can reconcile facts with their theories, nor in any way account for the operations of consciousness and volition, but by supposing spiritual existence. It is, however, consolatory to discover, that the more we investigate our mental and physical nature, the more reason we find to receive, with implicit faith, the knowledge that is brought to our minds in the book which bears on its pages the demonstration of its being the revealed information which the Maker of man condescends in mercy to communicate to him; and, which, moreover, they who study wisely find to be exactly of the kind they needed. We required a humanized revelation, and we have it; we needed a Divine Teacher, and he is ours.

Without the individual endowment of will, we could not feel otherwise than as a part or a property of another being; if, indeed, the very idea of feeling does not imply a distinct personality in that which feels. But we all act, if not with the conviction that we must answer for our deeds to Him who has so variously endowed us, at least with a feeling that we must all individually reap the result of our own conduct,

unless Omnipotence interfere with his own laws. None but a being in some measure apprehending the mind of its Maker, can be governed by moral laws, or be made to feel, as we all do, from an intuitive conviction, however disobeyed or however condemning, that the law, written on the heart by the finger of God, is holy, just, and good. This proves that the human mind acknowledges no lasting relationship with things that perish; a man that has been taught to love moral truth, cannot afterwards be satisfied with defects; his will and his love must seek for rest in moral perfection and eternal life, that is, in God. A soul thus convinced is open to the entrance of Heaven's light; and the manifestation of Divinity is the experience he feels and waits to feel, for, *There is a spirit in man, and the inspiration of the Almighty giveth him understanding.* Law and conscience spring not from the dust. As the true abstraction is the contemplation and enjoyment of the attributes of Deity in a sustained yielding up of the will through faith in God, so the soul grows into proper strength and beauty only as it is influenced by the love of truth, which is the expression of Divinity. Every one who sees *that*, and desires to think that he may pray, and prays that he may think in love and truth, already lives in the highest region, for love and truth are the life-breath of Heaven.

CHAPTER VII.

THE ACTION OF MIND ON THE NERVOUS ORGANIZATION
IN MEMORY, ETC.

THE operation of the soul upon the body, and the incorporeal origin and end of mind, will be further rendered manifest by meditating on another endowment, namely, memory. We may dwell the rather on this faculty, as it is essential to the exercise of thought, and must precede reasoning. As Hesiod said, "the nine muses are the daughters of Mnemosyne;" for without memory they never could have existed, for every production of human intellect has its origin in this faculty: hence the mind of the rational being is first exercised in examining objects and enjoying sensations, since the remembrance of these constitutes the groundwork of reflection and of forethought.* The infant's reason requires only familiarity with facts, and the opportunity of comparing them with each other, to become manifest and perfect. Thus it happens that savage tribes, and persons wholly without education, exhibit so many of the characteristics of childhood, because their minds remain without a sufficient acquaintance with facts fully to call forth their reason, or induce consecutive thought.

It is not my purpose to investigate this faculty in philosophical order, but to relate certain facts in con-

* There are some fine thoughts on this subject in Plato's *Philebus*.

nexion with its exercise, which may assist us in deducing further inferences concerning the independence and management of the thinking principle. Attention and association are generally deemed essential to the memory, but we find that, in many instances, we cannot detect the association; nor does it often appear that facility of recollection is in proportion to the effort to attend and to retain, but rather to the suitability of the subject to the mental character and habit of the individual, as well as the condition of the body.

It is related by Abercrombie, in his work on the Intellectual Powers, that a gentleman engaged in a banking establishment made an error in his accounts, and, after an interval of several months, spent days and nights in vain endeavours to discover where the mistake lay. At length, worn out by fatigue, he went to bed, and in a dream recollected all the circumstances that gave rise to the error. He remembered that on a certain day several persons were waiting in the bank, when one individual, who was a most annoying stammerer, became so excessively impatient and noisy, that, to get rid of him, his money was paid before his turn, and the entrance of this sum was neglected, and thus arose the deficiency in the account. In this case memory produced the dream without any suggestive association, for the circumstances which reappeared were not consciously connected with the error in the mind of the dreamer. The soul, undistracted by the senses, reviewed the past, and recognized what it desired to learn, the fact it was in search of.

Our memory, as available for the common purposes of intelligence, appears to be in proportion to the interest we take in any subject. We most distinctly remember those things which relate to our chosen

pursuits, or which impress us through our keenest and most engrossing affections. We recall even the sufferings of the body in connexion with some state of our passions which those sufferings excited. Hence the injurious effect of tyrannical punishments on the youthful mind. Such arbitrary inflictions, not being accompanied by a moral persuasion of propriety and kind intention, engender slavish fear and contempt. The despotic might that wounds the body merely to enforce its will, is necessarily despised; and while the body suffers under it, terror and revenge are the only passions excited; for gentleness and love alone produce repentance. The passions excited by the punishment recur on the remembrance of the pain endured; and thus a repetition of such punishment makes either a coward or a villain, or more probably both; for fear and hatred become the habit of every mind that suffers without the conviction that justice and love are one. Benevolence, when understood, is always remembered and revered; therefore the mercy or goodness of God is described in the Bible as the proper motive of godly fear,—*There is mercy with thee, that thou mayest be feared.*

The faculty of remembrance is so variously modified in different individuals, that the effort or the enjoyment which some find necessary to fix objects upon the mind, others feel to be only impediments to the process. The late Dr. Leyden, who could repeat verbatim a long act of parliament after having once read it, found this kind of memory an inconvenience rather than an advantage, because he could never recollect any particular point in the act without repeating to himself all that preceded the part he required.

The memory of reasoning or thought is strong in

proportion to the distinctness of apprehension and the linking together of accordant ideas. We hold most firmly what we grasp most completely. The memory of sensation is generally proportioned to the acuteness of sensation, but a rapid succession of ideas is constantly obliterating previous impressions, by stamping new ones. Yet it appears that the impressions always remain distinct in the mind, and require only a proper condition to be perceived and read off in the order in which they were received. The manner in which the acquisition is made greatly influences the power of voluntary reproduction. Thus, under the urgency of a pressing occasion, a celebrated actor prepared himself for a new, long, and difficult part, in a surprisingly short space of time. He performed it with perfect accuracy, but the performance was no sooner over than every word was forgotten.

There are several leading phenomena referable to the head of memory. The simple latent retention of whatever impression on the senses conveys to the mind, constitutes *memory*, strictly speaking. *Recollection* is the voluntary reproduction of those impressions, and *conception* is that power which the painter or the poet evinces, who accurately and vividly delineates past occurrences, absent friends, and remembered scenes, with the force of present reality. The performer before mentioned doubtless possessed the memory of the part he acted, although he could never afterwards recall it. He recollected other characters well, because they were deliberately acquired. The power of memory in connexion with association appears to be influenced by the direction and intensity of the will, or the degree and kind of attention required: perhaps the state of our affections has more to do with

this faculty than with any other. Recollection is of vast importance to our common intercourse, but abstract memory is probably more important to the actual education of the soul; since the memory, which is altogether latent, and concealed under one set of circumstances, becomes active and useful under another. Like certain pictures, the images and ideas in our minds appear and disappear according to the direction of the light which falls upon them, but by elevating ourselves into the higher region of thought all that belongs to us becomes illuminated.

The reproduction of impressions in that exercise or condition of mind called conception, affords very striking evidence that ideas once received are, as it were, stereotyped on the memory. They are not painted in fading colours, but seem only to require a certain disengagedness of the attention from other objects to be again perceived as vividly as ever. Thus we see the reason why seclusion and mental abstraction are so naturally sought, when we wish to recall the past, or studiously to review a subject with which we have been familiar. By voluntary effort we put ourselves into the most favourable position for the retrospect, as if we were conscious that the images and perceptions at any time experienced still belong to us, and might again be felt, if the impressions of the present could but be removed from before the eye of the mind. The obstacles to this spiritual sight seem often to be accidentally dissipated, a beautiful example of which occurs in the life of Niebuhr, the celebrated Danish traveller. "When old, blind, and so infirm that he was able only to be carried from his bed to his chair, he used to describe to his friends the scenes which he had visited in his early days with wonderful

minuteness and vivacity. When they expressed their astonishment, he told them that as he lay in bed, all visible objects being shut out, the pictures of what he had seen in the East continually floated before his mind's eye, so that it was no wonder he could speak to them as if he had seen them yesterday. With like vividness the deep intense sky of Asia, with its brilliant and twinkling host of stars, which he had so often gazed at by night, or its lofty vault of blue by day, was reflected in the hours of stillness and darkness on his inmost soul.*

“In the Church of St. Peter, in Cologne, the altar-piece is a large and valuable picture of Rubens, representing the martyrdom of the Apostle. This picture having been carried away by the French, in 1805, to the great regret of its inhabitants, a painter of that city undertook to make a copy of it from recollection, and succeeded in doing so in such a manner that the most delicate tints of the original are preserved with the most minute accuracy. The original painting has now been restored, but the copy is preserved along with it, and even when they are rigidly compared, it is scarcely possible to distinguish the one from the other.”

These may perhaps be considered as examples of the highest degree of healthy conception; that is, the voluntary abstraction of the mind allowing the past to appear in its original order and clearness. That remarkable phenomenon which drowning persons, and others on the verge of death, have often been known to experience, belongs to the same property of the soul, for they have described the state of their memories under these mysterious circumstances, as

* Dr. Abercrombie.

representing the history of their lives at once, and altogether, like a vast *tableau vivant*. But, probably, an approach to this sight of our realized existence, more or less confused with our consciousness of the present, is essential to the ordinary exercise of memory : a certain state of mind associates past ideas with certain sights and sounds, and we mentally again perceive the past as if present.

The mind beholds whatever it thinks of, and the thing conceived in the imagination is not unfrequently confounded with the thing present and partially perceived. Thus a person of vivid conception may persuade himself out of his senses, merely because his mind is too intently occupied to allow him properly to employ them. Distinct perception requires attention, and the adjustment of the organs of sense ; but the mind that is too strongly excited cannot duly attend to present objects. The faculty of comparison is so far suspended ; and as by this faculty we distinguish ideas from realities, and object from object, a thing imagined must, under these circumstances, have all the force of a reality. Poets and lunatics respectively exemplify this remark. An imagination that deludes us by the strength of remembered impressions is poetical when transient and manageable ; but when uncontrollable and persistent, it is madness.

The images of objects seem to be actually reproduced before the eye of the mind by a voluntary effort in every exercise of recollection ; and, what is very surprising, the images thus reproduced by the will sometimes continue to obtrude themselves even on the bodily sense, when the mind would fain dismiss them, so as to assume that real appearance of the object thought of, which induces weak-minded persons

to think that they have seen supernatural apparitions. Thus a gentleman, mentioned by Dr. Hibbert, having been told of the sudden death of a friend, saw him distinctly when he walked out in the evening. "He was not in his usual dress, but in a coat of a different colour, which he had left off wearing for some months. I could even remark a figured vest which he had worn about the same time, also a coloured silk handkerchief around his neck, in which I used to see him in the morning."

The power of the mind to embody whatever it strongly conceives is strikingly demonstrated in those cases in which a number of persons have imagined themselves to have seen the same apparition. Thus a whole ship's crew were thrown into consternation by the ghost of the cook, who had died a few days before. He was distinctly seen by them all, walking on the water with a peculiar gait by which he was distinguished, one of his legs being shorter than the other. The cook, so plainly recognised, was only a piece of old wreck. In such instances it is manifest that the mind so impresses the sense of sight with past realities, that it perceives only what imagination presents.

"Such tricks hath strong imagination,
That, if it would but apprehend some joy,
It comprehends some bringer of that joy ;
Or, in the night imagining some fear,
How easy is a bush supposed a bear."

SHAKESPEAR.

Thomson's description of the father's feelings when perishing in a snow-storm, although truly poetical, is not equal to the realizing agony of such a state of mind. Excessive mental emotion not unfrequently

affects the brain so powerfully as to produce false impressions on the senses. Thus, a gentleman who was in great danger of being wrecked in a boat on the Eddystone Rocks, states, that when in the extremity of apprehension, he thought he *actually saw* all his family before him at the moment. Byron beautifully alludes to this power of the mind when describing the quiet death-struggle of "the gladiator."

"His eyes
Were with his heart, and that was far away ;
He reck'd not of the life he lost nor prize,
But where his rude hut by the Danube lay,
There were his young barbarians all at play,
There was their Dacian mother — he their sire
Butcher'd to make a Roman holiday !"

Do ideas affix themselves to any part of the body? No — every atom of it is successively removed in the processes of vital action. A man's body does not continue to exist of the same identical materials; therefore memory is not a record written there; the store of ideas must belong to an independent unchanging being; for whenever they are reproduced they are found unaltered, and must therefore have existed in that which does not change — namely, the undecaying soul; unless, indeed, the old atoms transfer their ideas to the new as they cross in the passage, and so on eternally from matter to matter, to be reproduced when wanted, though belonging to no one!

Those things which belong to our moral being most powerfully affect our minds, and most strongly cleave even to our ordinary memory; and if it were not so, religious truth could not regenerate the world. Mr. Moffat, the missionary, says, that when he had concluded a long sermon to a great number of African

savages, his hearers divided into companies to talk the subject over. "While thus engaged, my attention was arrested by a simple-looking young man at a short distance. The person referred to was holding forth with great animation to a number of people, who were all attention. On approaching, I found, to my surprise, that he was preaching my sermon over again, with uncommon precision and with great solemnity, imitating, as nearly as he could, the gestures of the original. A greater contrast could scarcely be conceived, than the fantastic figure and the solemnity of his language; his subject being eternity, while he evidently felt what he spoke. Not wishing to disturb him, I allowed him to finish the recital, and seeing him soon after, told him that he could do what I was sure I could not,—that was, preach again the same sermon verbatim. He did not appear vain of his superior memory: 'When I hear any thing great,' he said, touching his forehead with his finger, 'it remains there.'"

This anecdote affords us an interesting evidence that memory, in connexion with the intuitive appreciation of vast truths, is characteristic of savage as well as civilized man; in short, it shows that the mind was created for truth, and to be governed by it. The rapid and immense improvement in the social and religious condition of these and other degraded tribes of mankind, under the persuasive operation of doctrines calculated to direct the will, especially by their hold upon the memory, and thence to inspire the conduct with commanding and ennobling motives, is a beautiful fact; at once proving the fitness of the Christian doctrines for the moral constitution of man, and the unreasonableness of that philosophy which, in spite of

the world's experience, attempts to teach us that the brain of a man must be remodelled before he can be mentally regenerated. If this be true, what a sudden development of new organs or new activities of brain must have happened in the South Sea Islands, and what a new state of cranium must the sensual atheist experience, who, by a flash of thought, is struck from his elevation of self-conceit and self-adoration into an humble conviction of dependence on his God and Saviour!

Man's spiritual nature is rooted in his knowledge or memory, and as he believes, so will he act; as he receives truth, so is he influenced; and truth penetrates like the sword of the Spirit, killing all earthly hopes, and opening every mind that it strikes for the reception of a world of new realities. Let the will be arrested, and the attention fixed to look upon the Gospel, and its grandeur becomes manifest and influential. As when a man like Newton, having the idea of gravitation forced upon his attention, gradually beholds the universe hanging together, and in motion thereby, and makes all his calculations in keeping with that knowledge; so the Christian sees in one grand truth the harmonizing power of all worlds, and calculates only on the force of love as the governing principle of Heaven.

A man never forgets, however he may neglect, the truth which he has willingly admitted to his mind as a ruling principle, that is, a truth commended to his conscience. As the poor African said, "When I hear anything great, it remains;" so whatever we feel to be morally true will cleave either to torment or to delight us, according to its nature, and according to our felt obedience to the master truths — the demands of God upon our being.

nexion with the active manifestation of this life ; but yet the very facts which are quoted as evidences that memory is a function of the brain, also afford us positive proof that it is something more.

I knew an intelligent lady, who suddenly lost all association between ideas and language. She became as completely destitute of speech as a new-born infant. Under medical treatment, however, she gradually recovered ; she again learned to speak, read, and write, just as a child learns, until some months after the attack, when her former information and faculty rapidly returned. She then told me that her remembrance of facts was as clear as ever during this speechless state,—all she had lost was language. Even her recollection of music was perfect, and she performed elaborate pieces with her accustomed skill, although not a single idea in her mind could present itself in words. She soon afterwards died suddenly of apoplexy, and the cause of the impediment was then proved to exist in disease of the brain, but not in the organ of language.

This loss of association between words and ideas is often observed in paralytics. It is probable that persons labouring under such malady are always conscious that the sounds they utter are unintelligible to those whom they address, and their distress is greatly aggravated by the fact. This was the case with the lady just mentioned. Patients are rarely able to give us a distinct account of their sensations under such circumstances. Dr. Holland, however, also relates an instance to the point, in which loss of memory and articulation of words followed an accident in an aged gentleman. “He could not remember the names of his servants ; nor, when wishing to express

his wants to them, could he find right words to do so. He was *conscious* of uttering unmeaning sounds, and reasoned on the singularity at the time, as he afterwards stated." The organs influenced by the will are more or less disordered when the power of recollection is morbidly defective, as in palsy. This disease is accompanied by an unsteadiness and tremor, or rigidity of the muscles, as well as an incapacity of fixing the attention. There is some interference with the muscular sense, by which we prepare ourselves for the use of our other senses.

Here it may not be inappropriate to observe the connexion between attention, memory, and muscular action. All the voluntary activities of our bodies are modified by the state of our memories in relation to our senses, more particularly to the muscular sense, or that feeling by which we regulate our movements in regard to gravitation, and avoid danger. Although we seem not to attend to our ordinary muscular actions, yet we really do attend to them, and in fact exercise a power of comparison in every intentional movement. We walk according to our experience in the use of our legs and feet, and we handle objects as we have before felt. We balance our muscles instinctively in every effort, according to the necessity which former circumstances may have suggested. We take not a cup in our hand without previously preparing ourselves, and the will braces the muscles for the purpose, in keeping with our preconceived notion of the weight of the body to be lifted. Let a person unacquainted with its weight attempt to take up a cup of mercury, and he will probably spill its contents. Complicated and rapid movements of the hand, in the delicate execution of works of art and manufacture,

require an apt and ready memory, as well as well-trained and active muscles. An impairment of memory destroys the steady quickness that is required. We find that, in the cotton mills, the activities of the brain are tried to such a degree by steam and ingenuity, that certain movements of the machinery can only be followed by persons possessed of a quick memory and corresponding nervous energy; and hence that these parts of the work can only be accomplished or tolerated by individuals from puberty to manhood; because at that period alone is the association between memory and action sufficiently electric to suit the market.

Mental education improves the grace and expressiveness of the body—at least, of the features—to so great an extent as to be commonly acknowledged as a powerful cause of the influence which men maintain over each other. The specific distinction between an educated and an uneducated man is in the power of reflection; the memory of the former having been trained, that of the latter being left wild. This training of memory affects the whole tone, character, and bodily deportment of a man. Without it no one can be a gentleman. As a voluntary effort of memory is attended by a peculiar fixedness of the body, and a steadiness of the senses, which are necessary to preserve the attention of associated ideas, the habit of this effort imparts a deliberative expression to the features, and causes even a man's muscular movements to partake of the more measured, sedate, and observant tendency of his mind. Hence, also, it may fairly be concluded that one who has been accustomed rationally to apply this faculty, is better qualified to control his instincts, to govern his passions, and to regulate all

those impulses which spring immediately from his physical constitution. Hence, too, natural philosophers, men who remember, collect, and think on facts, usually live longer and are less disposed to insanity than poets and persons who delight in imagination, without an orderly and proper cultivation of memory. In short, proper application of this endowment is the foundation of physical as well as mental and moral improvement. Those nations have heads of the best form who have been possessed of the best histories or traditions, and who have been called to the highest exercise of memory; for in this consists the principal means of advancing the arts of civilization, and of maintaining the dominion of truth and religion over both mind and body. The very act of acquiring, recording, or recollecting true knowledge, is attended by a state of brain and a sobriety of manner which tend at once to embody, impersonate, and fix its advantages in the individual so employed, and to perpetuate the benefit in his offspring; because the more excellent development of brain which judicious employment of the mind *in youth* produces, is so complete as to be really propagated in most cases when such individuals become parents. If, therefore, the increase of schools did nothing more than demand a general employment of youthful memory in acquiring religious truth, it would accomplish immense good both physically and morally, for this is always associated more or less with control of the body, and it will, moreover, be the groundwork of right reason, when coming circumstances shall require severer exercise of intellect, and constrain the spirit to seek its rest above the tramp of earthquakes and of Death.

CHAPTER IX.

THE INFLUENCE OF MENTAL HABIT ON THE
CHARACTER OF THE MEMORY.

It is remarkable that persons endowed with an energetic and busy imagination have been frequently most defective as regards verbal memory. Thus Rousseau and Coleridge always found it difficult to remember even a few verses, although composed by themselves. The reason seems to be, that their minds quickly caught hold of the *ideas* expressed, and at once associated them with other ideas, much in the same manner that we find delirious persons do under certain conditions of the nervous system. Their souls, like living streams, mirrored and commingled the varying scenes amidst which, in broken light and fulness, they rushed on to the depths they loved.

The celebrated Porson was a man of a contrary stamp. Recollection was the habit of his mind, and his life was a mixed commentary on profane and sacred learning, and his genius was like a phosphorescence on the graves of the dead. It is said of him that nothing came amiss to his memory. "He would set a child right in his twopenny fable book, repeat the whole of the moral tales of the Dean of Badajoz, a page of Athenæus on cups, or of Eustathius on Homer. He could bring to bear at once on any question every passage from the whole range of Greek literature that could elucidate it; and approximate on the instant the slightest coincidence in thought or expression; and the

accuracy was quite as surprising as the extent of his recollection." This facility was the result of early and continued habit.

Dr. T. Arnold had a remarkable memory. He quoted from Dr. Priestley's Lectures on History, when in the professor's chair at Oxford, from the recollection of what he had only read when no more than eight years of age. His memory extended to the exact state of the weather on particular days, or the exact words and position of passages which he had not seen for twenty years. This faculty was more particularly acute on subjects of history and geography, from the early habit of exercising it on these subjects; having been taught to go accurately through the stories of the pictures and portraits of the successive English reigns before he was eight years old, and being at that age accustomed to recognise at a glance the different counties of a dissected map of England.

The power of memory, provided the brain be in a healthy state, will be proportioned to the *determination* with which an individual attends to the subject he would remember; that is, in proportion to the motive. If fancy interfere, memory is disturbed. This strength of purpose has always characterized those who have been celebrated for power of memory, and this will of course mainly arise from the feeling of importance which habit or teaching may attach to the object in view. Thus Cyrus is said to have learned the name of every soldier in his army, that he might be able the better to command them; and Mithridates, for the same reason, became acquainted with the languages of the twenty-two nations serving under his banners. It is stated by Eusebius that Esdras restored the sacred Hebrew Volumes by memory, when they had been

destroyed by the Chaldeans. St. Anthony, the Egyptian hermit, could not read, but knew all the Scriptures by heart, from having heard them. Pope Clement V. impaired his memory from a fall on the head, but by dint of application he recovered its powers so completely, that Petrarch informs us that he never forgot anything that he had once perused.

Are we to conclude that this principle of the mind assumes varieties of manifestation, according to the facility which different conformations of brain or sense afford; or are we to infer that mind is created with diversified degrees and kinds of this capacity? Facts point to the conclusion that the manifestation of memory is modified by the state of the nervous system in relation to the power of attending. Hence memory is strengthened by habit; for, in order to a perfect reminiscence, the mind must act upon the nervous organization in such a manner as to re-excite in it a state similar to that which accompanied the impression which it is desired to recall. This is sometimes so powerfully excited, that we unintentionally imitate in our action that which we would describe. Circumstantial signs are associated in our ideas, and they often produce the effect, not only in our minds but in our features. Thus Descartes, being fondly in love with a girl who squinted, never spoke of her without squinting.

If the brain be occupied or excited by disease, or distracted by mental perturbation, the will has but little power in directing the attention either to the recollection of past impressions or to the observation of things present. A man is then said to be discomposed; the healthy order of his thoughts is broken, his memory is confused, his attention disturbed.

The habit of using the mind in any particular direction, or on any class of objects, gives a prominence and readiness to that part of the nervous system which is called into exercise, and therefore the memory employed in daily reasoning is facile in proportion to habit, as long as we continue in health. The habit of mind, then, actually alters the condition and power of the instrument of mental manifestation; and, within certain limits, qualifies it for use, according to the extent and kind of demand made upon it; thus proving beyond controversy, that ordinary memory depends on mental determination in the use of a healthy organization. The power itself originates in that which attends, intends, wills, and not in that which is acted on by the will. Seeing, then, that mental confusion arises from inaptitude of the brain, as relates to the senses under the action of the will, we may fairly conclude that when the will shall act only in that which retains ideas, and deals with pure memory, or the soul's knowledge, there will be no confusion, but that all experienced facts will stand clearly in their exact order as originally presented. As we advance in this subject we shall discover further reason for this conclusion.

However excellent the development of a man's brain may be, he will be incapable of exercising his faculties to good purpose, unless he be habituated to their control under the influence of moral motives. The brain does not respond to the demands of reason but by degrees. It is not brought into a state suitable to the proper manifestation of our faculties but by long habit. In fact, the brain is not fully developed, as the instrument or medium of intellect, unless the mind have been regularly educated and drawn out by appropriate

employment during the period of its growth. The will, in exercising attention while acquiring knowledge, and in reflection, that is, in using memory, really produces such a change in the size and order of the nervous fibrils of the brain, as to render it better and better adapted for use, as long as the laws of its formation allow, or until disease interfere. We find, then, instead of mind and memory resulting from brain, that brain, as far as it has relation to the mind, is developed and regulated in subserviency to the will: for however good the natural formation of a child's brain may be, he must grow up an idiot if his will be not called into action by moral influences; that is, by sympathy with other spirits. The histories of Caspar Hauser, Peter the wild boy, and others, elucidate this subject and confirm this conclusion.

The desperateshifts to which materialists are driven, to avoid an acknowledgment of spiritual existence, appear most palpably in their endeavours physiologically to account for memory. They say, sensation is the only source of faculty. But then they fail to show what experiences sensation. They add, sensation would be sterile, unproductive of will and memory, if it did not remain impressed on the tissue of the brain, so as to be found after many years. All we see, hear, feel, taste, conceive, — is, say they, incorporated, and constitutes part and parcel of our brains. What “a book and volume” a well-stored brain must be, all alive with indelible sensations! This theory, like many others, is indebted to poetry rather than logic, and it certainly was stolen from Shakspeare, who makes Hamlet thus philosophically promise the ghost of his royal father: —

“ Yea, from the table of my memory
 I'll wipe away all trivial fond records ;
 All saws of books, all forms of pleasure past,
 That youth and observation copied there ;
 And thy commandment all alone shall live
 Within the book and volume of my brain,
 Unmix'd with baser matter.”

But it is surmised that the great dramatist intended, in the character of Hamlet, to represent a philosophical, poetical madman ; and this theory of memory certainly appears well to become such a character ; especially as he, at the same time, attributes a supremacy to the individual's will which it does not and cannot possess ; for however we may desire it, to wipe away the record, however fond or trivial, is impossible, although we may indeed become for a time unconscious of its existence by a full occupation of the mind on new objects of thought.

It must, however, be acknowledged, that the material hypothesis of memory has been presented in so beautiful a manner, as to fascinate, if not to satisfy the understanding. We need not be surprised at the almost infinite ideas which may be interwoven into the fibrils of the brain, since microscopic observers assure us that the smallest visible organized cell of its substance is not more than the 1-8000th of an inch in diameter ; it is therefore estimated that 8000 ideas may be represented on every square inch of the thinking nerve-matter ; so that, considering the large extent of such matter in man, he may be supposed in this manner capable of receiving some millions of simple ideas or impressions : and why not ideas hive like bees, each kind in its peculiar cells ; and why not the millions multiply for ever ! It seems vain to say, as do some

advocates of this notion, that such broad methods of locating ideas do not favour materialism. Surely, if ideas exist only in the brain and spinal marrow, to die is to lose them. But let us inquire what is an idea? It is a mind-act, which cannot be but in a conscious being. Something more than atoms must be required for the production and recognition of our mental impressions; something consenting—besides brain. As images on the retina are not ideas until a man attend to them, for he does not see them while his mind is intently engaged about other things, so whatever may exist actively or passively in the brain, affects not the consciousness till the mind is in correspondence with it. Conceive a man, say Milton, using imagination, memory, judgment, day after day, until the body is no longer convenient. He chooses, observe, to “justify the ways of God to man,” but he does not meditate on knowledge really belonging to *himself*, but on the play of nerve fibrils, which put him in mind of the past and present; or rather they are his mind, for they in fact *contain* all his ideas, all his works, his experience, emotions, affections, thoughts. In short; these were the man himself, as the materialist must say. Now, if such be true, what was Milton when his body died? There was his end! Is there no better answer? Yes! As that immortal spirit, when present in a commodious body, saw the “*Paradise Lost*” in the light which shone amidst his darkness, so that same spirit, endowed with larger love and liberty and intellect, walks with God in the “*Paradise Regained*.” His knowledge and inwrought history did not perish in the grave. As his experience was in himself, and not in his brain, so it follows that the

death and decay of his brain did not necessarily involve the destruction of either himself or his experience.

Supposing that sensation and ideas were capable of being engraved, or cast, or daguerretyped on the leaves of the brain, the question still returns, What perceives them there? The only possible answer is supplied in the Sacred Scripture: *What man knoweth the things of a man, save the spirit of man that is in him? even so the things of God knoweth none but the Spirit of God.*" Thus we are instructed that man—with reverence be it uttered—possesses as distinct a spiritual existence as God himself; and it would be as vain, in contradiction to these words, to say that the spirit of a man does not signify a man himself, as to say that the Spirit of God does not signify God himself.

The recurrence of the same ideas is only the recurrence of the same state in that which thinks, but of course the same state in ordinary manifestation implies the return of similar relations with regard to objects of attention. To experience exactly the same state of mind, we must exactly recall the past impressions in their original order, or we must be placed again in precisely the same circumstances in regard to the brain and the senses. A case will illustrate this observation. It may be found at full in the *Assembly Missionary Magazine*. The Reverend William Tennant, while conversing in Latin with his brother, fainted, and apparently died. His friends were invited to his funeral; but his physician, examining the body, thought he perceived signs of life: he remained in this state of suspended animation for three days longer, when his family again assembled to the funeral, and,

while they were all sitting around him, he gave a heavy groan, and was gradually restored. Some time after his resuscitation, he observed his sister reading ; he asked what she had in her hand. She answered, "A Bible." He replied, "What is a Bible?" He was found to be totally ignorant of every transaction of his past life. He was slowly taught again to read and write, and afterwards began to learn Latin under the tuition of his brother. One day, while he was reciting a lesson from *Cornelius Nepos*, he suddenly felt a shock in his head. He could then speak the Latin fluently as before his illness, and his memory was in all respects completely restored. His brain was no longer so diseased or disordered in its circulation as to prevent his mind from returning to its former relations. He was once more thoroughly awake to this world of sense. Objects again excited their appropriate associations with recorded ideas, and he recollected what he previously knew. His will was as capable of acting on his brain as it did when acquiring Latin at first ; his nervous system was again obedient. The experience of his soul belonged not to a material being ; it was not written on his brain, for that had undergone many changes, and really was not the same brain as he used when in childhood he learned Latin. The mind in maturer years is associated with surrounding objects by means of a nervous system, altered in every atom from that through which early memory is stored with impressions or ideas ; and yet old men expatiate in the scenes of their childhood with delight, because those mental images are again contemplated when bodily feebleness induces the mind to withdraw itself from the struggling bustle of politic life. Thus the

tendency of the mind will show itself according to the fitness of the body for that activity which habit may have rendered congenial. Hence those who pass from a youth and manhood of bodily energy into the decrepitude of age or disease, with a mind barren and unadorned either with divine or human philosophy, feel existence intolerable, instead of being still joyous with hopes in which the soul may, through the faith of true knowledge, behold her loftiest triumphs.

CHAPTER X.

THE CONNEXION OF MEMORY WITH TWO KINDS OF CONSCIOUSNESS.

ALTHOUGH memory is evinced in very different degrees and under various modifications in different individuals, we must not conclude that this endowment is essentially diversified in its nature and extent, as it appears to be. Many facts tend to prove, that persons may possess large stores of recorded impressions without being aware of it. Perhaps all the images or ideas, the minutest patterns of the minutest objects perceived through the senses, are really so preserved that, under circumstances yet to come, they may each and every one be recognised in their proper connexion with each other, so as to enable the corrected and unclouded reason hereafter to read the wisdom and providence of God as permanently written in the smallest circumstances of each one's experience: as there is a reason for every arrangement of atoms, a wise design in every organic form, so there is nothing which affects us too diminutive to carry instruction to the observant mind. The *minutiæ* of our history in this world of sense may in the light of a clearer firmament assist us to discern the eternal contrariety between truth and falsehood, good and evil, beauty and deformity; to trace their operation on the mind, to perceive how the human will is rendered responsible by knowledge, and how hopes and efforts are excited by mental associations, and, consequently, how just and beautiful is the royal law of loving our

neighbours as ourselves, and how necessary is the connexion between truth, beauty, and love. In short, we know that our living spirits have been exposed in this world of trial and darkness to nothing accidental, to nothing trivial.

We know that persons may, during sleep, and in certain conditions of disease, exercise a memory of which they are wholly unconscious in their waking hours, or while enjoying ordinary health; in short, a memory which has no purpose in connexion with present existence.

There is an illustrative case related by Dr. Dyce, of Aberdeen. The patient was an ignorant servant girl, and the affection began with fits of sleepiness, which came suddenly upon her. After these paroxysms had been frequently renewed, she began to talk a great deal during their continuance, without being sensible of anything that was passing about her. In this state, she on one occasion distinctly repeated a baptismal service of the Church of England, and concluded with an extemporaneous prayer. In her case a circumstance was remarked, which in other instances has also been observed, namely, that she perfectly recollected during the paroxysm what took place in former paroxysms, though she had no remembrance of it during the intervals. This is exactly what occurs in many cases of insanity and delirium. I have frequently conversed with persons under both forms of disorder, during fits of excitement, and have found them perfectly at home concerning fancies and impressions which passed before their minds while conversing with me in previous paroxysms; but, in their lucid periods, their whole existence during the fits was quite a blank to them.

Dr. Pritchard mentions a lady who was liable to sudden attacks of delirium. They often commenced while she was engaged in interesting conversation; and on such occasions it happened that, on her recovery from the state of delirium, she instantly recurred to the conversation she was engaged in at the time of the attack. During one paroxysm she would pursue the train of ideas which had occupied her mind in a former fit, and to such a nice degree was this carried, that she sometimes completed a sentence in one paroxysm that was begun in another.

The human spirit uses the brain as long as this organ is fit for its purposes, and therefore memory, in connexion with the use of the senses, is the result of mental action on the brain; and whenever the thinking principle is remembering and directed to the body and its senses, there is probably a reproduction of that very state of nerve or of brain which accompanied the first impression of each remembered idea; and probably the brain being again put in the same condition, or nearly so, by any cause, as, for instance, by a stimulus, would facilitate the act of the mind in recalling any impression which had occurred in a similar state of brain; because a return of this state is necessary for the purpose while mind is acting with the senses. Thus, a drunken man took a parcel to the wrong house, and, when sober, had no recollection where he left it, but, on again becoming intoxicated, he remembered, and recovered it.

Dr. Abercrombie relates the following case, on the authority of a respectable clergyman of the Church of England, which aptly illustrates this point. A young woman of the lower rank, aged nineteen, became insane. She was gentle, and applied herself eagerly

to various operations. Before her insanity, she had learned to read and form a few letters, but during her insanity, she taught herself to write perfectly, though all attempts to teach her had failed, as she could not attend. She had intervals of reason, which frequently continued for three weeks or longer, during which she could neither write nor read; but immediately on the return of her insanity, she recovered her power of writing and reading.

Other cases might be related, on the best authority, in which individuals have, during one state, retained all their original knowledge, but during the other state, that only which had been acquired after the first attack. The following history, abbreviated from Dr. Abercrombie's statement, will further illustrate the fact that memory, as well as other faculties, may exist to a greater extent than our ordinary use of recollection would warrant us to suppose. A girl, seven years of age, employed in tending cattle, was accustomed to sleep in an apartment next to one which was frequently occupied by an itinerant fiddler, who was a musician of considerable skill, and who often spent a part of the night in performing pieces of a refined description. These performances were noticed by the child only as disagreeable noises. After residing in this house for six months, she fell into bad health, and was removed by a benevolent lady to her own home, where, on her recovery, she was employed as a servant. Some years after she came to reside with this lady, the wonder of the family was strongly excited by hearing the most beautiful music during the night, especially as they spent many waking hours in vain endeavours to discover the invisible minstrel. At length the sound was traced to the sleeping room

of the girl, who was fast asleep, but uttering from her lips sounds exactly resembling those of a small violin. On farther observation it was found, that after being about two hours in bed, she became restless, and began to mutter to herself; she then uttered tones precisely like the tuning of a violin, and at length, after some prelude, dashed off into elaborate pieces of music, which she performed in a clear and accurate manner, and with a sound not to be distinguished from the most delicate modulations of that instrument. During the performance she sometimes stopped, imitated the re-tuning her instrument, and then began exactly where she had stopped, in the most correct manner. These paroxysms occurred at irregular intervals, varying from one to fourteen, or even twenty nights; and they were generally followed by a degree of fever. After a year or two her music was not confined to the imitation of the violin, but was often exchanged for that of a piano, which she was accustomed to hear in the house where she now lived; and she then also began to sing, imitating exactly the voices of several ladies of the family. In another year from this time she began to talk a good deal in her sleep, in which she seemed to fancy herself instructing a younger companion. She often descanted, with the utmost fluency and correctness, on a great variety of topics, both political and religious; the news of the day, the historical parts of Scripture, of public characters, of members of the family, and of their visitors. In these discussions she showed the most wonderful discrimination; often combined with sarcasm, and astonishing powers of memory. Her language through the whole was fluent and correct, and her illustrations often forcible, and even eloquent. She was fond of illustrat-

ing her subjects by what she called a fable, and in these her imagery was both appropriate and elegant. She was by no means limited in her range—Buonaparte, Wellington, Blucher, and all the kings of the earth, figured among the phantasmagoria of her brain; and all were animadverted upon with such freedom from restraint, as often made me think poor Nancy had been transported into Madame Genlis' Palace of Truth. She has been known to conjugate correctly Latin verbs, which she had probably heard in the schoolroom of the family, and she was once heard to speak several sentences very correctly in French, at the same time stating that she heard them from a foreign gentleman. Being questioned on this subject when awake, she remembered having seen this gentleman, but could not repeat a word of what he said. During her paroxysms it was almost impossible to awake her, and when her eyelids were raised, and a candle brought near her eye, the pupil seemed insensible to the light.

During the whole period of this remarkable affection, which seems to have gone on for at least ten or eleven years, she was, when awake, a dull and awkward girl, very slow in receiving any instruction, though much care was bestowed upon her; and, in point of intellect, she was much inferior to the other servants of the family. She showed no kind of turn for music, and had not any recollection of what passed during her sleep.

We are not surprised to find that this singular and interesting girl afterwards deviated from the path of virtue, and became insane. The surprise is, that those persons who exhibited kindness to her in early life should have abandoned her when disposed to self-

abandonment. This is not the manner of a true Christian spirit, which exerts itself to counteract ignorance and delusion, and deems those most pitiable and most worthy of watchful care who are farthest removed from the enjoyment of truth and purity. She had evidently laboured under disease of the brain, especially that part which is influenced by the higher intellectual faculties; therefore the greater should have been the care of her friends to protect her from the persuasions of sensual temptation, which always become mighty in proportion to the development of the animal propensities, unless controlled by motives derived from superior knowledge and expectations.

A case is quoted in Combe's system of Phrenology*, in which a cultivated mind suddenly lost all vestiges of its acquirements, but afterwards regained them. During four years the patient passed several times from one state to the other—in her old state, as she called it, using her former knowledge, and in her new state only that acquired after she became thus diseased. There is a form of disease akin to this in which persons imagine others addressing them. I knew an old gentleman who was long persecuted by a most provoking phantasm of this kind, often leading to very animated and angry controversy between my friend and his foe, both sides being acted and spoken by the old gentleman with more than the versatility and vividness of a Matthews, and not without a full share of terrible comicality; for when the patient's fancied antagonist was baffled in argument, he would take to blowing a huge bassoon, to escape from the sound of which the sufferer usually drew many night-caps over

* Page 108.

his ears, covering the whole with a large tin saucepan, and so falling asleep. Now, in such cases, is the double character like that of two persons as some teach? Is a man who dreams and forgets like two persons? All that such facts teach us with regard to personal identity is this—ideas are the *production* of the man, or soul, working with the brain, and therefore distinguishable from the man himself, who in certain states of brain can attend to them as evidently the workings of his own mind, and in other or insane states seems to perceive them only as if they arose from another.

What is called double consciousness is curiously tested in the case of a person who cannot preserve attention to his body, or to things around him, in consequence of being overpowered by fatigue. He sits, we will suppose, in some uneasy position, not allowing him to resign himself to sleep, but keeping him in a state of alternation between imperfect sleeping and waking; so that he is constantly correcting the aberrations of consciousness that occur in the mind, when the will ceases to act on the senses, by the returning consciousness of his situation, when slightly roused. Here the individual recognises the double mode of his existence, and in the course of a few minutes passes several times from the one state to the other, dreaming one instant and reasoning the next. However the fact may be explained, he is conscious of transition, and loses not the sense of his identity, although the memory associated with the exercise of the senses is distinctly seen to differ from that which exists during their suspense; for, in reality, the perception of the difference between the objects of the memory in the dreaming and in the wakeful conditions, constitutes all

by which the mind knows the difference between sleep and vigilance.

When the exercise of memory is disordered by disease of the brain, it is often difficult for the patient to awake to the consciousness of realities; and he is apt, as in cases of insanity, to blend the memory of dreams with the impressions of objects on his senses; or even, while apparently gazing at a real scene, to be attending only to an imaginary or remembered one. This state was exemplified in the case of an aged gentleman, whose remarkable affection was lately the subject of public inquiry, and who, while looking out of a window on a wide prospect in England, described it to his housekeeper as a scene in Barbadoes, where he had an estate, and the different parts of that estate he pointed out very minutely. This individual suffered from disease, which often rendered him incapable of comparing ideas with present impressions, or dreaming with wakefulness, and of course rendered his memory almost as uncertain when awake as when in a dream. We all live in some degree of duplicity, and we may so sensualise ourselves as to become incapable of true thought, and when we would do good find only evil present with us. A kind of moral double-consciousness is often witnessed, repentance and remorse alternating with passionate indulgence, temptation with duty, so that the man appears in contrary characters, perhaps now a devotee, and now a drunkard. Such a one has a devil not to be cast out but by prayer and fasting; he must be put upon a plan of mental discipline and physical correction to bring his body under and his soul in order.

CHAPTER XI.

FURTHER FACTS AND OBSERVATIONS IN PROOF OF
THE IMMATERIAL NATURE OF MEMORY.

WE daily experience the recurrence of past impressions to be entirely independent on the will, and we are often surprised at the distinctness with which scenes that had long been lost in oblivion suddenly reappear, without the possibility of our detecting the cause of their revival. That such resurrections of thought and impression result from some constant law of our existence, there cannot be a doubt; but that the recognised influence of association is insufficient for the purpose of explaining the fact, we possess abundant proof in those examples of renewed recollection or its loss which are so common in consequence of disease. Sir Astley Cooper relates the case of a sailor who was received into St. Thomas's Hospital, in a state of stupor, from an injury in the head, which had continued some months. After an operation, he suddenly recovered, so far as to speak, but no one in the hospital understood his language. But a Welsh milk-woman, happening to come into the ward, answered him, for he spoke Welsh, which was his native language. He had, however, been absent from Wales more than thirty years, and previous to the accident had entirely forgotten Welsh, although he now spoke it fluently, and recollected not a single word of any other tongue. On his perfect recovery, he again completely forgot his Welsh and recovered his English.

An Italian gentleman, mentioned by Dr. Rush, in the beginning of an illness spoke English; in the middle of it, French; but, on the day of his death, he spoke only Italian. A Lutheran clergyman, of Philadelphia, informed Dr. Rush that Germans and Swedes, of whom he had a large number in his congregation, when near death, always prayed in their native languages; though some of them, he was confident, had not spoken them for fifty or sixty years. Coleridge mentions an ignorant servant girl who, during the delirium of fever, repeated, with perfect correctness, passages from a number of theological works in Latin, Greek, and Rabbinical Hebrew. It was at length discovered that she had been servant to a learned clergyman, who was in the habit of walking backward and forward along a passage by the kitchen, and there reading aloud his favourite authors.

Dr. Abercrombie relates the case of a child, that, at four years of age, underwent the operation of trepanning while in a state of profound stupor from a fracture of the skull. After his recovery, he retained no recollection either of the operation or the accident; yet, at the age of fifteen, during the delirium of a fever, he gave his mother an exact description of the operation, of the persons present, their dress, and many other minute particulars. Dr. Pritchard mentions a man who had been employed with a beetle and wedges, splitting wood. At night, he put these implements in the hollow of an old tree, and directed his sons to accompany him the next morning in making a fence. In the night, however, he became mad. After several years, his reason suddenly returned, and the first question he asked was, whether his sons had brought home the beetle and wedges. They, being afraid to

enter into an explanation, said they could not find them; on which he arose, went to the field where he had been at work so many years before, and found, in the place where he had left them, the wedges and the iron rings of the beetle, the wooden part having mouldered away.

It is a remarkable fact, that in many instances disorder of faculty, more particularly of memory, having resulted from extensive organic disease of the brain, yet individuals so afflicted have, nevertheless, had lucid intervals and a perfect restoration of memory. This has been so marked in some cases, as to have induced the hope of recovery when death has been near at hand, and has even rapidly ensued, from the increase of the very disease which led to the mental incapacity. Mr. Marshall relates, that a man died with a pound of water in his brain, who, just before death, became perfectly rational, although he had been long in a state of idiocy. Dr. Holland refers to similar cases, and I have witnessed one. Dr. Winslow observes that the insane rarely die in a state of mental alienation.* Now, unless we conclude that mind has been recreated on such occasions, in accommodation to the organic defects, we must conclude that the mind exists in its integrity, when once formed, distinct as the light of heaven; though, like it, subject to eclipse and cloud in its earthly manifestations.

Many such cases might be adduced, but the foregoing facts suffice to prove that, though a healthy condition of the brain is essential to the proper manifestation of mind in this state of being, yet a history of events lies hidden in the soul, which only requires suitable excite-

* Diseases of Body and Mind, p. 27.

ment and appropriate circumstances to cause it to be unfolded to the eye of the mind, in due order, like a written roll. And, moreover, these facts indicate that our bodies and our minds are mercifully constituted, in mutual fitness and accommodation to each other and the world we dwell in. They also show that, the active employment of the will, in those muscular exertions that conduce to bodily vigour while rightly exercising the cordial affections, is the best means of correcting that tendency to mental absence which precedes and accompanies insanity. Moreover, these cases, as well as many others equally well authenticated, "furnish proofs and instances that relics of sensation may exist for an indefinite time in a latent state, in the very same order in which they were originally impressed." Indeed, the activity and intensity of all mental power seem to depend on the removal of bodily impediment. At least, we see that certain states of body allow the mind to act without the consciousness of difficulty or effort. Thus Dr. Willis relates the case of a gentleman, who expected his fits of insanity with impatience, because of the facility with which he then exercised his memory and imagination. He said "every thing appeared easy to me. No obstacles presented themselves either in theory or practice. My memory acquired, all of a sudden, a singular degree of perfection. Long passages of Latin authors occurred to my mind. In general, I have great difficulty in finding rhythmical terminations, but then I could write verse with as great facility as prose." "I look back upon my frenzy," writes Charles Lamb to Coleridge, "with a gloomy kind of envy : for while it lasted I had many hours of happiness. Dream not, Coleridge, of having tasted all the grandeur and wildness of fancy

until you have been mad! All now appears to be vapid." Was he sane when he wrote that? Of course a sense of facility is a sense of enjoyment as long as it lasts, and not to feel that our wills are resisted, however mad, is to be mad indeed. We have already observed that intellectual facility and enjoyment are often experienced in dreams. I knew a clergyman, of fine intellect, who was remarkable for fits of hesitancy in preaching; but who, in his dreams, was accustomed to express himself with intense and most fluent eloquence. Dr. Haycock, professor of medicine, in Oxford, would give out a text, and deliver a good sermon on it, in his sleep, but was incapable of such discourse when awake. A writer in *Fraser's Magazine* mentions a lady, who performed every part of the Presbyterian service in her sleep. Some of her sermons were published. They consist principally of texts of Scripture appropriately strung together.

In the *Edinburgh Journal of Science*, a lady is described as being subject to disease, during which she repeated great quantities of poetry in her sleep, and even *capped* verses for half an hour at a time, never failing to quote lines beginning with the final letter of the preceding.

We cannot rationally suppose that the peculiar states of the brain, under which memory has thus recurred, acted in any other way than either as a stimulus or medium of action to *something always ready to act, in keeping with the past both of intellect and of will*. Probably all thoughts are in themselves imperishable: "yea, in the very nature of a living spirit, it may be more possible that heaven and earth should pass away, than that a single thought should be loosened or lost from that living chain of causes, to all whose links,

conscious or unconscious, the free will,—our only absolute itself,—is co-extensive and co-present.”*

How awful is the conviction, that the book of judgment is that of our life, in which every idle word is recorded; and that no power but His who made the soul can obliterate our ideas and our deeds from our remembrance, or blot out transgressions and purify our spirits from the actual indwelling of evil thoughts!

Every individual experience amply testifies that the forgotten incidents of long past years require only the touch of the kindling spirit to start up in all their pristine freshness before us. How often do we remember having recognised in our dreams those feelings and circumstances which had been lost to our waking consciousness, in the accumulated events which passing time had impressed upon our minds! And although we cannot say that we acknowledge, as belonging to our own actual experience, all the visionary combinations which are thus presented to our notice in dreams, we yet feel that every object in them is familiar to our knowledge. But there is coming a fuller vision of our past. Some persons on the near approach of death have spoken of the incidents of their lives as being simultaneously presented before them, every line as if fixed upon a tablet by the light, exactly as that revealing light fell on it. In the mirror held by conscience before the mind's eye we shall behold the true reflection of ourselves, that portraiture of the soul produced by divine light falling upon it and making it visible as in God's sight. Every man must see his own character thus for ever under the eye of

* Coleridge.

God, and, probably, hereafter, often to angels and to men.

The present consciousness of life is but a condition of mind, and our enjoyments are but expressions of the state of our wills; therefore a change of state makes no alteration in our characters, but serves only to exhibit them in new aspects. Thus variety of circumstances tests the stability of our moral principles; but these can be modified only by the relation in which the soul stands with regard to God, the source of moral law; even death is but a change of mental state, not of moral character.

In connexion with this subject, it is interesting to remember that immediately preceding death the mind is commonly occupied about those things with which it has been most intimate during health. Thus Napoleon's last words were "Head" — "Army." Those of a celebrated judge, Lord Tenterden, were, "Gentlemen of the jury, you will consider your verdict." Cardinal Beaufort cried, "What, no bribing death!"*

Reason and revelation agree in asserting that absolute forgetfulness, or obliteration, is impossible; and that all the events of our history are written in our living spirits; and whether seen or unseen, will there remain for ever, unless removed by the act of a merciful Omnipotence! It is true that a thousand incidents will spread a veil between our present consciousness and the record on the soul, but there the record rests, waiting the judgment of God. These sublime facts deeply warn us as to the manner in which we suffer our faculties to be engaged, not only

* Many such cases are related by Winslow in his work on Diseases of Body and Mind, p. 26.

as their exercise affects ourselves, but also in their influence on the destiny of others.

Viewing the subject, then, both physiologically and metaphysically, we must infer that memory has relation to another mode of existence; and that though as regards this sphere of being, recollection is greatly influenced by the will, yet that much lies stored in latency, which can only be called into exercise under coming circumstances, when the will shall be more largely endowed in a manner corresponding with its new relations, and thus be enabled to connect new facts with past impressions. Memory, indeed, seems intended to carry on the record and history of our feelings from time to eternity. But if the experience of earth is to be our all, then memory is without a sufficient purpose. Is death, indeed, to end the scene in perpetual oblivion? Is knowledge itself, though the result of a laborious life of attention and of effort, to close for ever, like a beautiful symphony significant of richer harmony to come, but yet terminating, we know not why, in abrupt and eternal silence? Is the stream of life to be lost, not in ocean but in nothing? Are we but bursting bubbles on its bosom? No. The everlasting future grows upon the past; remembrance is the basis of eternal knowledge. In fact, the full purpose of any one of our intellectual endowments is not fulfilled in the limited and broken exercise which is afforded to it in the present stage of being, since the utmost advantage we derive from the employment of our faculties now, is to become religious, that is, to be re-bound to the worship and enjoyment of God. Can it be that this re-binding of the prodigal soul to the Eternal Father is only for death, like the

victim bound to the altar to be sacrificed and consumed to ashes, from which no Phoenix-life arises!

Our best ratiocination, under the stimulus of the highest and purest affections, is only an ability to reason from things past to things future, and from experience to hope and faith; thence obtaining the promise, the desire, the assurance of enlarged capacity for understanding and blessedness; since hope and doubt, in equal balance, would otherwise be the only ends of our utmost knowledge here. But expectation and inquiry are purposeless, if there be not a futurity in the mind of God for us, which shall illuminate the chaos, and satisfy the trustful soul. Can it be that our Maker has given us a life so rich in promise and excitation merely to terminate in a question that must receive no answer? Is it not most consonant with simple reason, as well as with revelation, (which is God's response to reason,) to believe that our holy desires are properly directed forward to coming events for their fulfilment? and that what we know, or think we know, now, is intended only to excite our longing for the larger revelations eternally proceeding? for God is not the God of the dead, but of the living; and all who live for Him live in Him—the life itself; and what we taste of life in this world is but the covenant and agreement of God with our spirits,—a covenant that cannot be broken.

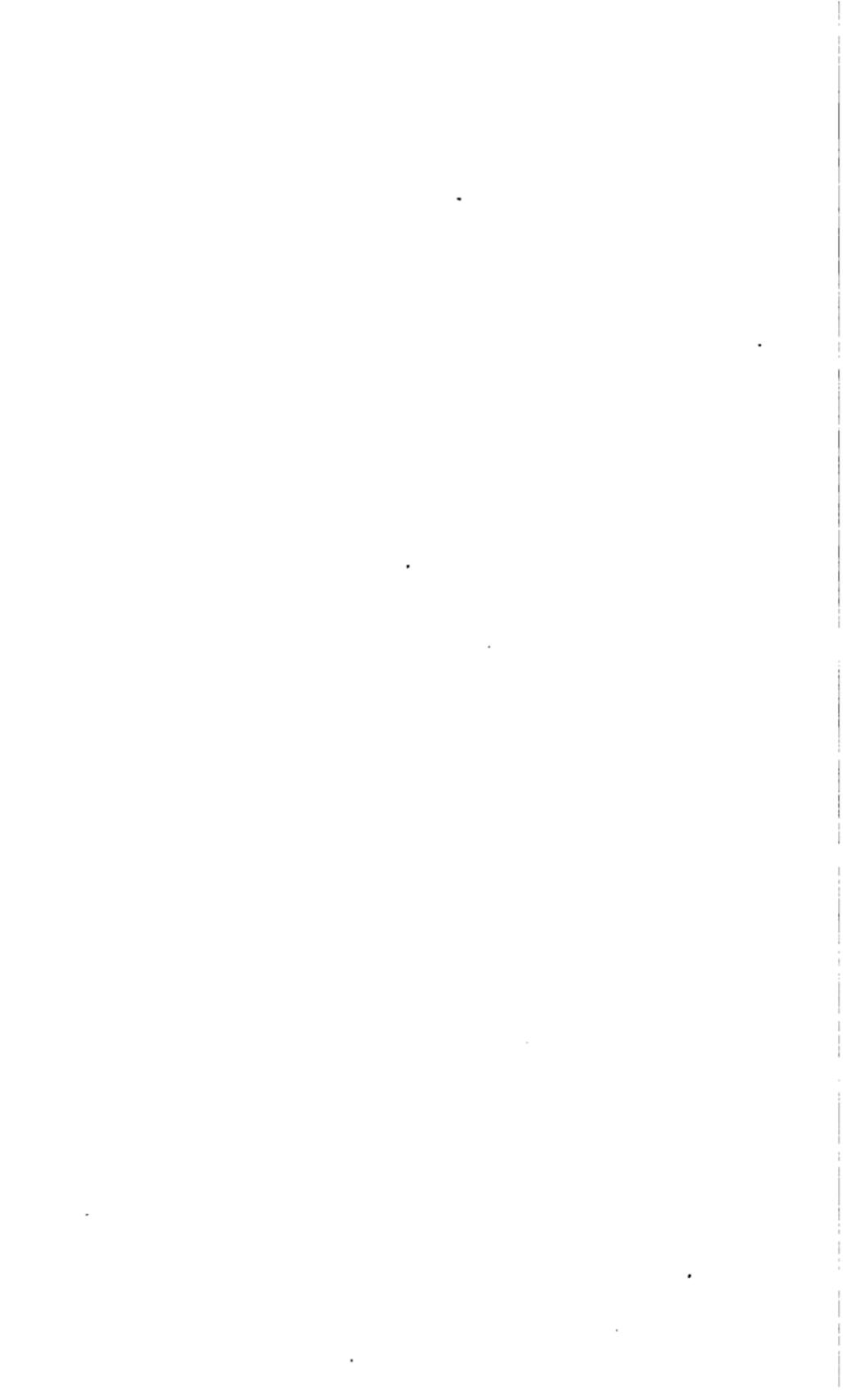
As we cannot believe that Omnipotence ever created even an atom of matter and afterwards annihilated it, so we cannot believe that mind and spirit, created in his own likeness, capable of communion with Himself, and so far partaking of his own nature, should ever in that sense perish. Every impression, every idea, every sensation, has a place in the individuality of

every soul's experience, and is appropriate and necessary to the growth and edification of that soul, and cannot be destroyed without the undoing of the work which Divine Wisdom and Power have accomplished : so that to suppose a human being annihilated, or any part of his experience for ever blotted out, is to imagine providence without a purpose, and Omniscience without an object or an end worthy of human creation. And are not the facts we have related concerning attention and memory in perfect agreement with this conclusion of our reason? Here, then, let us pause and ponder on the wonders of our mental and moral being, and the vastness of our destiny as the offspring of the Everlasting Father.

THE
POWER OF THE SOUL OVER THE
BODY.

PART III.

THE INFLUENCE OF MENTAL DETERMINATION
AND EMOTION OVER THE BODY.



PART III.

THE INFLUENCE OF MENTAL DETERMINATION AND EMOTION OVER THE BODY.

CHAPTER I.

THE POSITIVE ACTION OF THE MIND ON THE BODY, ASSERTED AND EXEMPLIFIED IN THE EFFECTS OF EXCESSIVE ATTENTION.

PHYSIOLOGY teaches us, by a multitude of undeniable facts, that every atom of the animal structure is subjected to perpetual change; and that every motion, every action of the body, is alike a cause and a consequence of alteration in the vital condition of one or more of its parts. Not a thought, not an idea, not an affection or a feeling of the mind can be excited without positive change in the brain and thence in the blood and the secretions; for every variation in the state of the whole, or any portion, of the nervous system, is of course accompanied by a correspondent change in those organs and functions which it furnishes with energy, so that mind and body are in constant course of action and reaction on each other.

The body can be influenced only by four kinds of force, — chemical, mechanical, vital, and mental. Health and enjoyment may be destroyed mechanically,

as by a blow. Anything which acts chemically may also injure the body, as fire. No arguments can be required to show that the life of the body is maintained in spite of a constant tendency to death; that is, the resident and peculiar life of each part is incessantly counteracting the common chemical and mechanical influences which are around it. Decomposition and decay commence the moment life leaves the body. So, then, life appears to be a distinct power. But what is it? We know not. It is neither tangible nor visible. It cannot be weighed nor tested. Like the soul, it is discoverable only by its effects on chemical and mechanical agents. It is not the production of the body, for without it the body itself could not have commenced. It operates on one body, through another, so as to produce a third. It is something capable of being communicated, and, inasmuch as some fluids are imbued with it, probably it exists independently of organization. The purpose of vitality, as regards man, is to bring inert matter into such relation to the mind as that the mind may be developed through it, by making physical organization subservient to consciousness and volition. Life is the source of the body's growth, preservation, and reproduction. It exhibits itself in modifying the action of external influences, and by the evolution of new forms under the power of impregnation. But the mind acts as clearly and distinctly on the body as either chemical, mechanical, or vital agency; therefore the mind must possess a distinct existence, action, and force, capable of being superadded to life as life is to matter. Mind, or will in action, alone is power. Chemical action is but relative, and the result of some power constantly ready to act on matter according to circumstances. Sul-

phuric acid and potash combine, when brought together under ordinary circumstances, because something produces a reciprocal change in their particles when within a certain distance of each other ; but this change is prevented altogether by causing a galvanic current to influence these bodies, and sulphuric acid may thus be passed through a solution of potash without their combining. We see, then, that chemical action is dependent on electrical action, and electrical action is dependent on some superior power ; the same, it may be, as that which causes gravitation, magnetism, polarity, heat, light, and which pervades all elements ; a power which cannot be called material, and which obeys only that Will which evoked the universe and still sustains it. In short, all power may be traced up directly to the Mind that created and manages all things ; for natural forces, whether in spirit or in form, are, so to say, but thoughts produced, or the varied manifestations of Omnipotent Intelligence. *He* is the object of mind, the Power to our spirits, the Life of our life.

But, again, what is life ? In the Bible, life is declared to be the direct operation of the divine spirit, the perpetual flowing forth as it were of energy from its eternal Source into every channel of existence. Though neither an explanation nor a theory, this is a felt truth, and far more satisfactory than the philosophies that teach us to regard life in a dead manner, and either as a distinct principle, or as the sum of the forces that constitute organism. Is it not rather the response of being to being, from the indwelling of a power that constitutes the unity of the universe ? The higher and the lower meet in one pervading spirit ; the life in every bud and every seed and every

hidden germ responds to a life above them and about them, and entering into them, with the light and warmth that dwells in all the suns, animates all the planets and makes them one. So the various kinds of life in our bodies respond to the life above them, and we become souls, not from organic, vegetative, and nerve-life, but from the Spirit whose breath is in us. Hence the highest form of life is that consciousness by which we feel ourselves partakers of the energy of Him who is Being itself. When experiencing this, we know death only as the separation of that which is dead from that which is alive, the *individual* being from the *divisible* body, the *living soul* from the dead *dust*, that to God who owns it as related to Himself, *this* also to its native elements. Our daily life would teach us much divinity if we but attended to it. We learn the truth of this observation if we consider what is involved even in the commonest operations of the mind in using the body; the very life and state of our souls are completely expressed in a bodily manner by every act of volition, and that so wonderfully that habit of mind transforms the body to its tone and character in every fibre.

We have already observed the power of the will, in directing and enforcing the motions of the muscles; but if we further reflect on the various ways in which will operates, we shall not fail to be struck with the vast extent of its influences; not only over the muscles, but also over the source of bodily life itself, for its exercise modifies the action both of the brain and the heart; taking possession, so to speak, of the fountains of energy, and regulating, in some measure, the supply of blood and life to different parts of the body. This is said not merely of the ordinary power

of emotion, but of voluntary employment of the body ; not of sudden impulse, but of steady purpose, such as the determined student or the artist evinces in his patient labour with the book, the pen, the pencil, or the graver.

We will confine our observation for a moment to the more mechanical work of the engraver, as an example of simple attention. He sits with his eye and mind intent upon the fine lines of his copper or steel plate ; as he looks more earnestly he holds his breath, and as his attention strengthens in its fixedness, his breathing becomes audible and irregular. Now and then he is forced to sigh, to relieve his burdened and excited heart ; for the blood is retarded in the lungs and brain, and if they be not soon relieved by some change of object or of action, he turns faintish and dizzy. Being wrought up to the same intensity day after day, he comes at length upon the extreme verge of danger. The right ventricle of the heart becomes oppressed in consequence of imperfect action of the lungs, while the general circulation is quickened, and thus dilatation of the heart soon follows, with disordered liver and accumulation of blood in the abdomen, bringing on a long train of morbid sensations, with constant dread of coming death. Moderate but frequent exercise in the open air, with cheerful society, as it would have prevented this miserable condition, will also still relieve it ; but if this duty be neglected, the evil rapidly increases. The patient's heart palpitates excessively when either the mind or the body is hurried ; he is "tremblingly" alive in every limb, and his nervous system completely fails him. Pallid, weak, timid, and tremulous, he is apt to become too sensitive to endure the anxieties of domestic duty ;

and, if he be not sustained by high religious or moral principles, he seeks a respite from his wretchedness in the soothing, yet aggravated narcotism of opium or tobacco, or in the insidious excitement of some fermented liquor ; and thus he gradually casts himself out from all happy and natural associations, and ends his days either as a hypochondriac, a madman, or a drunkard. This is not an exaggerated, but alas ! a common picture. The evil is aggravated, in these cases, by the state of the mind and that of the body being equally irritable ; they act and react on each other, and the passions of the one, as well as the functions of the other, become so disordered that perfect sleep cannot be obtained, and the persistent exhaustion produces a chronic fever, for which rest, the only remedy, is sought in vain, except in the grave.

The awful growth of such evils is astounding : it takes root, like sin and death, in the blood and nerves of the dissolute generations rising up around us, at the demand of show and cheapness. Wherever man's energies are brought to market without sufficient rest and moral breathing time being afforded, the absorbed and embodied soul succumbs to its slavery, and there a new race is born with the physical style and temper of an over-wrought and irritable humanity, not to be governed but by fear, nor soothed but with the "bottle." But the state of our wills and affections, as expressed in bodily habits, always extends itself to the souls and bodies of our offspring. Our characters are written in us, and transferred to the invisible germ of each new being proceeding from us, to be developed into fulness and read hereafter as part of our eternal lesson.

The failure of the nervous system, and the fearful recourse to narcotics and stimulants for its relief, are often witnessed where the tyranny of Mammon exacts too long an attention to the mechanical and anxious business of art. Its results are still visible in a frightful degree amongst the operatives of our great manufactories, where the eye must be quick and the hand ever ready for one monotonous action, hour after hour and day after day, with the mathematical precision and rapidity of machinery, even through all that period of life when body and soul most demand a cheerful diversity of object and of action, for they cannot be duly developed but in the gaieties of youth and nature.

But the *commercial Moloch* demands the perpetual sacrifice of almost the whole bodily and mental being of those who are providentially so poor as to have nothing to sell but themselves. The millions sterling which their labours have won from many lands, belong to those who employ them; how then shall they be protected? Ceaseless toil is *their* protection, say some, because it preserves their morals! Alas, then, for the morals of those who neither toil nor spin! This subject, however, is too large for these pages. The great fact which we would observe is, the power of the will over the body, for a man dies from voluntary fatigue, in the determination to employ his muscles. Whether he thus exhaust his vital energy in duty, or for the indulgence of his appetites, he still demonstrates the dominance of the will, since he undergoes the extremity of toil to answer his own purpose, under whatever circumstances he may be constrained to exert himself. The will, then, is the master principle, even in a slave, and therefore its moral state must determine every man's moral destiny. It

is by the will, in active and fixed attention to outward things, that we place ourselves fully in contact with matter, and subject ourselves to its resistless influences ; and it is by the will, in the abstractions of devout desires and spiritual efforts to rise higher, that we correspond with God, and gather strength to pass the pearly gates of heaven, that open of themselves to all believers.

CHAPTER II.

INJUDICIOUS EDUCATION.

IF the nervous system allowed the mind to attend, reason would appear in its power as much at six years of age as at sixty. The child does reason then, and that correctly to the extent of its knowledge and power of attending; and it is then as capable of enjoying intellectual truth as in maturer years, provided the faculties be cultivated in an appropriate manner. Perhaps the most beautiful instance of such premature enjoyment is that furnished by Washington Irving, in his memoir of Margaret Davidson, a child, of whom it is stated that, when only in her sixth year, her language was elevated and her mind so filled with poetic imagery and religious thought, that she read with enthusiasm and elegance Thomson's *Seasons*, the *Pleasures of Hope*, Cowper's *Task*, and the writings of Milton, Byron, and Scott. The sacred writings were her daily study; and notwithstanding her poetic temperament, she had a high relish for history, and read with as much interest an abstruse treatise that called forth the reflective powers, as she did poetry or works of imagination. Her physical frame was delicately constituted to receive impressions, and her mother was capable of observing and improving the opportunity afforded to instruct her. Nothing was learned by rote, and every object of her thought was discussed in conversation with a mind sympathizing with her own. Such a course, however, while it demonstrates the power of

the mind, proves also that such premature employment of it is inconsistent with the physiology of the body ; for while the spirit revelled in the ecstasies of intellectual excitement, the vital functions of the physical framework were fatally disturbed. She read, she wrote, she danced, she sung, and was the happiest of the happy ; but while the soul thus triumphed, the body became more and more delicate, and speedily failed altogether under the successive transports. She died in her fifteenth year, and a year before thus expressed the state of her soul :—

“ My spirit longs for something higher
Than life's dull stream can e'er supply ;
Something to feed this inward fire,
This spark that never more can die.”

The brain of a child, however forward, is totally unfit for that intellectual exertion to which many fond parents either force or excite it. Fatal disease is thus frequently induced ; and where death does not follow, idiocy, or at least such confusion of faculty ensues, that the moral perception is obscured, and the sensitive child becomes a man of hardened vice, or of insane self-will. Many examples of this may be found, particularly among the rigid observers of formal imitations of religion and the refined ceremonies of high civilization. There are numerous manuals to lead the infant mind from nature up to nature's God, as if it were in the nature of childhood to need manuals and catechisms of Botany, Geometry, and Astronomy, to teach it the goodness of the Creator and the Saviour. Fathers and mothers rather need manuals to teach them how to treat their children, seeing that nearly half of those brought forth die in infancy, and the majority of the

survivors are morbid both in mind and body. It is the paternal character, in wisdom and love watching to bring the child into sympathy with true knowledge and affection, that represents and imitates the Divine Mind, as commended to our study by his acts. Even the persuasives of religious discipline, instead of falling like the gentle dew from heaven, are too frequently made hard and dry and harsh, as if the Gospel were the invention of a mathematical tyrant, to fashion souls by geometric rules, and not the expression of the mind of love, inspiring by example. The parent must rule; and, if need be, even with the rod; but still that rod should be as the sceptre of love, budding as if with almond blossoms, to demonstrate that the power of God is kindness. The contrast in personal appearance and manner between a child trained under the winning management of a wise, firm, commanding love, and another subjected to the despotic control of fear, is very striking. In the former, we observe a sprightly eye and an open countenance, with a genial vivacity and trustfulness in the general expression of the body; a mixture of confiding sociality with intelligence, an alacrity of movement, and a healthiness of soul, evinced in generous activity and smiles. Even if the body be enfeebled, still a certain bright halo surrounds, so to speak, the mental constitution. But physical as well as intellectual vigour and enjoyment are usually the happy results of that freedom of heart and generosity of spirit which skilful affection endeavours to encourage. Then, in youth and manhood, a noble intelligence confirms the propriety of such early training; but the child who finds a tyrant instead of a fostering parent, if naturally delicate, acquires a timid bearing, a languid gait, a sallow cheek, a pouting lip, a stupid torpidity,

or a sullen defiance; for nature's defence from tyranny is either hard stupidity or cunning daring.

In this country, the feeble slave too often skulks through life a cowering and cowardly hypocrite, defending himself from the craft and violence of others' selfishness by every meanness, and seeking his enjoyment by the sly, as if he feared to be found susceptible of pleasure. His character is engraven on his face. The child of robust frame will, however, learn to face the tyrant, and, acquiring his worse features, at length be fit only to associate with ruffians or to drive slaves.

Children are not formed for monotony and fixedness: their nervous systems will not bear them with impunity, and even their very bones are intolerant of the erect position for any length of time. They are made to be restless and active, and are not healthy if forced to be otherwise. The system of excessive restraint is therefore unchristian, because it is unnatural; for Christianity is not opposed to nature; it is not a violence, but a superior influence in correspondence with an inferior. It is a spirit that subdues *by possessing the will*, and which educates by inducing and fostering the sweet sympathies of religious love,—like the gentle dew, and the light and warmth of heaven, evolving the living seed. An amiable encouragement is the secret of the new dispensation, and therefore St. Paul exhorts parents not to provoke their children to anger, *lest they be discouraged*. Anger is the worst condition of the mind next to despair, and it most effectually arrests mental progress, in a moral sense, because it renders the brain unfit for quiet thought and pleasant associations; indeed, the body is then possessed by a furor that disqualifies the nerves for the

proper uses of the mind as completely as does a frenzy.

Temper is everything in the grand business of education. And let not Christian parents forget the vast encouragement they possess in the fact that the habitual restraints and kindly fosterings of godly nurture and admonition fasten a felt benefit upon the very bodies of their children; so that degraded nature becomes more amenable to truth, and the fleshly tendencies more readily subdued to the mastery of a renovating spirit. Hence the covenanted advantages of the pious family—the wide graciousness of the promise embraces our children, with the assurance that those duly trained will not ultimately depart from wisdom's peaceful, pleasant ways; and mercy shall be shown in the thousands of successive generations *of those who love God and keep his commandments.*

The government of fear and force is the plan of every imaginable hell, where each evil begets a greater, and terror and hatred ever torment each other. If, then, we would know how to manage a little child, let us imagine how Jesus would have treated it. Would he not have engaged its happiest feelings and affections, won its heart, and blessed it? While sitting on his knee, would not the child have gazed into that "human face divine," and learned the gentleness and power of its Heavenly Father? Let it not be forgotten that the Saviour said, "Whoso shall receive one such little child in my name, receiveth me: but whoso shall offend one of these little ones that believeth in me, it were better that a mill-stone were hanged about his neck and he drowned in the depths of the sea." If the words from which we obtain the notion do not deceive

us, superior and holy beings are concerned about our offspring, and each child has its guardian angel, who beholds the face of God.* How would that angel, if conversing with it, in visible beauty, talk to the child and kindle its affections? Surely by showing the might of graciousness with sublime simplicity; like that of the disciple whom Jesus loved, when he said, "Little children, love one another." That angel would be more successful in his teaching only because he would be more accommodating to the body; more earnest, more gentle, more attractive, and more sympathizing. He would have no greater truths to inculcate than we have; but knowing more clearly than we do the delicacy of our mysterious constitution and the worth of a soul, with its intellect and affections formed for eternity, he would act more gently and cautiously with its bodily temperament. Let us imitate the loving angel—the loving Saviour—the loving God—in kindness towards little children, and show them nothing but love; since they will respond to that spirit, but be repulsed into sin and agony by every other.

Piety itself is not unfrequently rendered terrible by a perverted application of memory, to descriptions in which Omnipotence is associated with the final judgment and the terrors of guilt. Many a little child, whose susceptible heart is as ready to yield to the gentlest breath of affection as the aspen-leaf to the zephyr, and whose spirit sparkles with love as readily as a dew-drop with the light, acquires the habit of

* The words may signify that the disembodied spirits of children behold God; the term angel being often used in the sense of spirit. If so, how forcible the argument — they see God, and are, so to say, his favourites.

terror, and scarcely dares to look up, because he is taught, as soon as he can speak, to repeat—

“ There’s not a sin that we commit,
Nor wicked word we say,
But in the dreadful book ’tis writ,
Against the judgment day.”

And the thoughtless and fond parent too frequently makes that appear to be wickedness and sin which, however proper to childhood, is inconvenient to those who should tenderly train it. Surely that is a dangerous expedient for the correction of a child, conscious of having offended the only being he has learned to love, and while, perhaps in agony of heart, begging pardon from a mother, to be told to remember

“ There is a dreadful hell,
And everlasting pains,
Where sinners must for ever dwell
In darkness, fire, and chains —
And can a wretch as I
Escape this cursed end,” &c.

*Divine Songs for Children.**

There is reason to believe that insane despondency and a disposition to suicide may often be traced to abuse of religious discipline, if religious it may be called, especially that form of it just alluded to. Thus the impression of despair is apt to be burnt into the very brain, to “grow with its growth, and strengthen with its strength;” so that in after-life the divine remedy scarcely effaces the callous scar, or else the

* The author of these lines well deserves the universal praise of Christians for the beauty and power with which he has accommodated the sublimest doctrines of the Bible to the capacity of childhood. But there is a time for all things, and the best may be abused by injudiciously applying them.

youth thus ill-treated in his childhood, endeavours to escape from the haunting terror by persuading himself that religion is invented only to keep wretches in order. Hence the glowing and glorious language of the living oracle—"There is joy amongst the angels in the presence of God, over one sinner that repenteth"—is regarded only as an exquisite hyperbole. It falls dead upon the ear, as if it could not be, as it is, quickening truth from the lips of Him who is the Life.

There is another abuse here demanding remark. No treatment can be more injudicious and injurious than that often resorted to, even in schools of high character, namely the exertion of memory, not for the sake of acquiring and retaining a knowledge of facts, which must always be useful, but merely to punish some dereliction. What good can arise from thus fatiguing the brain, by excessively straining that faculty, in the happy and spontaneous associations of which all the value of every acquirement consists? No plan is more likely to disable the mind and impair the body, as the servant of mind; for by this practice the idea of fixing the attention on words becomes peculiarly irksome. The very countenance of a boy thus distressed is apt to assume an expression of vacancy or irritability, and every function of his life to indicate the mischief arising from a debilitated brain under disorderly associations.

As the emulative success of classical education is generally dependent on an excessive determination of mind, for the purpose of rapidly loading the memory, it is of course attended for the most part with a correspondent risk to the nervous system of aspirants after academic honours. Mentally speaking, those who bear the palm in severe universities are often

destroyed by the effort necessary to secure the distinction. Like phosphorescent insects, their brilliance lasts but a little while, and is at its height when on the point of being extinguished for ever. The laurel crown is commonly for the dead; if not corporeally, yet spiritually; and those who attain the highest honours of their *Almæ Matres* are generally diseased men.* Having reached the object of their aim, by concentrating their energies in one object, an intellectual palsy too often succeeds, and their bodies partake of the trembling feebleness. If their ambition survive, and, instead of slumbering away a dreamy existence in some retired nook, they occupy prominent stations in public life, disease of the brain, heart, or lungs, soon quenches their glory, and they fade away. The impression of undue determination remains upon the brain, which continues subservient to the ambitious will until its structure and its functions fail together. The early effort opened a fountain of energy abruptly. It cannot be perennial: the waste is more rapid than the supply; and, like water bursting from its channel, it must run to waste, until violence ends in exhaustion. It happens, too, that those sanguine spirits who acquire knowledge with facility and scatter it in wit, are rather the despisers of solid diligence; and therefore the great readers are mostly heavy-brained men, who make up in dogged determination and perseverance for lack of readiness in acquiring. With patience equal to their ambition, they plod on for the prize. If they win it their deadly passion is confirmed; if they lose it, again they roll the stone

* Of 2900 persons who took honours on their degrees at Cambridge from 1784 to 1823, how few afterwards obtained the smallest distinction. — *Autobiography of Sir Egerton Brydges.*

against the hill, and it returns to crush them. Yet who would depreciate mental effort? The memory must be trained; the soul must be determined to conquer its impediments; the moral being will starve without a store of facts; the faculty of recollecting and arranging must be powerfully and regularly employed, or the mind becomes a desultory vagrant. Without mental exertion in acquiring habits of thought, youth would pass into manhood with the medley intellect and ungovernable nervous system of the savage, with all the corresponding disorderly habits of bodily action. Education distinguishes the energetic citizen from the fitful barbarian; the man who governs his body, from the man who obeys it; the man of principles, from the man of impulses. But we ought not to forget that true healthy education consists in the motives which naturally and quietly educe or lead out the mind to think for itself, in sympathy with those who have thought, not in the routine of school-tasks and verbal drudgery.

Intellectually speaking, man is not gregarious, but every mind has a track of its own as well as a body of its own. To force incongruous numbers to the same irksome tasks, is a violence to nature which extends disorder alike to the moral, the intellectual, and the corporeal being. Mental fellowship and co-operation are indeed essential to enlarged success; but to drive boys, like a herd, to the same pasture, is neither to strengthen the bonds of sociality nor to develop individual character. Those who have felt the value of mental culture, and have taken their course untrammelled by task-work, have generally shown their intellectual vigour by a greater capacity of endurance, as well as by freedom, boldness, and

healthiness of thought. We may as well look for easy walking in a Chinese lady, whose feet have grown in iron shoes, and those very small ones, as for easy thinking in a mind that has been cast in a mould constructed to suit the *minimi* of the million. The reflective and perceptive faculties are too generally sacrificed at school for the sake of mere verbal memory; and hence those who were really most highly endowed, appeared, while there, most deficient scholars; such as Liebig, Newton, and Walter Scott.

In conclusion of this chapter we may observe, that the modern system of education appears to be altogether *unchristian*; undoubtedly it contributes much to swell the fearful list of diseases, for it is founded on an unhealthy emulation, which ruins many both in body and in soul, while it qualifies none the better, either for business, knowledge, usefulness, or enjoyment; but rather, together with the influence of the money valuation of intellect, causes the most heroic spirits of our age to hang upon vulgar opinion and the state of the market. No less so, indeed, when the lessons are introduced by prayer and ended by flogging, than when the riotous spirit of youth is left to itself to gather motives and morals from the poetic didactics, bewildering ethics, and impure histories of an emasculated heathenism. Instruction should be valued only as it helps the mind forward to an acquaintance with natural and revealed facts; and as the proper inducement to study and research is enjoyment, this should be made to depend on the example and pleasure of those who can rightly direct us. Heaven claims our hearts for no other reason and on no other principle.

CHAPTER III.

PECULIAR EFFECTS OF INORDINATE MENTAL
DETERMINATION.

THE strongest brain will fail under the continuance of intense thought. All persons who have been accustomed to close study, will remember the utter and indescribable confusion that comes over the mind when the will has wearied the brain. A curious example has already been given in the case of Spalding, who tells us that his attention having been long kept on the stretch, and also greatly distracted, he was called upon to write a receipt, but he had no sooner written two words than he could proceed no further. For half an hour he could neither think consecutively nor speak, except in words which he did not intend. Afterwards he recovered, and found that instead of writing on the receipt "fifty dollars, being half a year's rate, &c.," he had written "fifty dollars, through the salvation of Bra—," the last word being left unfinished, and without his having the least recollection of what he intended it to be. This state presents a specimen of partial delirium, or waking dream; the will still acting, but incapable of controlling the thoughts or connecting memory with present impression. This must depend on the state of nerve produced by the mental intensity, which, when continued to extreme exhaustion, we know to be capable of so altering the sensation as that objects presented to the eye assume appearances which do

not belong to them. Thus Sir Joshua Reynolds, after being occupied for many hours in painting, saw trees in lamp-posts, and moving shrubs in men and women. This kind of inability to command attention, or properly to use the brain, is most readily induced by monotonous study. Persons of lymphatic temperament are peculiarly liable to this exhaustion, and should therefore employ their minds with great caution, or otherwise their determination will prove the destruction of their reason; for, in fact, a persistence of this want of control over attention is insanity, as we see in those instances in which persons confound things together of an incongruous nature; as when the anatomist, having fatigued his nervous system by a long continued dissection, talked of a town to which he referred as situated in the deltoid muscle. Disorder from excessive attention is sometimes manifested in a still odder manner, as in the case of the celebrated Dr. Watts, who, after great exertion of mind, thought his head too large to allow him to pass out at the study door. A gentleman, after delivering a lecture at the College of Surgeons, said that his head felt as if it filled the room. This kind of insanity is attended with loss of memory and weakness of the senses, and is often cured by a glass of wine; but sometimes fatigue produces permanent insanity. Thus, in the *German Psychological Magazine*, a case is related of a soldier who, after great fatigue, happened to read the Book of Daniel, and from that moment believed that he could perform miracles, such as plant an apple-tree, which, by his power, should bear cherries. When the nervous system becomes habituated to extreme exhaustion, determinate effort of mind sometimes induces a peculiar

insanity. A certain form of this malady occurs in paroxysms of ecstatic abstraction suddenly seizing the person, and fixing him like a living statue; with the body slightly bent, every limb rigid with rapture, the arms elevated, the fore-finger pointed to some imagined object, the eyelids staring wide, the eyes turned up with an intense and motionless expression, and the lips a little separated; in short, the whole attitude and countenance expressive of the most awful admiration. This is the description of a real case arising from intense concentration of thought, continued without regard to bodily exercise or proper change in the mental object.

In ecstasy or trance, the patient's mind is absorbed on some object of imagination; as the term ecstasy implies, persons so impressed are out of the body, engrossed in spiritual contemplations. The muscles are sometimes relaxed, at other times rigid; the will, however, often continues to exert an influence over certain parts of the body, such as the organs of voice; for though they are incapable of moving a limb, or being excited by any external stimulus, they nevertheless occasionally give expression to their feelings by singing or speaking. This kind of entrancing delirium is apt to occur in persons afflicted by nervous disorder, especially where the will is wayward; and may frequently be produced in them by powerful excitement of the imagination, or by mesmeric manipulations. It is stated by individuals well qualified to detect imposition, that in these cases there exists a kind of transference and concentration of intelligence in certain parts of the nervous system, so that a sort of oracular faculty is developed, and the subjects of this affection become capable of describing things

beyond the range of their senses, and of foretelling events. Dr. Copland states that many of the Italian *improvvisatori* possess their peculiar faculty only in this state of ecstasy, or, as it may be called, abnormal consciousness, from resolute attention to ideas.

Probably the mind and the nervous system are intensely excited for some time previous to the development of ecstasy. There is a morbid acuteness of feeling and thought, an inordinate employment of the attention, kept up by preceding sensations, or some absorbing train of ideas, which exhaust the sensorium, and bring it into that state in which it often appears to be in those persons who accustom themselves to abstract studies and reverie. This condition is more apt to occur when strong passions are associated with a weak body. A frequent and exhausting repetition of pleasurable feelings begets a marked predisposition to this disordered action of the brain.

If all that is stated concerning ecstasy be true, we are forced to the conclusion, that after the exhaustion of brain is carried to a certain extent, the mind begins voluntarily to exert itself in a new and enlarged or more inventive manner, so as to exhibit phenomena which have been named lucidity, exaltation of faculty, clairvoyance, &c. The transition state may present appearances like those of common delirium, dreaming, somnambulism, and madness. It is often accompanied by convulsions. A few cases of an extraordinary kind may best illustrate this curious subject. It has been testified that cataleptic patients often manifest a clairvoyant faculty. A patient of Petetin, President of the Medical Society of Lyons, in this state, is said to have distinguished in succession several cards laid on her stomach under the bed-clothes; she told the

hour of a watch held in the closed hand of an inquirer, and recognised a medal grasped in the hand of another ; she read a letter placed under the waistcoat of her physician, and mentioned the number of gold and silver coins contained in each end of a purse which had been slipped there by a sceptic. She told each of the persons present what he possessed about him most remarkable, and perceived through a screen what one person was doing.

According to the testimony of the committee of the medical section of the French Royal Academy (1831), a man named Paul, having been mesmerized, besides many other equally wonderful things, read a book opened at random while his eyes were forcibly closed by M. Jules Cloquet. He had been mesmerized by M. Foissac. The committee also bear evidence that other individuals in the same state could read distinctly and play at cards with the greatest dexterity and correctness. Their report also declares, " that in two somnambulists they found the faculty of foreseeing. One of them repeatedly announced, several months previously, the day, the hour, and the minute, of the access and return of epileptic fits. The other announced the period of his cure. These previsions were realized with remarkable exactness.

Those who are curious in these marvels may find abundance of them in many modern works. It certainly would be passing strange should such relations all prove false, since the acutest observers of all ages have declared them to be true. At least Hippocrates, Aretæus, Aristotle, &c., describe with great minuteness, and in strict accordance with the statements of recent and competent believers, a state of

the body in which the powers of the soul are exalted. Thus Hippocrates says, "There is a class of diseases in which men discourse with eloquence and wisdom, and predict secret and future events; and this they do though they are ignorant rustics and idiots." Aretæus states that the mind, under certain circumstances of disease, becomes clear and prophetic, for some patients "predict their own end and certain events of interest to those around, who think them talking deliriously, but nevertheless are amazed to find their predictions true."

Alsaharavius says, he has known many epileptics who had a knowledge of things which he was sure they had never learned. The occasional prevision of the dying has been credited by almost every nation, and the faculty of second sight has been almost as universally acknowledged.

In most of the cases related in this chapter, it is probable that the attention was kept so long intensely fixed on one set of objects, that at length the brain took on a new action, as if from physiological necessity, or because the law of its organization demanded a change, violent in proportion to its abuse. We know that there is, while awake, a tendency to repeat sensations and ideas in an accustomed manner, and that there is also, during the suspension of outward attention, a tendency to a state contrary to that previously existing; thus a man who has been almost maddened by vain desire, say for food, will, during his sleep, enjoy a fancied feast. From this, and many similar facts, we learn that the mind possesses the power of securing its own satisfaction when withdrawn from the demands of the body; that one train

of ideas can be displaced only by substituting another ; that obedience to the laws of our bodily and mental economy is imperative ; and hence, that there is a necessity for exercising the will in a judicious, moral, and religious manner, in obedience to the laws of nature, if we would enjoy a healthy habit of thinking and acting.

CHAPTER IV.

ATTENTION TO THE BODY.

It has been already observed, that the education of the senses is a series of mental acts, in which attention and comparison are busily at work, to determine the relation of objects to each other and to the individual regarding them. Where the organs are perfect, the power of perception or the acuteness of sensation is in proportion to the power of the mind in directing attention, or in proportion to the degree in which the particular sense is used; hence we find microscopic observers, for instance, acquire such a command over their sight, in the use of their instruments, as to detect the minutest variations in objects, and such slight shades of difference as would be altogether overlooked by persons unaccustomed to such investigations. This education of sense, under the tuition of the will, is displayed in the most remarkable manner among those savage tribes whose very existence depends upon the keenness of their senses, in discovering indications of danger or of safety among the wilds in which they dwell, and where civilized men would be wholly at a loss either to track prey or to avoid an enemy. The dominion of the mind over certain organs of the body is beautifully shown in such instances; but there are curious facts in connexion with this subject well worthy of observation. It is not the senses merely that may be rendered more acute by effort of mind.

Attention to any part of the body is capable of exalting the sensibility of that part, or of causing the consciousness concerning its state to be affected in a new manner. Thus a man may attend to his stomach till he feels the process of digestion ; to his heart, till conscious of its contractions ; to his brain, till he turns dizzy with a sense of action within it ; to any of his limbs, till they tingle ; to himself, till tremblingly alive all over ; and to his ideas, till he confounds them with realities.

We have remarked, that persons of high intellectual endowment are capable of abstracting the attention from external objects, and of so applying it to the objects of thought as to become almost insensible to those of sense. On this power of abstraction depend the degree and success of studious habit. By it reason expands the scope of her vision, and acquires increased sagacity in every fresh exercise of her faculties. Fixing the attention on abstract truths, is like lifting the veil between the world of sense and the world of spirit. By endeavouring to look, we see further along the vista of life, and by abstraction we place ourselves in a position to be actuated by new influences. By striving and urging after truth, we get more and more familiar with her footsteps. When we would learn more of some mystery important to us, we turn away from all other subjects, and cast our attention in upon the consciousness of our own spirits, as if expecting there to discover a reply to our inquiry ; and by thus standing, as it were, in the attitude of expectation, to observe thoughts as they pass before us, we often discover great secrets, and find our moral nature enlightened and enlarged by new convictions and new desires ; for, by this mental retirement, we become most sus-

ceptible of spiritual impressions. But, by some mysterious re-action, this strong awakening of the mind renders it more conscious of the body when the abstraction is over, and hence the most intellectual are generally also the most sensitive of mortals.

Many diseases are produced, increased, and perpetuated by the attention being directed to the disordered part; but employment, which diverts the attention from disease, often cures it. Every one who has had a tooth drawn, knows the charm of expecting the final agony;—a sight of the operator or the instruments has put the pain to flight. The celebrated metaphysician, Kant, was able to forget the pain of gout by a voluntary effort of thought, but it always caused a dangerous rush of blood to the head.

Mr. Braid's able experiments in hypnotism prove that every variety of feeling may be excited by the mind—"such as heat or cold, pricking, creeping, tingling, spasmodic twitching of muscles, catalepsy; a feeling of attraction or repulsion; sights of every form or hue; odours, tastes, and sounds, in endless variety; and so on, according as accident or intention may have suggested. Moreover, the oftener such impressions have been excited, the more readily may they be reproduced, under similar circumstances, through the laws of association and habit."*

We may compare sensibility to a fluid, as Cabanis did, and suppose it to exist in a determinate quantity, capable of being diverted from one channel into another, according to the state of the mind and nervous system; thus causing an accumulation of exalted sen-

* The Power of the Mind over the Body; by James Braid
M.R.C.S.E. &c. p. 6. 1846.

sibility in one part of the body, and a proportionate diminution in other parts. This state existed in the cases cited in a former chapter. In ecstasies the brain and sympathetic nerves appear to become highly energetic, while the vital feeling seems to have forsaken other parts of the system. Something akin to this must have taken place in those violent fanatics, the Convulsionists of St. Medard, who submitted with impunity and pleasure to severe wounds from swords and hatchets, which, in the ordinary state of sensibility, would have destroyed life. But these ecstatic and ascetic beings called such blows their consolations, and entreated to be mangled and beaten by the strongest men and the largest weapons.

The attention being unduly fixed upon the body itself, instead of being employed in controlling the limbs and senses in active exercise about the proper business of life, causes, or at least often aggravates, the morbid consciousness which torments the hypochondriac. The sensation of disease, of course, may precede this, and is perhaps necessary to the first excitement of attention to the vital functions in an unnaturally acute manner; but perverted consciousness commences the instant we fail to obey the laws of our constitution, which require us to attend to other objects rather than to ourselves. If we use not our faculties on their proper objects, improper thoughts will present themselves, and the moral equilibrium will thus be destroyed by inward and selfish attention; and the intellectual eyesight become confirmed in its obliquity; for we are intended to be healthy and happy only as long as our minds are occupied in acquiring intelligence from things around us, or by reciprocal interest with other beings. It would indeed appear, that our

Creator designed us to be employed rather on objects around us, and in association with the activities of other minds, than on the operations of our own; for we find that our efforts to concentrate attention on the process of our own thoughts speedily begets a most painful confusion; nor can we even summon our memory for the restoration of a forgotten idea, and search with any diligence for its recovery, without such fatigue as either compels us soon to relinquish the pursuit, or else, if we obstinately persist, induces a nervous headache and imbecility, nearly approaching to aberration of intellect. The mastery over our own minds, except in obedience to social laws, is denied to us. Healthy thinking and mental association are one. If we would think safely, we must think naturally; that is, in general relation to others; and our thoughts must lead to action. There must be a degree of spontaneous readiness and submission of mind to the common course of association and feeling. Not that we possess no power of selecting from the ideas which present themselves to our imagination. Far otherwise—the gift and extent of reason consist in this selection; but the success with which we employ our faculties depends not on desire but on training, that is, on the habit of our intellect in sympathy with other minds, and according to our familiarity with facts, appearances, and employments. In short, observation is the basis of our ability, and outward exertion is its security; but self-consciousness, or attentive analysis of the operations and sensations of our own minds, endangers the well-being of our reason, and is the frequent cause of insanity. Hence, then, we learn the paramount importance of our sympathies being suitably excited, for this is proper mental cultivation.

To this end it is essential that the growing mind should be educated in truth, under the direction of those who themselves feel and obey it. The will of one is influenced by the will of others, and the union of a body of persons, under the same proper convictions, is, especially to youthful reason and affection, the strongest safeguard and most persuasive government. Hence the value of some *central truth* attracting together individuals, who will test all their opinions by their one uniting faith. Christianity is founded on this principle; for it is a central light which imparts due colour to all objects, and it is ever more successful in proportion as its one grand truth, the law of charity, is insisted on and believed and obeyed.

The sanity of society, as well as of individual minds, is secured only by faith in some common object of regard, and the commencement both of personal and social hypocrisy is the abstraction of regard from the common interest, for the purpose of attending to self. Here schism and confusion begin, but here they do not end; for party spirit, or endemic hypocrisy, is but extended selfishness, and personal moral derangement made more general and infectious. We see, then, that obedience alone is safety; but the idea of obedience implies a belief in the revelation of a supreme will; a power regarding which we cannot dispute; for as long as we question the existence of supreme power and appointment, we deny the right to govern, even in the Almighty. It follows, then, that in order to the formation of true moral impressions, correct thinking, and hence correct conduct, there must be a true revelation of God's will. The legitimate end of this argument, then, appears to be, that if God has revealed himself, as we believe He has in nature, naturally—in the

Bible, explicitly,—then our business with regard to both revelations is to learn and to obey, since nothing more is needed for our happiness. In fact, our faculties are fit for nothing else; and if we insist upon employing them in any other manner, we must meet the penalty—madness and misery.

“ All declare

For what the Eternal Maker has ordained
 The powers of man : we feel within ourselves
 His energy divine : he tells the heart
 He meant, he made us to behold and love
 What he beholds and loves, the general orb
 Of life and being—to be great like him,
 Beneficent and active.”

AKENSIDE.

But to return to the effect of attention on the body. There is an artificial mode of producing sleep, by fatiguing the muscles of the eye, which is effected by a strained and intent gaze on any object, real or ideal, viewed under an acute angle. Perhaps by this effort the irritability of those muscles becomes exhausted, and also that of the optic nerve: the result is giddiness, mistiness of sight, and, soon after, sleep. Congestion is induced in the eyes, and carried thence to the optic and other nerves of the eyes; and, owing to their proximity to the origin of the nerves of respiration and circulation, sympathetically affects these also, and thus enfeebles the action of the heart and lungs. If the mind resign itself to sleep, an orderly slow breathing takes place, and the whole body soon becomes composed; but if mental effort continue to resist the disposition to drowsiness, or the mind is acted on from without, another order of phenomena occurs, similar to that frequently arising from mesmerism. The heart's more feeble action first produces coldness of the

extremities and general pallor of the surface; the blood is consequently accumulated in the region of the heart. The brain, and probably the spinal and sympathetic system of nerves, become congested in consequence; and then many strange and curious phenomena, resulting from irregularity in the circulation of the blood and nervous energy, speedily follow. The inability to raise the upper eyelid, under these circumstances, arises from a kind of paralysis of its muscles; a paralysis which is apt at the same time to affect other parts. Of course, morbid consciousness in various organs of the body, is manifested according to the different modifications of mental and bodily constitution in the various persons subjected to such experiments.

A case is related by Dr. George Cheyne, which affords a very curious illustration of the voluntary influence of the mind over the body in modifying vital action and sensibility.* A Colonel Townsend, residing at Bath, sent for Drs. Baynard and Cheyne and a Mr. Skrine, to give them some account of an odd sensation which he had for some time felt, which was, that he could expire when he pleased, and, by an effort, come to life again. He insisted so much on their seeing the trial made, that they were forced at last to comply. They all three felt his pulse, which was distinct, and had the usual beat. He then composed himself on his back for some time. By the nicest scrutiny they were soon unable to discover the least sign of life, and at last were satisfied that he was actually dead; and were just about to leave him, with the idea that the experiment had been carried too far, when they observed a slight

* Cheyne's English Malady, p. 307. 1733.

motion in the body, and gradually the pulsation of the heart returned, and he quite recovered. In the evening of the same day, however, he composed himself in the same manner, and really died. He suffered from a nephritic complaint that probably produced disease of the heart, which, under unnatural attention to this organ, caused the phenomena. Cardan must have been subject to some similar disease, for he says, "Whenever I wish it, I can go out of my body so as to feel no sensation whatever, as if I were in ecstasy. When I enter this state, or, more properly speaking, when I plunge myself into ecstasy, I feel my soul issuing out of my heart, and as it were quitting it, as well as the rest of my body, through a small aperture formed at first in the head, and particularly in the cerebellum. This aperture, which runs down the spinal column, can only be kept open by great effort. In this situation I feel nothing but the bare consciousness of existing out of my own body, from which I am distinctly separated. But I cannot remain in this state more than a very few moments."

Some strange philosophers have entertained so daring an idea of the mightiness of the will over the vital organisation as to declare that if a man determined not to die he would not. The will, however, has scarcely anything to do with the matter; for it is a fact that the bodily condition immediately preceding death generally produces, or at least is accompanied by, such a quiescence of mind, that volition itself seems to slumber or consent to death, and there is almost always after long and great debility a peaceful anticipation of the coming event.

CHAPTER V.

MISEMPLOYMENT OF THE MIND.

THE foregoing facts forcibly teach us, as indeed does every man's experience, that rest is as necessary as action, and that neither body nor mind continues fit for the business of this life without an occasional withdrawal of the will, either in sleep, or in a little quiet castle-building, or brown study.

“ The understanding takes repose
 In indolent vacuity of thought,
 And sleeps, and is refreshed.” COWPER.

Or as Burton, the Democritus of melancholy, says

“ When I goe musing all alone,
 Thinking of diverse things fore-knownn,
 When I builde castles in the aire,
 Voide of sorrow and voide of feare,
 Pleasing myself with phastames sweete,
 Methinkes the time runs very fleete.”*

The mind thus proceeds dreamily, or without effort, and therefore without that determination of blood to the brain which the continued exercise of volition and desire always occasions; for the will demands a large supply of blood, and calls up the heart in order to evolve nervous power for the energising of the muscles, as volition is peculiarly associated with muscular function, proving that healthy will is necessarily

* Burton's Anatomy of Melancholy, 1628. The Author's abstract.

connected with bodily activity. This indolent vacuity, however, may become habitual, and then a legion of evils of the worst kind crowd in upon the soul; for irritability takes the place of natural action when the body is not duly employed.

Neglect of education often causes permanent inability to maintain attention. If the faculties be not strengthened by occasional exercise, under proper teaching, the soul becomes at length the slave of imagination, and is apt to dally with any empty fancy that may attract it. Some *ignis fatuus*, some foolish glitter of false light, is the only object likely to be pursued by a person who has not been taught from childhood the use of reason, or who has not enjoyed the blessing of high motives and encouragement imparted by example. If such a one read, it is for amusement, without the smallest power of grasping argument; and he being, from the idle habit of the brain, at the mercy of vulgar or ludicrous associations, the most serious subjects provoke loose ideas, instead of conducing to thoughtfulness and improvement. This kind of madness is very common with ill-educated young persons, before the trials of life correct their vagrant fancies. Frivolity of mind sometimes settles into permanent insanity in such persons, and a multiplicity of unmeaning, unprofitable, unapplied thoughts succeed each other with ungoverned rapidity; for imagination must act when the will and judgment decline their duty; and thus, at length, the poor imbecile trifler, by the abuse of his nervous system, has his life converted into a miserable dream, and he becomes visibly a fool; for his form and features, action, and expression, correspond with his mental imbecility. The pursuit of sensual, exciting, and

enervating pleasures, — another turn which the mind not intellectually employed is apt to take, — speedily conducts the giddy youth, as many such cases testify, to the worst cells of the madhouse. The stock of enjoyment being soon exhausted, the brain becomes useless; and, worn in body and debased in mind, the wretched victim of imaginative sensuality is early subjected to every species of morbid sensation and desire. Having neither taste nor energy for rational pursuit, without resource in intellect, affection, or religion, he becomes at length the prey of a terrible despair, which terminates only in idiocy or death.

Sentimentalism, and all other mental extravagances, are but the different directions which uncultivated minds are accustomed to take, and *unhappily* these dispositions are highly contagious. “There is nothing so absurd, false, prodigious, but either out of affection of novelty, simplicity, blind zeal, hope and fear, the giddy-heady multitude will embrace it, and without examination approve it.”* All these are evinced by bodily peculiarities and disorders in keeping with their mental causes, and thus men’s creeds and fancies are almost expressed in their bodies. The contagion of folly, moreover, spreads widely and rapidly, because the physical constitution of fallen man is in direct sympathy with those passions which most readily manifest themselves in the features, the attitude, the action, the language, the tone of voice, the turn of a hand. We are all more or less moved by what we witness of feeling in others; and as, when the body is weakened by fatigue, nervous disorders — such as hysteria, convulsions, and epilepsy — may be com-

* Burton.

municated to multitudes by their compliance with the instinct of imitation; so the powerful exhibition of any passion or enthusiasm is apt to impress all those who witness it with a potency, proportioned to the vigour of their nerves and the degree of control which their reason is accustomed to exercise over their sensations. We may thus readily account for the wide and almost universal diffusion of the dancing mania, and other maladies, partaking both of a moral and a physical character, during the dark ages and amongst people unblest by the restraining habits and elevating associations of rational and religious education. All history is full of evidence that ignorant minds yield at once to the force of sensual impressions; because the brain and nerves, when not governed by indwelling intelligence, are predisposed to obey whatever impulse from without may demand their sympathy. Hence, also, every species of violent emotion is irresistibly propagated amongst the ignorant; for insanity, and the most obstinate forms of nervous disorder, thus become epidemic; and, like the swine possessed by the legion of demons, those who are not fortified by truth rush one after another over the precipice to destruction. When considering the influence of sympathy, we shall find further illustrations of this subject. But not only are such thoughtless ill-trained persons apt to suffer in this manner, but also all who live rather in lonely speculation than in social usefulness. Such individuals are exceedingly liable to a disorder called hypochondriasis, which is manifestly connected with bodily disease, arising from injudicious employment of the brain in solitary musings and deep and protracted study, or anxieties, without the relief of frequent social intercourse and cheerful exercise.

Luther, speaking of his own tendency to this malady, arising from excessive and anxious application, says, "Heavy thoughts do enforce rheums: when the soul is busied with grievous cogitations, the body must partake of the same. When cares, heavy cogitations, sorrows, and passions, do exceed, then they weaken the body; which, without the soul, is dead, or like a horse without one to rule it. But when the heart is at rest and quiet, then it taketh care of the body. Whoso is possessed with these trials, should in no case be alone or hide himself, and so bite and torment himself with his and the devil's cogitations and possessions; for the Holy Ghost saith, 'Woe to him that is alone.'"

Of course, as the mind is always employed while a person is awake, one train of ideas cannot be displaced but by substituting another. Hence the importance of change of place and of object when the affections or emotions are morbidly excited, or the nervous system enervated by the continued action of one train of thought.

Hypochondriasis presents itself in the most whimsical forms, in consequence of the morbid condition of those nerves which conduce to sensation. Thus some imagine themselves dead, and others declare their bodies to be the abode of unheard-of maladies. One thinks his stomach is full of frogs, and hears them croak; "*Brecc'chex, coax, coax, oop, oop*;"—another thinks his body a lump of butter, and he is afraid to walk in the sun lest he should be melted. A lady, who had led an idle life, imagined herself a pound of candles, and dreaded the approach of night, fearing the maid should take a part of her for use.

That illusive convictions are all more or less asso-

ciated with actual disorder of that part of the nervous system on which perception depends, is evident from sensation being so blunted, in many bad cases, that persons so afflicted do not feel anything applied to the skin. This is exemplified to the greatest extent in a case related by Foville. A man was wounded at the battle of Austerlitz, and ever after he was insanely convinced that he had no bodily existence; and there seemed to be no method of convincing him to the contrary, for, in fact, he was not sensible of anything done to his body unless he saw the action: feeling was quite absent. Whether this affection arose from impression first received on his mind, or on his body, it is difficult to discover; but it is certain that such maladies are sometimes cured by merely convincing the mind of its mistake.

Nervous diseases, being disorders of sensation as well as of will, are to be treated with great patience and forbearance; although the whimsicalities of these complaints are frequently so ludicrous that "to be grave exceeds all power of face." Thus Dr. Rush had a patient who thought he had a Caffre in him whom he had swallowed at the Cape of Good Hope. Many droll stories might be written concerning them, but who can deem them fit to be laughed at? Nervous exhaustion, from over-attention, or repeated sensation without proper intervals of rest, is the common cause of these strange maladies. Such states of mind may, perhaps, be sometimes the result of violent, long-continued, and irresistible emotion; yet we must not be unmindful that they are the inevitable consequences of neglecting the early discipline of the will; for the dominion of passion over judgment generally presupposes a moral dereliction.

The potency of emotion over our bodies is everywhere visible; for our whole active life is altogether an exhibition of passions at their work, and our projects and our plans are directed to no other end than the gratification of desire. The most restless spirit soonest destroys the body, but the most bustling is not the busiest soul—mental intensity is silent. It is the mind that uses life, and the law of our earthly existence is equally broken both by inaction and by excess. The motive power requires regulation; for whether too rapid or too slow, if the action be irregular, the machinery is equally endangered. We are formed for moderation; and our safety consists only with the steady employment of vital power under moral restraints; hence distinctness of object and purpose is essential to health of mind, and for the preservation of that orderly action of the nervous system without which we are diseased in body also. Every faculty and function, therefore, requires its appropriate exercise, for inaction is scarcely more liable to be followed by a morbid train of miseries than is disappointed or distracted activity. The interruption of a mental purpose or desire involves the material through which the mind acts in its own disorder, as the machinery suffers when the power which puts it into motion is fitfully employed, or unduly excited or misdirected. Our experience testifies that the greatest mental confusion and distress of brain arise not so much from steadily continued and determined effort of the mind, in a rational manner, as from interruption to the purpose of the will. Thus, when some daily vexation breaks the chain of thought, or draws the attention off from the intellectual pursuit on which the spirit had earnestly been bent, dis-

pleasure and distraction take the place of complacency, and the cause of the disturbance is apt, when thus frequently returning, to take complete possession of the mind, and to haunt the attention like a hateful goblin, blighting the soul with its cloudy presence. Hence the soured misanthrope often appears when the philosopher might have been expected; for unless the man of thought have his heart soothed by affectionate and comfortable appliances, in a suitable and seasonable manner, his resolute and perplexed spirit, incapable of resting from reflection, is very likely to find successive vexations terminate in madness, or some milder form of mental derangement or unhappy eccentricity, which constrains him to seek pleasure only in imagination and with solitude.

Those who are connected with persons constitutionally prone to reflectiveness cannot be too cautious in their manner of opposing the bias of their dispositions, or too gently endeavour to win them from the danger of absorbing study, for both their sensibilities and affections are generally fine in proportion to the intensity with which they habitually contemplate the objects of their attention. Men of genius, whatever the direction of their minds, are usually as full of feeling as of thought, their intellect being urged on under the dominion of that love which cannot rest without constant approval. Their habit of abstraction may cause them to appear selfish, unsocial, or absurdly whimsical, but they are only engaged too intensely to exhibit in an ordinary manner the appearance of passing interest. They are, however, exactly those who are most subject to insanity, as their minds are kept unavoidably busy to the full extent of nervous endurance. Yet persons of this

deep style of thinking and feeling are most devoted to the well-being of others, and are the first to demonstrate the nobility of their nature by those self-sacrifices which have distinguished the best names in history.

Cowper and Byron may be instanced as opposite examples of bad modes of education, terminating in morbid habits of thinking, and exhibiting by fits and starts the finest traits of generous nature in the most contrary and inconsistent manners.

CHAPTER VI.

CHAGRIN AND SUICIDE.

WE know that determination must vastly excite the brain, when the student or the statesman is induced by desire for doubtful distinction to spend his days and his nights in the distractions of alternating hopes and fears. Under the strain of these conflicting passions how many a mighty mind sinks into insanity, amidst the mysterious darkness of which some demon whispers close upon the ear, "No hope, no aim, no use in life, the knife is now before you." Long, however, before this terrific state of mind occurs, the body gives unheeded warning of the growing danger, by irregular appetites, tormenting visions, and unaccountable sensations; for insanity is always a bodily malady, although perhaps in most cases moral delinquency is superadded, and the will has been disordered before the body. Although the destructive propensity may sometimes cause suicide under a sudden impulse, or it may even arise from a morbid disposition to imitate, yet it is probable that the irritability of the body, which allows not a respite to the soul, from the constant stimulus to attention and will, most frequently drives the melancholy maniac to commit suicide. Death seems in these cases the only refuge from the weary vigilance of morbid sensibility. This awful remedy is frequently sought under the impulse of a kind of instinct, when the mind becomes so possessed by its misery as to be quite incapable of comparing

the desire felt with previous convictions, and so the patient is blindly urged on, by longing for relief, to use the first opportunity for self-destruction which may present itself, association only serving to connect the means of death with the idea of escape from a tormenting body or some haunting impression. The frequent connection of the disposition to suicide with the despondent forms of insanity, warrants the supposition that despair, if not met by the solace of affection, would always lead its subject to the same dark resort; as the scorpion is said to destroy itself with its own sting, when encircled by dangers from which it cannot escape.

The love of approbation, which is closely connected with the love of society, is generally the strongest of our passions, and is that by which the lower passions are restrained within the limits of common decorum. It is the disappointment of this passion, or chagrin, which most frequently disposes to suicide. Man's hell is the feeling of solitude, or the dread of being despised: and if his associates cast him out of their pale, or appear completely to excommunicate him from their sympathies, he seems as if at once possessed by Satan. Should this wounding of his proud desire deprive him of all hope of restoration to the heart of at least some one being who can love him in spite of his faults, he will rush unbidden into the darkness of another world, the apprehension of which is less terrible to him than the loneliness in which he suffers. So common is this catastrophe, that it appears like the result of a natural law of the guilty mind, when unacquainted with divine truth, and unsustained by the hopeful consciousness of spiritual and eternal life.

Hence heathenism and infidelity have always approved self-murder as the proper remedy for extreme vexation.

The association between neglect, ill-usage, despondency, and suicide, is of great practical importance, especially in relation to those who suffer from the terrors of that most awful malady, religious despair, which usually commences with seclusion and a state the reverse of self-complacency, conjoined with strong affection insufficiently regarded.

Happy is it if the suicidal catastrophe be averted by such a failure of some organ or function of the body as shall arrest the ambitious, the wayward, or the lonely spirit, even with the stroke of death; but more blessed still to find association with calm and loving minds, and, like Kirke White, to take admonishment from the uncertainty and comparative worthlessness of this world's honours and attachments, to prepare for the untiring activities of a nobler state.

“Come, Disappointment, come!
Though from hope's summit hurled,
Still, rigid nurse, thou art forgiven,
For thou, severe, wert sent from heaven
To wean me from the world;
To turn mine eye
From vanity,

And point to scenes of bliss that never, never die.”

This reference to Kirke White reminds us that the influence of the mental state is remarkably exhibited in the progress of organic diseases. Medical practitioners can bear ample testimony to the fact that religious feeling—that is, calm resignation to the Supreme will, soothes and tranquillises the sufferer's frame more than all medicinal appliances. Often do we witness the triumph of faith over bodily affliction—

as consumption, for instance, with slow and fatal hand, steals away the life-blood from the youth who lately, perhaps in the height of moral danger, adorned the drawing-room, or bore the palm of academic strife. While in the bloom and brilliancy of body and mind, when most sensitive and alive to all the passionate and beautiful associations of affection and of intellect, the spoiler stealthily crept in; but previously a light from heaven had entered his heart, and therefore, while the malady built up the barrier between time and his spirit, the patient relied on the hand that chastened him; he felt that pain and weakness, and weariness and disappointment and death, are not fortuitous occurrences, but the process by which the wisdom of God effects the weaning and separation of the believing soul from sin, sorrow, and distracting attachments, to fill it for ever with intelligence, love, and peace. Hence, with becoming composure, he submitted to the purifying trial of his faith, and said, while his features reflected the divine love which he contemplated—“Even so, Father, for so it seemeth good in thy sight.” No fever of the mind added to the hectic which consumed his body, and the disease was not only better borne, but really much retarded and ameliorated by the “strong consolations” of Christian faith.

CHAPTER VII.

IRRITABLE BRAIN, INSANITY, ETC.

MANY terrible nervous diseases are but the natural disturbance of a bad conscience. Such a course of conduct before God and man as secures approval of heart, will often cure such diseases without the aid of the physician. The cordial of daily duty properly fulfilled, is the proper remedy. How often have we seen the haggard hypochondriac, both in hut and mansion, cured of all his anomalous maladies by a true view of religion and by the activity which springs from it. The terrors that haunted his darkened spirit have been dissipated by the light of Heaven; his shaken nerves have been tranquillised, and the peace of faith has brought new brightness into his eye; a pleasant buoyancy has lifted his heart, and a resistless impulse of good-will has diffused a healthful vigour through every fibre and every feature. So powerful is the habit of a man's faith on his person, that sagacious physicians often correctly infer the religious state and persuasion from the patient's appearance.

That bodily disorder which favours the manifestation of the mind in an insane manner may be produced by any of our passions, when unrestrained by a holy understanding; the best blessings may thus be converted into curses—the best gifts into the most injurious agents. Some say religion is a frequent cause of insanity. No; true religion is the spirit of love, of power, and of a sound mind; ever active in

diversified duties and delights, always busy in a becoming manner and in decent order. But the wild notions, unmeaning superstitions, spiritual bondage, unrequired and forbidden rites and ceremonies which wayward men have substituted for the liberty of God, begin in disobedience and end in darkness. It is strange fire in the censer, which brings down the flaming vengeance, and opens a passage to the infinite abyss.

Excessive employment of the body, and that anxiety which springs from too earnest a pursuit of our own wills, are, when acting together, exceedingly likely to disorder the organism of the mental faculties; and whether one be truly religious or only superstitious, the result will be the same; because excess of any kind is a direct infringement of the invariable law of God.

Delirium may, in a weakened and wearied state of the brain, arise either from mental stimulants or from mental sedatives. In either case, the same effects follow; as the organisation is so disturbed that it consents not in due order to the force which, in its proper condition, is formed to actuate it—namely, the mind. To make a mental exertion when the brain is wearied or unduly excited, is only to aggravate disorder, and endanger the fine fabric thus violently acted upon. Thus it is that persons of mental determination, under the force and pressure of urgent business, instead of yielding to the indications of weariness, continue to work on till delirium takes the place of healthy attention. The secretary of an extensive and useful institution, for instance, suffers from bad health; his mind and heart find no rest at home; at this juncture the directors call for accounts,

and a multitude of correspondents are urgent for replies. He finds some one of these agents is guilty of defalcation. He grows miserable ; his digestion fails, he appears flushed and flurried, his head aches, he can scarcely connect his thoughts, his hand trembles, he uses wrong words both in speaking and in writing ; he retires, and immediately begins to connect the feeling of his own inability to attend to business with the idea of robbing his employers, and at length fancies that he is the defaulter by whose case his mind has been excited. He confounds his own faults and temptations with what he knows of the guilty person, and, haunted by the worst consequent phantoms, he becomes intolerable to himself, and feels as if called on to expiate his crime by destroying his life with his own hand. His pious habit still prevails, and he executes the horrible deed in calm and devout resignation to what he deems the will of Heaven. This is a true case, and is no uncommon result of disobedience to the natural law, which insists on our seeking rest when wearied, and submitting patiently to infirmity as our daily portion.

All disobedience to the Divine laws, whether natural or moral, must, of course, be inevitably followed by suffering and disorder ; nor can any one who exposes himself to its causes be exempt, unless by miracle, from insanity or hallucination, so long as mind acts through matter, and manifests itself in keeping with its condition.

Remarkable intellectual energy is so often associated with enthusiasm or intensity of mental character and extravagance of conduct, that it has become a proverb : —“ Great wit to madness is allied.” And probably the excessive activity of mind sometimes springs from

actual disorder of brain, although the habit and education of the will of the individual may enable him so far to control its influence as that a degree of disease which, in another, worse trained, might produce decided symptoms of insanity, shall, in this case, only prove a powerful stimulus to manageable imagination. The susceptibility of genius to the excitement of society generally betrays itself in eccentricities, which minds less endowed regard with amazement; as if these odd traits were some inexplicable mystery and contradiction, instead of the necessary result of the nervous tension to which such morbid beings are constantly subject. It may, at first sight, appear unreasonable to connect genius with disease, but an intimacy with the history of notable men will demonstrate their relation to each other; not that they are necessarily associated, as cause and consequence, but that the direct operation of intense motives, such as stimulate master minds, leads to disorder of the brain, and disorder of the brain re-acts to maintain a perverted bias or injurious habit of application. Those who are restrained in their ambitious or pleasurable pursuits by moral or religious principles, are happily preserved from the danger of catering to the public appetite for marvellous, monstrous, and startling exhibitions of talent; but gifted persons, who submit to the demand for enormities, are always running the risk of losing the mastery over their own faculties, simply because it is a law of the human mental constitution to confirm a chosen habit into an absolute necessity; since the brain, constantly used in one manner, whether naturally or artificially, cannot act in any other, but, enthralled by a task-tyrant of its own choosing, works in chains to death. This effect of

habit in determining genius accounts for the progress of deception under the control of designing men of great enthusiasm, such as Mahomet, and the inventor of Mormonism. They began by some trick to help themselves, and thus discovering their power over the simple-minded, they persisted in deception till they became unable to think or act except as deceivers. Probably the habit was confirmed by their becoming insane converts to their own lies, and at length they believed the whims of their own imaginations to be the especial revelations of Heaven. Like a horse in a mill, the mind thus goes round and round in the same circle, till it turns blind and incapable of straightforward exertion. Its very dreams are of the beaten track. A man whose brain is exhausted by perverse desires, enters into a spiritual sphere in keeping with his will, and evil spirits take possession of his body, and fill him with delusions.

An accumulated irritability of brain results from incessant effort of mind; and to such an extent are poets subject to this infirmity, that they have won the cognomen of a distinct race—*genus irritabile*. But all imprudent thinkers are obnoxious to the same suffering. Even our great philosopher Newton sometimes gave vent to ill-temper, or soothed his nerves by the bane of tobacco, instead of taking rest or an appropriate change. And many of our best artists, whether in words or more solid materials, have been martyrs to head-ache and the fashion of excitement. Thus, Wilkie was often obliged to shut himself up in a dark room, because light was too stimulant for his brain; and Paganini paid dearly for his consummate excellence as a musician. Speaking to a friend, he stated that he scarcely knew what sleep was; and his nerves

were wrought to such almost preternatural acuteness, that harsh, even common sounds, often became torture to him. He was sometimes unable to bear a whisper in his room. His passion for music he described as an all-absorbing, a consuming one; in fact, he looked as if no other life than that ethereal one of melody were circulating in his veins; but he added, with a glow of triumph kindling through deep sadness, — "*Mais c'est un don du ciel!*"* Mrs. Hemans, too, could truly say —

" Swift thoughts that came and went,
Like torrents o'er me sent,
Have shaken as a reed this thrilling frame."

Byron, after an intellectual debauch, was accustomed to mope in total laziness. What this intense poet says of himself is very instructive: — "I feel a disrelish more powerful than indifference. If I rouse, it is into a fury. I presume I shall end like Swift — dying at top. But Swift had hardly begun life at the very period (thirty-three) when I feel quite an old sort of feel. I have been considering why I always awake at a certain hour in the morning, and always in very bad spirits: I may say, in actual despair and despondency in all respects. I have drank fifteen bottles of soda-water in one night after going to bed, and still been thirsty. A dose of salts has the effect of a temporary inebriation like light champagne upon me. But wine and spirits make me sullen and savage to ferocity; silent, however, and retiring, and not quarrelsome, if not spoken to."

These facts prove that his genius was associated with a diseased brain, of which indeed he died; but

* Mrs. Hemans' Life.

whether the disease was the result of undue mental action, or the cause of it, we need not now inquire : it is sufficient to point out the connection. Byron is but a strong example of the poetic temperament, and in many respects of the other orders of genius also, for they are all distinguished by extraordinary determination of will, subject, however, to paroxysms, like an intermittent fever, a succession of cold and hot fits, with healthier intervals, since the nervous system will not tolerate a constant enthusiasm. All violence is but the exception to natural order, and the mighty afflatus or mental inspiration which the world so much admires, can no more be commanded or expected as a matter of course than can the hurricane or the earthquake, and its continuance is alike destructive.

Virgil's description of the inspired Pythoness presents a glowing picture of the mind's excitement, kindling the body for a time into unnatural action, and then leaving it exhausted and powerless,—an effect that equally follows every great, enthusiastic, intellectual, or passionate exertion of the will :

“ Her colour changed ; her face was not the same,
And hollow groans from her deep spirit came.
Her hair stood up ; convulsive rage possessed
Her trembling limbs ; and heaved her labouring breast.
Greater than human kind she seemed to look,
And with an accent more than mortal spoke ;
Her staring eyes with sparkling fury roll,
When all the god came rushing on her soul,
Swiftly she turned and foaming as she spoke,
At length her fury fell ; her foaming ceased,
And ebbing in her soul the god decreased.”

The common sense of mankind, before the materialists extinguished the soul which gave life even to the doctrines of heathens, naturally ascribe all bodily and

mental agitations to some indwelling spirit, and regarded visible actions as the result of invisible agencies, so as always to connect the physical with the spiritual; and doubtless, therefore, they more firmly realised the fact of their immediate relation to an immaterial existence. A far more beautiful and ennobling philosophy was theirs than the mere materialists enjoy, because nearer that of divine truth than the notion that traces mind no further than to chemical affinities, and views the death of the vigilant soul in the destruction of its dwelling-place.

Dr. Wollaston, who was a Christian philosopher, died of disease of the brain. He preserved to the close of his life the philosophic habit of observation which distinguished his character. Sublime is the lesson, to see how he exercised the higher faculties of his intellect in reasoning on the causes and progress of his malady in the disorder of his sensations, memory, and the power of motion, as it advanced in its incursion upon one part after another of those portions of the brain which subserve the mind in relation to will and consciousness. He noted the phenomena of death, as it gradually took possession of his body, and experimented on his faculties to ascertain the amount of living power remaining.* Here we witness an intelligent being watching the gradual destruction of the instruments with which it was accustomed to seek and communicate intellectual enjoyment. The spirit takes its last look at its material residence, and seems voluntarily to withdraw from an abode so incommodious, while reasoning about the causes of its unfitness. Up to the very verge of this life's horizon,

* Dr. Holland's medical notes, 2d ed. p. 166.

we see that the willing and reasoning man remains a willing and reasoning being still. Shall we dare to say we have traced that man to the limit of his being? As well might we say a star is extinguished because it has set to our sight. The invisible spirit evinced itself here by using earthly elements, in wise communion with the wonders of creative skill, and its departure was but an entrance into existence more in keeping with its nature. What the philosopher observed decaying was not himself, the observer, and that which died was not that which enjoyed life.

CHAPTER VIII.

A GENERAL VIEW OF THE EFFECTS OF THE PASSIONS
ON HEALTH.

OUR passions are the grand conservators as well as disturbers of the healthy action of our bodies ; and they exercise so direct an influence over the functions of life as to be properly classified with medicinal agents. Indeed, they often act with no less power than the most heroic medicines, and are as rapid, and sometimes as fatal, in their operation, as prussic acid or any other deadly poison. A brief review of the prominent effects of our passions on our bodies will afford a striking illustration of the independent existence of the mind, and at the same time present a subject of the highest practical consideration. Dr. Marshall Hall, in his profound investigations into the causes of muscular action, has proved that *volition and emotion* act upon the nerves as distinctly as "the finger acts upon the keys of a harpsichord." Medically speaking, the emotions are regarded either as depressing or exciting — sedative or stimulant ; but probably their influence, although always acknowledged, is yet too generally undervalued in the treatment of disease.

Hope is the cordial by which our benevolent Creator cheers every heart that is not resolutely set against the reception of his goodness. A remarkable, and consequently often quoted, instance of the curative influence of hope occurred during the siege of Breda, in 1625, when the garrison was on the point of surrendering,

from the ravages of scurvy, principally induced by mental depression. A few phials of sham medicine were introduced, by order of the Prince of Orange, as an infallible specific. It was given in drops, and produced astonishing effects. Such as had not moved their limbs for months before, were seen walking in the streets—sound, straight, and well.

Not to refer to the long list of pseudo-miracles by royal touch and at the tombs of common saints, sight to the blind, and hearing to the deaf, with the cure of every sickness, were said to have been conferred on the faithful devotees who flocked to the tomb of Abbé Paris, the famous Jansenist; and, what is most extraordinary, these cases were proved on the spot, before judges of integrity, attested by witnesses of credit in a learned age (A.D. 1724), and on the most eminent theatre in the world. Among a multitude of similar cures, it is testified that a hunchbacked girl was kicked and trampled into a beautiful shape, by being stretched on the ground, while a number of stout men trod and jumped with all their might on her stomach and ribs. The treatment was in all cases of so rough a kind that it required a confidence amounting to lunacy to submit to it, and the exercise of a power as supernatural at least, if not as deceptive, as Satan's, in order to survive it. However, as Pascal said, "we must believe those who are ready to have their throats cut to prove their faith." The priests appealed to the remains of their saints in attestation of their own sanctity, and, of course, miracles followed; and then what more natural than that the lame, the halt, and the blind, should, in hopeful crowds, surround the wonder-working bones of St. Paris? What more natural, except that many of them, under the violent persuasion of their own desire

and many heavy blows, should speedily depart miraculously healed?

Eloquence is not needed to describe the mightiness of *Hope*. She speaks for herself to every mortal, and supplies, gratis, to every sufferer, a real *catholicon* and universal *elixir vitæ*. Like an angel she can concentrate her healing virtue in a homœopathic globule, or diffuse it through all the living waters of the world. The multitudinous baths, douches, wet bandages, and cold draughts of hydropathic establishments are mesmerised by her touch. Her bright face is seen in every stream. If we listen we hear her whispering joy whenever the breath of heaven visits us. "Hope, enchanted, smiles, and waves her golden hair," as she dances before us on the hills and in the valleys; health and laughter are in her steps, and, while we gaze upon her joyous beauty, a lithesome spirit animates our limbs, and the blooming hilarity of her features is reflected from our own. Her breath is light, and she inspires us with her life, when, in company with Faith and Love, we join the angels in praising God for grace and beauty.

Fear is also sometimes curative. The great Boerhaave had a number of patients seized with epileptic fits in an hospital, from sympathy with a person who fell down in convulsions before them. This physician was puzzled how to act, for the sympathetic fits were as violent and obstinate as those arising from bodily disease; but, reflecting that they were produced by impression on the mind, he resolved to eradicate them by a still stronger impression, and so directed hot irons to be prepared and applied to the first person who subsequently had a fit; the consequence was, that not a person was seized afterwards.

An officer in the Indian army was confined to his bed by asthma, and could only breathe in an erect posture; but a party of Mahrattas broke into the camp, and, fearing certain death, he sprang out with amazing activity, mounted his horse, and used his sword with great execution, although the day before he could not draw it from its scabbard. A beautiful example of the curative operation of affectionate apprehension is given by Wordsworth, in his singular story of the Idiot Boy.

Hildanus relates that a man, disguised as a ghost, took another labouring under severe gout, from his bed, and carried him on his back down the stairs, dragging his painful and swollen feet down the steps, and placed him on the ground. He immediately recovered the use of his limbs, and swiftly ran up stairs under the strongest terror, and never had the gout again. Dr. Zimmerman notices the interesting fact, that during the fire at Hamburgh, in 1842, many bedridden invalids rose and displayed vast force and energy, some of whom remained permanently cured.

But the gentler and more pleasing emotions sometimes effect the same apparently miraculous restoration. The case of an old man, who laboured under shaking palsy, was related by Mr. Kingdon, at the Medical Society of London. This person had been long unable to walk. The child of a friend was admitted to see him, and so greatly delighted was he, that he arose, walked across the room, took some paper, went to another part of the room, filled the paper with small shells, gave it to the child, and then sat down as paralytic as before.

Terror causes the blood suddenly to leave the extreme parts of the frame; the countenance becomes

livid, the brain excited, the large arteries distended, the heart swells, the eyes start, the muscles become rigid or convulsed, and faintness, and perhaps sudden death, ensue. Fear, whether it be from a real or an imaginary object, is equally influential on the body. A woman had her gown bitten by a dog; she had heard of hydrophobia, and immediately fancied that she had it; and, what is most surprising, she actually died of symptoms so like canine madness, that skilful physicians could not discover any difference. John Hunter, the celebrated anatomist, attributed the disease of the heart of which he ultimately died in a fit of anger, to the fear of having caught hydrophobia while dissecting the body of a patient who died of that disease. Dr. Holland states that a young man was so severely affected by the continual intrusion of illusory images of a frightful kind, that in a few weeks his hair turned from black to white.

Bouchet informs us that the physicians of Montpellier had two criminals delivered to them every year for dissection. On one occasion they tried what effect would follow from mere expectation of death in a perfectly healthy person. They told the subject of their experiment that they would take the easiest method of destroying his life by opening his veins in warm water. They therefore blindfolded him, set his feet in water, pinched instead of lancing them, and then continued to speak to each other as if they saw the life and blood ebbing together. The man sat still, they uncovered his face,—he was dead.

A barber is known in Devonshire, who went to shave a celebrated lawyer, who bade him sit down until he had finished some writing. The lawyer observed the waiting barber dip his finger into some

glasses of jelly, that happened to be standing on the sideboard, and lick it. The lawyer then quietly sat to be shaved, and by way of punishing the barber, said, "What do you think of my plan of getting rid of rats? I put arsenic in jelly set on the sideboard, as if for a party, and the rats are sure to eat it and die." The poor barber hurried up his traps, ran off, turned sick several times in his way home, rushed into bed, and called out to his wife, "I'm a dead man." A doctor came, found him at the last gasp, and then the same lawyer being sent for to make the dying man's will, confessed the trick, and so cured the barber whom he had so nearly killed.

As recollected ideas often follow the same train as when first impressed, a lively remembrance of past effects is apt to renew the same actions of the body. Probably the same state of nerve is again produced. Hence the disposition to repeat actions in an accustomed manner. Van Swieten informs us of a child being frightened into epilepsy by a large dog leaping on it, in whom the fit returned whenever the dog was heard to bark. Had the child been capable of mental effort, the association might perhaps have been broken; as we find that epilepsy is often arrested by diverting the nervous power by some strong voluntary action of the body, or other determination of the will; and hence, too, several popular remedies for this disease exert a powerful influence over it, by their effect on the imagination; as that of the hand of a felon, recently hanged, applied to the patient's brow while on the scaffold. The hand of a murderer applied while hanging from the gibbet, is said to be especially efficacious. It appears, however, that the

rope with which he is hanged possesses powerful virtue, for in 1845 the hangman at Bodmin in Cornwall sold it in small pieces, at a shilling each, as a cure for fits. For the same purpose Celsus and Pliny advised the blood of a dying gladiator drunk warm*, and Scribonius Largus directs a portion of his liver to be eaten. Aretæus prefers the raw heart of a coot and the brain of a vulture. The nail taken from the arm of a crucified malefactor was an efficacious amulet, according to Alexander. Not two centuries since, the authentic remedy among English physicians was the lichen which grew on a decaying human skull. A midnight walk round the village church with a skull in the hand is still a Devonshire remedy.

Other nervous disorders are cured on the principle of breaking the mental association; thus cramp is cured by rings made from the nails of an old coffin, and all sorts of nerve-ache are now within reach of art, since the magic galvanic rings of copper and zinc, a mixture which must have prevailed in the constitutions of their inventors, are declared to be nothing short of miraculous; but of course these and similar inventions are intended especially for those who have only heard of science.

Every strong mental action is a strong attention, and its simple influence on the nervous system is well exemplified by Dr. Darwin, who says that, in passing from Leith to Kinghorn in an open boat, he observed that when he closed his eyes he became sick, but as often as he bent his attention with energy on the management of the boat the sickness ceased, and recurred as often as he relaxed his attention. He adds, "I am

* Celsus, lib. iii. cap. ii. sec. 10.

assured by a gentleman of observation and veracity, that he has observed when the vessel has been in immediate danger, that the sea-sickness of the passengers has ceased instantaneously, and returned when the danger was over." (*Zoonomia*, p. 231.)

There is no doubt, however, that a feeling of awe will modify the circulation; and probably the mystery-men or medics of the American Indians, with its help, perform cures almost as wonderful as those ascribed to Parr's life-pills or any other imposing pretension. Hence, also, the potency of charms. This feeling of awe seems to partake somewhat of the nature of horror, which is demonstrated to act powerfully on the blood-vessels, as is seen not only in the pallid appearance of individuals suffering from it, but also in the common success of a vulgar remedy for hæmorrhage—namely, a living toad hung about the neck. The disgusting contact almost instantly arrests slight bleedings. But perhaps this remedy is not more efficacious than the cold key, and it certainly is not more in demand, and therefore, it may be presumed not more successful among our peasantry than the village blood-stancher, who is generally some shrewd old woman who sees a little through her neighbours, and is near akin to a witch. She is "Great Mystery," as the Indians say, and arrests bleedings by an awful manner, a muttered unmeaning prayer, and a call for faith.

Extreme joy and extreme terror act in a manner equally energetic. Occasionally the exhaustion produced by them is so sudden, that the nervous system seems to be discharged of its power in an instant. Culprits have received the tidings of pardon when

standing under the gallows, and have fallen dead in a moment, as by a lightning stroke.

“How soon the calm, humane, and polish'd man,
Forgets compunction, and starts up a fiend !”

when touched by that most stimulating of the passions, *anger*.

“This grisly child of Erebus the grim,”

rouses the heart, produces a glow all over the body, especially in the face; causes the eyes to glare, strengthens the voice, and increases the muscular power; hence it has now and then suddenly cured gout and palsy, but much more frequently it has proved fatal, by rupturing some blood-vessel. The blood, fevered by rage, rushes with delirium over the burdened brain; the heart for a while beats fiercely, but “the acrid bile soon chokes the fine ducts;” every vessel is exhausted; the irritability ceases; every muscle shakes; the whole strength is prostrated; and then, if palsy do not happen, obstinate faintings ensue; then convulsions—then death—and the angry man meets his God face to face.

Broussais and other eminent physiologists are of opinion, that rage is capable of generating a most virulent and subtle poison, especially in the saliva. They refer to numerous instances in which wounds from enraged animals have been followed by effects only to be accounted for by supposing a virus communicated. This opinion coincides with vulgar belief, and, if true, as facts seem to affirm, the power of the mind in altering the chemistry of life in a direct manner, is thus most clearly demonstrated. But indeed the same fact is equally evinced by the common in-

fluence of emotion over secretion. The classical reader will remember Ovid's fine description of Envy, the passion which Lord Bacon observes has "no holidays."

"Pallor in ore sedet ; macies in corpore toto ;
Nusquam recta acies ; livent rubigine dentes :
Pectora felle virent ; lingua est suffusa venemo."

The description of a well-known disease will not be here out of place. It begins with indulgence in despondency, then follow loss of appetite, constant pain in the stomach, difficulty of breathing, paleness of the face and palms of the hands, whiteness of the tongue with inky spots on it, white lips, and inability to move. Then the white of the eye becomes glassy, the skin turns of an olive colour, and is cold to the touch, water collects in every part of the body, and the sufferer cannot breathe except in an erect position. The glands then become inflamed, the liver hardened ; and the blood—poor, vapid, and colourless—no longer stimulates the heart, and death soon terminates the scene. This is not the home-sickness, or *nostalgia*, which sprung up among the Swiss soldiers at the sound of their native music, from a passion for home ; and which the kindest associations often failed to cure, without returning to the hills and valleys, the sights and sounds, the domestic enjoyments and familiar delights so endeared to the heart by the strong sympathies of childhood, as to localize the spirit of the man and fill his memory with so delicious a sense of what he loved and had lost, that his soul could perceive no joy but in home, sweet home ! The malady above described is a more violent disease of the same kind, and it is dignified by the title *Cachexia Africana*, because, alas ! it has killed thousands on thousands of

the children of Africa, when "forced from home and all its pleasures."

Are there not, however, many among us no less pitiable, the victims of frivolity, of fashion, of evil genius, of anxious and ungodly trade, and of every vice; led captive at the will of him who pays his slaves for all their toils with grievous penalty and death, without the hope of home beyond it?

The slow fever of *anxiety* presents the Protean symptoms which everywhere obtrude themselves.

"The broad consumptive plague
Breathes from the city to the farthest hut,"

and its ravages are miserably visible in the union houses, dispensaries, and hospitals of our land. Every madhouse also furnishes instances of its effects; and, moreover, strangely presents the most terrible examples of remorse and religious despair; proving that Christianity is often taught by mistaken men rather as a system of terror than as good news of gracious forgiveness for *all* those who faithfully repent.

Fear and anxiety affect all the functions of the body, but especially of the stomach. They seem to suppress the secretion of the fluid on which digestion depends, and also the flow of saliva. A curious illustration of this fact is afforded in the method which the conjurors in India sometimes adopt for detecting theft among servants. When a robbery has been committed, a conjuror is sent for, and great preparations are made. If in a few days the property be not restored, he proceeds with his mysterious operations, one of which is as follows:—The suspected are all required to masticate a quantity of boiled rice for some time, and then to spit it upon separate leaves for inspection. He

examines the masticated rice very knowingly, and immediately points out the culprit; the rice which he masticated being perfectly dry, while that which was masticated by the others is moistened by saliva.

Deferred and fruitless longing for a beloved object is a frequent malady, which always tends to produce a remarkable deterioration of the blood, thus of course impairing the function of every organ. As the nervous system is most susceptible, the evil is first revealed by distressing nervous sensations. All periods and all conditions of life are liable to this disease; but the more artificial the society, the more prevalent the malady; that being considered the most natural society in which the natural affections are most suitably engaged. The prosperous fulfilment of our proper desires is not only the best preservative of the joys of relationship and the blessings of the social compact, but the best security for the health of body and of mind, both in parent and offspring; for the state of the blood, on which health mainly depends, is influenced almost as much by our feelings as by our food.

Sanctorius proved by scale and weight that the state of the passions influences the quantity of insensible perspiration. Biliousness and melancholy are almost synonymous terms. Prout has demonstrated that the pleasing sensations facilitate the removal of carbon from the blood. Those that depress allow it to accumulate; hence the liver becomes congested and the brain oppressed. Thus in susceptible persons headache and vomiting will as readily follow vexation as a surfeit. Dr. Beaumont had the opportunity of experimenting for many months on a person whose stomach was exposed to inspection by an accident, and he states that mental emotion invariably produced in-

digestion and disease of the lining membrane of the stomach—a sufficient demonstration of the direct manner in which the mind may disorder the blood.

The grand struggle of the multitude is excited neither by ambition nor covetousness; nor that nicer torment, a morbid love of approbation, which racks the sensitive genius; nor by the delirium of an entrancing affection, nor by the tyranny of grosser passion; but the common aim of the majority in their daily toil is rather for means to sustain a bare and comfortless existence. The weariness of the scarcely successful effort is visible in almost every face. The vast increase of heart and nervous diseases arises from the distracting excitement and stretch of mind which now prevail throughout society, especially in large cities, where great competition exists, and where an uncertain commerce furnishes a precarious support, and wealth and pride too often take mean advantages of laborious poverty.

The votaries of pleasure are scarcely more exposed to the causes of mental disquietude than are the devotees of Mammon; both alike waste the energies of life in excitement, and alike suffer the penalty of breaking those laws which naturally regulate the uses both of mind and body. The gambling spirit as constantly haunts the exchange and corn-market as the play-table; and, by perplexing and distracting the mind, soon saps the basis of health and anticipates old age. Hence, in large commercial towns, we often witness, even in persons who have barely reached the middle period of life, the haggard face, sunken eye, hoary hair, and feeble gait, which properly belong to “wearied eld.” Nor can the results be surprising to those who reflect that anxiety is but a chronic kind of

fear; a sort of intermittent fever or ague; which as manifestly disorders the circulation and secretions as that which arises from the poisonous malaria of the marshes, which indeed, in these days of desperate speculation and grasping monopoly, is scarcely more deadly than that of the market.

“Sorrow killeth many people, and melancholy consumeth marrow and bone.” (Eccles.) We have all heard of those who have become

“Grey-hair’d with anguish in a single night;”

but that is but a small part of the bodily evidence of mental agony.*

Grief has a very marked influence over the circulation; probably by its direct action on the heart, which may be so violently affected as really to break, not metaphorically, but physically. Prolonged distress of mind invariably produces a great preponderance of the venous over the arterial blood; hence there arises a general feebleness. We are assured, on the testimony of their medical attendants, that convicts frequently die of broken hearts, and it requires more than ordinary care and skill to restore them to any degree of health, if once attacked by illness; as the absence of hope, especially among those transported for life, causes them to sink rapidly, whatever be the disease. They seldom recover, or, if partially restored, it is only to relapse from the slightest circumstances, and such as would not in the least affect persons enjoying liberty and hope.†

* During Southey’s mindless state his hair, which had become thin and grey by anxiety and mental application, resumed its original colour and curl. — Southey’s Life, book vi. p. 390.

† See Dr. Baly’s Evidence on Prison Discipline, before the Commons.

Strong emotion often produces the germ of disease, which for a long time may not become apparent. The majority of what are called nervous diseases are probably of this class. Some grief, like a thorn at the heart, as Hippocrates says, by its secret and incessant irritation, gradually wears out the vital energy. Some vulture preys upon almost every heart, and it needs not the pride and ambition of a Napoleon, fastened to the lonely rock, to feel its gnawings, for disappointment as keenly follows every intense and absorbing passion.

Every part of the body testifies to the potency of emotions over the organism of life, though the anatomist searches in vain for the cause of functional derangement; it must be sought among agents which he cannot handle. An idea has frequently force enough to prostrate the strongest man in a moment. A word has blasted all his dearest, fondest, most habitual hopes. His only child has died—the partner of his life is snatched away;—he has but heard of the calamity, or he has seen but a few dark words; nothing has touched his body, but the “iron has entered his soul.” He reels—he trembles; some demon grasps his brain—sleep is gone; he dares not look at the light. A dull pain and a heavy cloud fix themselves over his eyes, and if the efforts of nature and art are unavailing, or if the balmy spirit of religion breathe not healing through his soul, and speedily bind up the broken heart, some fatal malady of the brain more or less rapidly ensues, and the man of energy and affection becomes an outcast from society till death releases his spirit.

Next to the brain, the stomach suffers from continued mental distress. The appetite fails; digestion

is suspended; atrophy succeeds, and perhaps some nerve-ache racks the sufferer. Sometimes pulmonary consumption, or disease of the heart, the liver, or the bowels, is induced. The secretions are of course proportionally affected. Thus the milk of a nurse is often entirely suppressed by mental disquietude. Hence a nervous excitable woman is hardly fit to suckle her own children; for the fluid that should nourish her infant undergoes so many changes, from the mother's mental variations, as greatly to distress the child, and perhaps even to destroy it. Ninety-eight out of a hundred deaths from convulsions are of children, thus proving them to be especially liable to this disorder; and as the majority die in early infancy, it is not unlikely that the state of the mother's mind may be the secret cause of this unnatural mortality. And let it not be forgotten, that the *unborn* offspring receives the impress of injury from the parent's unholy passions, and that to a degree which influences the temperament of all after life. The means of morally regenerating the world are the means of promoting health and happiness; and Christianity advances and exalts humanity from its birth, by improving the condition of woman, as regards body, mind, and home.

Under mental depression the nervous energy becomes exhausted, the conservative power of nature is wanting, and the body is rendered especially obnoxious to external influences.

Captain Ross, in the narrative of his arctic voyage, particularly alludes to the circumstance of mental depression increasing susceptibility to cold. The disastrous retreat from Moscow also affords a striking and extensive instance. This kind of susceptibility to "the skyey influences" is more marked, but it

equally exists in other forms; thus those who are depressed by any cause, are most likely to take contagious diseases.

Now look at him who is emphatically the miser: that is the wretch. He seems as if all his affections had been congealed by a dip in Lethe, as Dr. M. Good observes. Yet some demon of anxiety, some cunning fiend, sits like a night-mare on his bosom and will not let him sleep, while whispering in his ear of robberies and of destitution. No cordial cheers—no wealth makes him comfortable—he grows thinner and thinner—his limbs totter and his nerves ache. Even if the charitable, whom he cheats, consent to feed him, though in the home of plenty, he cannot gather strength: his soul starves him. This poor pitiable being has been the subject of sarcasm from age to age; but many who laugh and point the finger at him are doubtless his descendants, for they bear a strong family likeness in their features, even to him of whom Valerius Maximus relates, that he took advantage of a famine to sell a mouse for two hundred pence, and then died famished with the money in his pocket.

Duty to our neighbour, our country, and our God, requires us to be diligent in business and fervent in spirit. With a right motive we shall find our utmost efforts both healthy and happy; but are there not many, however, who ask not with a mockery of prayer for their daily bread, until they have plotted some scheme upon their beds by which they may file a fortune from the wages of industry, or cheat their less crafty brethren of some part of their due portion? How can these be healthy? Perhaps it is possible that such contrivers may be rubicund in their success, but it is more likely that the money-mania will at last

absorb all the cheering springs of kindly sympathy, and leave them weak and weary in the dry desert of their selfishness,—their whole being a disease.

This is a common termination of a vicious course, whatever form of selfishness the vice assume; for vice is always selfish, and therefore apt to be increasingly anxious and wretched, till habit dries the heart up in despair.

“ When Reason, like a skilful charioteer,
Can break the fiery passions to the bit,
And, spite of their licentious sallies, keep
The radiant track of glory ;—Passions, then,
Are aids and ornament.” YOUNG.

CHAPTER IX.

SYMPATHY.

SYMPATHY is the natural check which the Almighty puts upon uncharitable self. In spite of themselves, there are few who have not felt compassion for others. This affords a beautiful proof both of the beneficence of our Maker and of the power of the mind over the body.

Pity like love, imparts a sedate tenderness to the carriage :

“Soft words, low speech, deep sobs, sad sighs, salt tears,
Rise from the breast ;”

FAIRFAX.

and if it cannot be relieved, the face becomes pale and wan, the appetite fails, and the slumber is invaded with frightful dreams ; and thus a broken heart, from pity as from grief, is no fiction.

Mr. Quain, at the Westminster Medical Society, detailed the following case. A gentleman who had constantly witnessed the sufferings of a friend afflicted with stricture of the œsophagus, had so great an impression made on his nervous system, that after some time he experienced a similar difficulty of swallowing, and ultimately died of the spasmodic impediment produced by merely thinking of another's pain.

A curious and interesting effect of pathetic feeling is the production of tears, which are never generated but by sorrow or sympathy. There is a particular nerve supplying that part which causes the formation

of tears, and it seems to be naturally stimulated only by the suffering of the mind. An infant, however strong its cries, sheds no true tears until its affections are awakened ; and it smiles long before it can weep, as if to assure us that sorrow belongs to the higher actions of the soul, and is intended to lift our eyes and hearts to heaven. It is commonly observed that deep grief is apt to be dangerous if the brain be not relieved by tears : in fact, it indicates that the blow has been so severe as to paralyze that part of the nervous system which causes them to flow. Hence we so often hear lamentations from the wounded heart that it can obtain no relief from its overwhelming sorrow, because the fountain of tears seems dried up.

There is a form of sympathy which compels us to imitate what we witness in others. This tendency is greatly aggravated under certain circumstances, as when persons are secluded from the domestic and social duties of life. Thus a French medical practitioner of great merit relates, that, in a convent of nuns, one of the fair inmates was seized with a strange impulse to mew like a cat, and soon the whole sisterhood followed her example, and mewed regularly every day for hours together. This diurnal caterwauling astounded the neighbourhood, and did not cease to scandalize more rational Christians, until the nuns were informed that a company of soldiers were to surround the convent and to whip all the holy sisterhood with rods till they promised to mew no more—a remedy which would be equally serviceable in many other mental epidemics.

Cardan relates that, in another nunnery, a sister was impelled to bite her companions, and this disposition also spread among the sisterhood ; but instead

of being confined to one nunnery, it spread from cloister to cloister throughout the whole of Europe. There is a kind of biting mania, not confined to nunneries or to the fair sex, and which may often be witnessed in almost every coterie ; it is backbiting ; a malignant sort of insanity, which spreads worse than the plague, and disorders alike the body and the mind, both collectively and individually.

Morbid and imitative sympathy is scarcely less powerful among men than women, but it usually takes different forms in the different sexes : a good example has already been given in the case of epileptic fits.

The dancing mania of the fourteenth century infected men almost as readily as women. We have but to witness a congregation of Jumpers at their devotions, or even a mob of senseless partizans at a stoutly contested election, to be convinced that the contagion of sympathy finds the presence of the lordly sex no barrier to its extension. The evils of this kind of contagion, in connexion with irrational enthusiasm, whether excited by true religion or by delusive assumptions, are of a nature to demand our most serious consideration, because the interests of truth are often sacrificed in consequence of confounding her accidental with her constant effects. In 1800, a blaze of apparent religious enthusiasm spread with great velocity through many parts of the United States. It began in a crowded congregation, who were rendered peculiarly susceptible by extreme fatigue and ignorance. After remaining in the same spot day and night, instead of worshipping, they commenced crying, laughing, singing, and shouting with every variety of convulsive contortion and gesticulation. They continued to act from necessity whatever character they

had assumed from choice, and the disease extended in every direction with vast rapidity; as an affected person frequently communicated it to the greater part of a crowd collected by curiosity around him.

Children are more especially liable to this sort of sympathy, of which instances must be familiar to every reader. The fact, however, is of vast importance in connexion with the training of children, as a single evil example may counteract all our teaching. The imitative propensity is frequently exhibited in the diseases of children. A writer in the *British and Foreign Medical Review* states that he was consulted respecting a child who, when spoken to, instead of answering, always repeated what was said. Degrees of this disease are very common. The same writer mentions a case, elsewhere published, in which an adult had from infancy irresistibly imitated all the muscular movements of those about him. When this dotterel-like propensity was forcibly restrained, he complained that his heart and brain were vexed.

It is this imitative tendency which favours the rapid propagation of fanatic outrage, whether political or religious, whether of Jumpers or of Jansenists. But happily the susceptibility of those who so readily submit to outward impressions, and yield their souls to the government of transitory impulses instead of abiding principles, furnishes in itself a check to their extravagance, since some new form of such folly is ever presenting itself, and their nervous systems are ever open to fresh sympathies; so that, succeeding excitements destroy each other, and error, always imitating and never self-possessed, assumes as many shapes as the father of lies himself—"every thing by turns, but nothing long." Truth alone is qualified

to compose, establish, and settle the form of society, and to hold as well as to obtain universal dominion over the minds and bodies of mankind. We are naturally organized in sympathy rather with the holy than the evil; as we see that children, not infected by bad example, always love the good and beautiful:— *of such is the kingdom of heaven.* We may therefore believe that when society shall be more imbued with the practical spirit of truth, the deeds and doctrines of Heaven, each succeeding generation shall sympathetically, from bodily tendency as well as from conviction, exhibit more perfectly the beauties of individual and social obedience to Divine law, which is the only proper basis of education, the only means of living rightly, or with minds directed to our Maker.

We are intuitively governed by appearances; and, without intending it, we express the pleasure we feel, and desire to convey, by meeting our friend with a constant smile. The outward signs of passion and emotion, which are so wonderfully expressed in every attitude and feature, constitute the language of the soul, the bond of interest and union between mind and mind. Men are qualified to influence others just in proportion as they are gifted with the power of feeling lofty emotions and of expressing them with anatomical precision, and appropriate compass of face, of voice, and of action. Hence the success of the actor's or of the orator's art depends on the facility with which his nerves and muscles assume a truthfulness of expression in the embodiment of feeling, which, indeed, can never be fully and satisfactorily accomplished without an actual participation, in some degree, of the passion represented; for the effort to imitate will every now and then be manifest where the feeling does not some-

what animate the gesture and expression. The best actors, therefore, are those that are least like actors ; and it is a fact that such as have been most successful on the stage have often been nearly unconscious of acting, in their realizing conception of the scene in which they placed themselves and the characters they had assumed. Thus real tears are not uncommon with a good tragedian, nor is hearty laughter with a comic actor. Preachers might here learn a useful lesson. It is in vain for a man to endeavour to persuade others till he has persuaded himself. He cannot convince his audience that he is influenced by emotion, unless they see it ; which they cannot while he is merely endeavouring to imitate the action that belongs to emotion, instead of feeling what he speaks. The sincere soul always works wonders. Real hypocrites are really poor orators, and they are always ready to suspect more successful persuaders of more art than themselves, whereas they have only more nature active within them. The unfeeling preacher egregiously fails, and so does he, however feeling, who imitates others instead of expressing himself. If, however, he suitably contemplate the subject or passion that he would describe, and make an effort to regard it steadfastly, he will at length be moved by it as he would by a living example of the passion or subject before his face ; for he cannot fix his attention sufficiently on a subject not interesting to him. His own sympathies will thus be roused, and he will also rouse others almost to the extent of his own enthusiasm, if his power of language correspond with his feeling, which it generally will. This want of actual emotion in the speaker causes the sublimest truths and the most thrilling relations of great facts to fall lifelessly from the lips, so that the

sentences uttered come forth like wreaths of sleepy mist, instead of living forms of light.

Those who are most commanding among orators do not appear to be so much addressing their audience as to be contemplating and expressing some subject of vast interest to themselves, and which inspires their very souls and features with language and significance, like those of a Pythoness. It is this kind of inspiration with which an audience is most enthralled, as those can testify who have heard such men as Robert Hall, who often so roused the sympathy of his hearers that before the end of a discourse his whole audience stood up like one man, with eyes fixed on his. The force and fervour of the possessing influence must be visible in the countenance, as well as heard in the intonations of the voice. The kindling eye especially must speak.

I have seen a man so powerfully agitated by the preaching of a Welsh clergyman, as to tremble and shed tears, although he knew not a word that was spoken. His imagination put him in sympathy with the speaker. Rather wondering at him, I observed, abruptly—"Why, I thought you did not understand Welsh!"—"No," said he; "but I *felt* it." This feeling explains the marvellous success of St. Bernard among the peasants of Germany. They knew not a word he spoke, (he preached in Latin,) but the multitude was vastly shaken by his sermons: his soul was seen in them.

The features, when excited, are so nicely expressive of the variations in mental emotion, that by looking on them we at once read the state of the mind in which the individual appears before us, unless, indeed, he artfully conceal himself, but even then constraint will be visible.

The skill of the painter is most highly evinced by his seizing the evanescent play of feeling, which, though unstable as a ray of light upon the trembling water, yet in a moment reveals the emotion of the soul; and it is the exquisite accordancy between this index and the intelligence that moves it, which characterizes the man of eloquent features, and imparts, with the addition of appropriate language and utterance, an almost supernatural fascination to the gifted orator. Even without the auxiliaries of living energy, tone, and language, the actions of the muscles of the face and eyes are so marvellously fashioned to respond to the touch of passion on their nerves, and so completely calculated to excite our sympathy, that the features even of a dead man may be automatically played upon by galvanism, so that spectators shall feel their sensibilities uncontrollably disturbed. Dr. Ure relates an instance in which rage, horror, despair, anguish, and ghastly smiles, united their hideous expression in the face of a murderer lately executed, in a manner surpassing the wildest representations of a Fuseli or a Kean. So powerful was the effect, that several of the spectators were forced to leave the room from terror, and one gentleman fainted.

The missionary martyr, Williams, gives a good example of the power of acting in exciting sympathy. During the launching of a ship by the natives of Eimeo, an old warrior stood on a little eminence to animate the men at the ropes. "His action was most inspiring. There seemed not a fibre of his frame which he did not exert; and merely from looking at him, I felt as though I was in the very act of pulling."

Young children are strongly affected by facial expression, and they learn the features of passion long

before they learn any other part of its language. Their imitative faculties are so active, and their sympathies so acute, that they unconsciously assume the expression of face which they are accustomed to see and feel. Hence the importance that children be habituated to kindness, beauty, and intellect, in those with whom they are domesticated. Even their playthings and pictures should be free from depraved meaning and violent expression, if we wish them to be lovely; and all the hideous, grotesque, and ludicrous portraiture, which now vulgarizes the public mind, should be excluded from the nursery. The gothic and superstitious condition of mind will return with the prevalence of pictorial deformities, and the demand for the unnatural will increase with the continuance of degraded art, for which deforming epidemic there can be no remedy but in familiarizing the common mind with nobler objects. Vice speaks eloquently, with the force and feeling of all man's nature, to be counteracted only by the word, and deed, and life of the Christian spirit; for only those who sympathize with heaven, can improve earth.

Why do we sympathize with each other? Why does the babe, as soon as capable of fixing its attention on the smiling face of its mother, at once respond with smiles? Milton tells us—

“Smiles from reason flow.”

One human spirit manifests itself to another in a manner that proves it to need no instruction to enable it to interpret every visible affection by corresponding feeling, which spontaneously demonstrates that we are qualified for fellowship by the direct operation of Him who bids us love one another. The quick heart

of man responds to all the sights and sounds of nature. But we sympathize *with God himself* when He appeals to our affections through the mysteries of redemption. In the holy agonies of Propitiating Love we catch a glimpse of the grand secret of Divinity, and when enlightened to view it aright, we feel more than repentance, more than worship, more than faith; we feel communion with Immanuel, for Jehovah thus attracts us in our own perfected nature, and we love the voluntary victim more than ourselves. Thus we find our deliverance from degradation in partaking of *His* spirit who brings us to God by demonstrating the immeasurable greatness of His love towards us.

CHAPTER X.

SOLITUDE.

It is by sympathy with each other that minds become either corrupted or improved ; and however advantageous occasional solitude may be for the purpose of familiarizing the mind with its own actings, and however necessary it may be for the arrest of pernicious associations, still it is not by solitude, but by mind acting on mind, through the living medium of sight, sound, and touch, that erroneous humanity is led to right thinking. Where shall it find a pathway out of the mysterious desert of its temptations, while left alone, or without a companion except the tempter ? It was in the separation of those whom God had joined together that the serpent beguiler was first able to triumph ; and when a human being is alone, that evil spirit still haunts him with the likeliest prospect of conforming the soul to his own purposes.

Without suitable response to his social desires, the mind of fallen man will conjure up a thousand beings to converse with its thoughts, and to give sentiment and language even to inanimate objects. All the world is alive to man's imagination. Hence the solitudes of the wilderness, where the Indian wanders alone, are peopled by him with spirits ; and hence, too, haunted places abound in the traditions of thinly populated districts, and among those people whose business requires them to pass much time in solitary walks and watchings among hills and valleys, where

no sign of human association breaks the monotony of speechless existence. The Indian saying is true, "Fast in the wilderness and dream of spirits." This superstitious tendency is equally manifested, whatever the nature of the solitude; that is, if the mind be developed, and have not previously been imbued with truth and holiness. The maddening terrors of young criminals, who are confined to solitary cells, is thus to be explained.

Probably the solitude of stone walls is the most terrible of desolations; for living nature, however wild, will suggest some thought of a benevolent and protecting spirit. But when vice is doomed to the dungeon, to hear no voice save that of a guilty conscience, and to see no smile but the ghastly smile of despair, what kind of superstition can there enter but that which makes visible the darkness of hell, and prompts the madman to seek refuge from his tormentors in self-murder? An author of no common power and sagacity tells us, that when at New York he visited the prison where they carry out the solitary system, and held the following brief and significant conversation with the turnkey:—

"Pray, why do they call this place the tombs?"

"Well, it's the cant name."

"I know it is. Why?"

"Some suicides happened here when it was first built. I expect it come about from that."

"I saw just now that the man's clothes were scattered about the floor of his cell. Don't you oblige prisoners to be orderly and put such things away?"

"Where should they put 'em?" "Not on the ground, surely: what do you say to hanging them up?"

He stops, and looks round to emphasize the answer:

“Why I say that’s just it. When they had hooks they would hang themselves, so they are taken out of every cell, and there’s only the marks left where they used to be!”

The isolation of a human spirit is worse than death, for the Author of humanity has constituted it for intercourse, and everywhere in nature has provided it with scope and occasion to receive and communicate impulses of affection and of thought. Even in hell there is companionship. Evil spirits are attracted to each other, and are permitted to know so much of mercy as to wander even in legions together. They associate in their misery and their mischief; but man has invented a new mode of punishment and destruction, by imprisoning his wayward and ignorant brother in a tomb; “a breathing man, gifted with voice and hearing, is built up in a silent solitary sepulchre of stone,” as if to bury his very soul; since there the pulse of another heart may not beat, and there the lonely spirit, thus cut off from the enjoyment of its own faculties, is tormented to madness by the clash of thoughts and passions without aim or object.* The improvement of even a wise man, without any other fellowship than his own reflection, is impossible. He may arrange his knowledge and devise new schemes, but his heart is never the better, unless busied for the benefit of others, or, talking as it were with angels, he learns of them, or at least is roused by fellowship

* Baron Trenck, in his account of his imprisonment, says, “I had lived long and much in the world; vacuity of thought, therefore, I was little troubled with: may not this give some clue to the cause why solitary confinement makes some insane and does not affect others? I have read somewhere of a man who said if his cell had been *round* he must have gone mad, but there was a *corner* for the eye to rest upon.” *Southey’s Life*, vol. iii. p. 33.

with feelings that neither originate nor terminate in self. If, then, the man accustomed to secluded meditation gains no moral progress or advancement but in the interchange of mind with mind, are we to expect the miserable being, who perhaps by his very criminality has demonstrated that he is so uncontrollably excited by association, so mastered by his passions, that his own safety is of small moment in comparison with the pleasure of pleasing his associates,—are we to expect such a being to be conducted into right thinking, feeling, and acting, without another mind to approve, direct, and encourage him in his aspirations after a higher place in the scale of moral existence? What is needed in such a case is surely a friend,—one with a heart and soul capable of appreciating the value of a redeemed and immortal spirit, of proving a true Christian devotedness to the service of a sinful man, and of loving him in hope of what he may be hereafter. Thus will he be drawn, if at all, by the mighty gentleness of Heaven's charity, to follow in sympathy, love, and veneration, from the depths of vicious debasement even to the gates of heaven, and into its very glory. Vice, unhappily, is rarely met by the winning voice of kindness, until driven almost beyond recall by the repulsive pride of respectable society and the brutalism of coarse associates. The softening influence comes late indeed when the criminal is doomed to death, and hears of forgiveness only in connexion with the black coffin and the ghastly scaffold. It is kindness that wins the heart, and it cannot commence too soon. Hence the apostolic exhortation — “Be followers of God, as dear children.” Captain Sir W. E. Parry, commenting on these words, observes, “there is perhaps nothing even in the whole

compass of Scripture more calculated to awaken contrition in the hardest heart than the parable of the Prodigal Son. I knew a convict in New South Wales, in whom there appeared no symptom of repentance in other respects, but who could never hear a sermon or comment on this parable without bursting into an agony of tears, which I witnessed on several occasions. Truly He who spoke it knew what was in man."

Rational retirement is impossible to the irreligious mind. Such a mind perceives not the proper relation of anything, and dares not dwell alone for the purpose of contemplation; for all it can feel in solitude is the necessity of keeping up courage by some effort, like a schoolboy at night among the tombs. The spontaneous phantasmagoria of the vigilant and guilty spirit rise like unaccountable goblins, unless such a one be busy with his senses. Solitude is therefore terror and madness to the uninformed; but let a man be suitably instructed and furnished with the proper means of happy mental occupation, and then occasional seclusion will soothe and elevate his spirit. Retirement from the world is indeed the way to heaven; and it is when the soul is alone in the agony of its heavy necessities, that God and the Son of God visit it with salvation. The separation of man from all his sympathies is death; and solitude is fit for man only when man is fit for fellowship with God. But the Spirit that purifies our motives at once withdraws our affections from this disordered world to set them on celestial beauties, and the Almighty has instituted separation in the dying hour, only to conduct the retiring and confiding soul to the socialities of a sublimer life, where humanity shall be at one with Jehovah.

The deadening influence of silent confinement is of

course most rapidly destructive to the powers of both mind and body in youth, at which period nature is active with no other purpose but pleasure and development. These being suddenly arrested, the mental faculties, as well as the limbs, become useless. If not speedily emancipated, the child thus unnaturally treated will soon be found both an idiot and a cripple. Such a process is like reducing an expanded human being to the state of Caspar Hauser, who being concealed from his infancy in a small cellar, there grew to the stature of a young man, with less of bodily activity and less of appearance of a mind than a child at its mother's breast. "The life of his soul could be compared only to the life of an oyster, which, adhering to its rock, is sensible of nothing but the absorption of its food, and perceives only the eternal uniform dashing of the waves, and in its narrow shell finds no room even for the most confined idea of a world without it, still less of anything above the earth and above all worlds."* Yet this interesting youth, under the benevolent but very defective teaching of kindly associations, afterwards manifested such exquisite delicacy of intellect, conjoined with such pure and beautiful blendings of affection, that those who could best read the character of his soul most tenderly loved him. Good does not grow on earth but with favour and encouragement; hence the grace of our God is the measure and motive of courtesy, gentleness, and love.

Children become idiots in continued solitary confinement, but adults more frequently become either suicides or madmen; because in the former there is

* Caspar Hauser, published by Simpkin and Marshall, 1834, p. 92.

the absence of guilty habit, but the will in the latter had been long perverted and bent upon the attainment of some specific object, in which they promised themselves especial pleasure. Even self-amendment and escape from the misery of their guilty course had often been hoped for as an end by many of the worst inmates of our prisons ; when, therefore, such wretched men are deprived of the most distant expectation of being in any way respected or beloved, it is no wonder they become insane.

Man, in constant banishment from fellowship, is almost beyond the reach of hope, and in proportion as he is without hope, he is without the natural stimulus and inducement to self-correction. A human being so situated is already in the position of a melancholy madman. The one is deprived of all hope of enjoyment by disease, the other by his fellow-man ; and in both cases, if the cause continue, the end can only be entire loss of intellect, or else suicide ; for the brain and nerves are robbed of their proper stimuli, and the body becomes the pregnant source of agonizing sensations.

It is by activity that our faculties are preserved as well as developed, and their proper action is always agreeable. Life, in fact, is not properly maintained unless in some measure pleasurable. A feeling of unfitness for life always seizes the heart that is robbed of hope, and whenever despair gets possession, the soul desires death, and struggles for oblivion. There can be no spontaneous remedy in our disordered nature for the terrors of guilt ; but if we possess a true faith, despair appears impossible. Belief in God as He is, not according to this mode or that, but simply

as *our* God for ever, is the only cure for every thorough heart trouble.

But the man who endeavours to draw his religious creed from nature will never find rest to his soul; he will feel as if at the mercy of the elements—all God-forsaken and alone. The philosophy and science of this world never taught a little child to say, "Our Father, who art in heaven:" they bring us not, in the secrecy of our spirits, to pray as seeing Him who is invisible; they whisper no sweet promises of peace and assurance for ever; but instead of an ever-present personal Provider and Counsellor, they leave us the barren notion of a mere Power imposing laws on matter, to work themselves out with but main chances for the benefit of individual spirits. But blessed be the science from above, and blessed beyond praise the philosophy of heaven—God bids us cast *all* our cares upon Him, for He careth for us. "*Even the very hairs of our head are all numbered;*" not an atom shall go wrong with us if we long for holy fellowship, for then the Father, the Advocate, the Comforter, will come and take up *His abode* with us; so that we shall never need to look abroad for truth, light, beauty, or love.

CHAPTER XI.

THE GOVERNMENT OF THE PASSIONS.

WE cannot doubt that, as the life of this flesh hangs on a breath, so the power of controlling thought hangs on some delicate arrangement of atoms, with which the soul is so connected as to move it, and to be moved by it. The difference between the sublimest philosopher and the most grovelling idiot, in regard to the exhibition and enjoyment of intellect, is, as far as we can discover, but the difference in their respective organizations and states of health. This humbling view ought to cure us of intellectual conceit; for who dares despise his brother's understanding, when he reflects that the Divine mind will hereafter judge us, not for lack of power, but for its abuse; not according to what we have not, but according to what we have; and will distribute new endowments as each may have employed the capacity he held. The decisive crisis is but a result. How silly, then, is that common adulation of talent which regards not moral principle, and values the play of wit more than a Godlike will, although this is indeed the only true dignity of our nature. What mere cant of bigotry and carping criticism must that be which would alike depress all minds to their own low, dull, flat, unprofitable level of formality, as if the diversified workmanship of the Infinite could all be trimmed into the same shape by conceited man. As well may we endeavour to reduce creation to a monotony as to bring all minds to per-

ceive and act in the same manner. The spirit of each must vary as much from all others in power and intelligence, as the material medium through which it works must differ from all others in construction and circumstances.

The body is only a convenient form which the spirit uses, and we have the highest authority for believing that many spirits may occupy and employ the same body. Nor can we discover anything in nature that renders it difficult to credit this fact. Some persons, with most unphilosophical audacity, have, however, denied its possibility; but at least it behoves them first to prove that they understand the mode of spiritual existence and operation, before they contradict the literal force of the New Testament, from which we learn, that if we use not our bodies according to divine law, they will be employed by other spirits to dishonour and destruction. But in no circumstances in which the moral integrity of the soul can be tried, does it necessarily succumb to the seductions of the body, nor, with right knowledge and reliance, to the persuasions of perverse spirits.

“ Who reigns within himself and rules
Passions, desires, and fears, is more than king.”

MILTON.

But how are our passions to be governed except by a dominant principle or attachment to some mighty truth, by which the will may be rectified, and nobler purpose be substituted for inferior desire? Superior motives are addressed to every understanding. Our Maker has implanted detecting conscience, self-respect, and social affections, in every mind elevated above the physical curtailments of idiotism. The passions,

then, are the elements of our moral nature; they cannot be destroyed without our own destruction.

The suspension of their influence is the suspension of consciousness. It is only by the consent of our wills that they are excited into disorder, and only by our obedience to the laws which our conscience acknowledges are our passions brought to act in harmony. They must be placed in their proper relations to their objects before the perfection of their purpose can be demonstrated; and as wisely might we say that disease and tempest frustrate divine wisdom, as impugn the Almighty because our moral being is liable to disturbance. Disorder must yet glorify the God that called light out of darkness. He will vindicate Himself by teaching the sinful soul in felt weakness to depend on Omnipotence, and to derive motive, encouragement, and means, to rise above all merely human affections, by submitting to the beauty and attractiveness of divine law and divine example.

Let us not be called sanctimonious Theomachists for asserting that man is capable of self-control as long as he can feel the force of moral law and sincerely seek God's aid. *Keep your hearts with all diligence; keep yourselves in the love of God.* These words are no mockery of man's impotence, but a call to him to exercise his prerogative as a dependant of the Almighty, who can wish to be right when he knows himself wrong, and pray to be rectified when he feels his error. Are we not free to become what we will? Yes, if we will so to do, we can, by the spirit of prayer, and through the faith constantly given, enter into the order of God's will, and by obedience to His laws partake of His liberty and be like Him. As it is a physical fact that the soul controls the passions by learning to breathe thoughtfully, so our hearts and

minds seem to breathe without hurry when in prayer we wait on God, and watch in faith the calm revolvings of His providence. It is for want of this confiding spirit that we become inconsistent, and in life deny our belief. The devil's is a cunning logic, and persuaded by it men of alarmed but insincere heart manage to reconcile contradictions in themselves, by blending their lusts with their religion, until, insane in conscience, they fancy they serve Heaven while pursuing only their own pleasures, as in an infernal Agapemone, or some new pandemonium, where Mammon or Mormon, or some delusion, is worshipped in God's name, while all His commandments are dishonoured.

As Plato observes, "The best way of worshipping God is to do what He commands." It needs only the superintendence of a corrected understanding to preserve our passions in order, by keeping them employed in a proper manner. Even in a reformed madhouse we may learn that occupation is the secret of enjoyment; for, however whimsical the delusion, or however impetuous the passion, it may be diverted or innocently gratified by one mind gaining the attention of another. It is by partially yielding to the mistaken interests that absorb the disordered mind, that we persuade and acquire the power of conducting it to right associations. It is by a demonstrated concern for the well-being of others that we secure their affection, and it is by contemplating the ways of Providence towards ourselves that we attain holier desires and a full confidence in the hand that helps us. As the infant that had crept to the edge of the precipice was drawn back from destruction by the agitated mother kneeling with uncovered breast towards it, so

are we drawn from the perils of our moral nature by appeals to our affections. He who verges on despair must be called back, not only by the voice, but by the very visible persuasions of Hope. The midnight gloom of terror which filled Cowper's sensitive soul with insane despondency, was dissipated by the picture of Mercy, in these words: *Whom God hath set forth to be the propitiation through faith in his blood, to declare his righteousness for the remission of sins that are past through the forbearance of God.*

A little reflection will show us that the effect of one object of emotion can be removed only by the mind being directed to another. Thus anger, the fiercest of our passions, is often arrested by a word, a look, or a thought, reminding us of some tender and beloved association, as when the denying spirit was expelled from Peter by a glance of Jesus' eye piercing the stony heart and melting it to tears.

The greatest agony which the body can endure is sustained for the sake of those we love. Even the lower animals furnish us with striking examples of the mastery of affection over physical suffering. Addison, in the *Spectator*, relates a touching instance. A skilful anatomist opened a bitch, and as she lay in the most exquisite tortures, offered her one of her young ones, which she immediately began to lick, and for a time seemed insensible of her own pain; on its being removed, she kept her eye fixed on it, and commenced a wailing cry, which seemed rather to proceed from the loss of her young than a sense of her own torment. We may well blush to contrast the cruelty of the man with the affection of the dog.

We are all governed by what we love, and are taught rather by what we witness in others than by

what we experience in ourselves ; by what we see rather than what we know ; and the management of our moral feelings is successful according to the demand upon our sympathies. The best moral education is familiarity with generous affections at work, and with the wisdom of law exemplified in society, endeavouring to prevent evil, and proving that God cannot endure that one of His rational creatures should harm another.

By contemplating in others the loveliness of self-government, for unselfish purposes, we find our wishes correspond with theirs, and we love them just in proportion as we understand our true interest, and believe in the purity of motive. This is the divine method of teaching—"The life is the light of men." Thus the ineffable exemplar manifested the true Divinity in His own body, by making it a living sacrifice to the justice that reveals itself as love, and thus renders godly sorrow and repentance essentials of forgiveness and salvation.

CHAPTER XII

THE HIGHEST TRIUMPH OF THE SOUL.

CONCLUSION.

THE triumph of man over pain and difficulty is always achieved by fixing his desire upon the attainment of some prize, and the strength of his determination is proportioned to the value his understanding puts upon the object at which he aims. The highest motive that can inspire the rational will is the desire to be approved of God ; being associated as it is with the assurance of His perfection and the bestowment of His favour.

“’Tis this lifts up man’s forehead to the skies,
And fills his heart with high and noble thoughts.”

Hence we find a man, whether savage or civilized, heathen or Christian, ready to endure any suffering rather than forego his reliance upon the being whom he acknowledges as his God. The object of his worship may be false as Juggernaut, or true as Jehovah, the conscientious votary is still faithful unto death ; but vast, indeed, the difference in the consolation and the reason of the faith ; as widely separated as the persuasions of folly and terror from the attractiveness of perfect wisdom and love. Yet it is most interesting to reflect on the might of man’s will in resisting temptation and enduring trial, in obedience to what he believes to be the mandate of the divine

mind. This submission of his being to supreme will most wonderfully exhibits man's constitution. He was made to obey God, and this power depends not on a refined education, for the most untutored exhibit it as heroically, if not so beautifully, as the most informed. It has been said that it is easier to act the martyr than to conquer one's temper; but these achievements are alike difficult, and require the same lofty conceptions of a higher and holier Being, who has a right to demand our self-renunciation from love to His perfections. We may therefore include all sense of duty by which men are governed in the idea of supreme right; and if we find men, as we do, willing to sacrifice themselves, we at once perceive that they possess a power in their own wills to overcome every evil disposition by constant obedience to God, their chief good, and the Author of their being. The mind and body are by Him so proportioned, that one can bear all that can be inflicted on the other, and virtue can stand its ground as long as life; so that a soul well-principled will be sooner separated than subdued.*

The detail given by Catlin of the religious rites of the Mandan Indians, although presenting an awful picture of the horrors of ignorant and superstition, yet exhibits also a strong illustration of high moral motive sustaining and enabling the mind to bear patiently the greatest sufferings of the body. He represents them as voluntarily undergoing the most excruciating agonies, for the purpose of proving their devotedness in the dedication of both body and soul to the Great Spirit.

* See *Rambler*, No. 32.

After a long fast, extensive wounds are inflicted in different parts of their bodies, into which skewers of wood are inserted, by which they are then suspended until the quiverings of the lacerated muscles cease, and all struggle and tremor are over; when, being apparently dead, or, as they term it, in the keeping of the Great Spirit, they are lowered to the ground, where they are allowed to lie till that Spirit enables them to get up and walk. Other horrid rites of an agonizing kind are added; but this is enough to show that these deluded heroes and voluntary martyrs, with due instruction and example, would have made fine Christians; for they committed their souls to the keeping of the Great Spirit, apparently with as firm a confidence in his power, but alas! without a knowledge of his love, as did Lambert, when, consuming in a slow fire, by order of the bigoted and cruel Henry, he cried, in his torments and in his death, "None but Christ! none but Christ!" or as did Cranmer, when, repenting of the weakness that induced him to subscribe to papal doctrines, he held his hand unflinchingly in the flames until entirely consumed, calling aloud, "This hand has offended! this hand has offended!"

The history of martyrdom supplies a multitude of instances which so convincingly demonstrate the dominion of the soul over the body, as to induce a prevalent belief among those who consider not the might of the human will, that martyrs were generally sustained in their suffering by direct miraculous interference. Nor can we wonder at this notion, for a faith that triumphs over death appears supernatural, belonging not so much to this life as to another, and

indeed taking possession of the soul to fix its affections on a nobler world, to conduct it thither.

It may be imagined that excessive bodily torment would exhaust the nervous power and terminate in delirium, thus accounting for the raptures expressed on some of those occasions. This may sometimes happen, especially when the infliction is very gradual, and the brain has been previously wearied by feverish anxieties; for our merciful Maker has so ordered our connexion with the body, that when suffering becomes too intense and too continued for the mastery of the will, through the nervous structure, the attention is drawn off from the bodily feeling by mental associations, and from sensible to spiritual impressions, and delightful thoughts then generally take the place of agony. But this delirious ecstasy seems very rarely to have happened with martyrs; for their exalted determination in general maintained a testimony either in prayers or exhortations against demoniac persecution, with clearness and rational freedom, till the very moment that death sealed their evidence. That the mind retained its integrity in the midst of flames until the moment of decease, is shown by many facts, as in the instances of Lambert and Cranmer above quoted.

Mr. Hawkes, also, being entreated by his friends to give them some token that the fire was not so intolerable but that a man might keep his mind quiet and patient, he assented: and, if so, he promised he would lift his hands above his head before he died. An eyewitness states, that at the stake he mildly addressed himself to the flames, and when his speech was taken away, and his skin drawn all together, and his fingers consumed so that all thought him dead, he, in remembrance of his promise, suddenly lifted up his burning

hands, and clapped them together three times, as if in great joy. James Bainhaim, also, having half his arms and legs consumed, spake these words: "Ye look for miracles! Here now ye may see one. This fire is a bed of roses to me."

These witnesses for Heaven know what death is, but they never felt it. The Lord of life changed torment into delight for them, and converted the fury of flame into a gentle air, that wafted their spirits to their kindred; and ere He sent the chariot of salvation, He had well assured them that the separation of soul and body is only a symbolic part of death; but that to dwell willingly in the darkness which the smile of perfect love can never dissipate, is death indeed. This struggling after unattainable objects, this fretting because we cannot trust our faithful Creator, this turmoil of selfish passion,—this is death. Reliance upon God for every good, is life. The spirit, elevated and sustained by the divine strength of a Christian's faith; may walk above the turbulence of this world in a path of light, brighter and calmer than that which the moonbeam paves upon the waters, and which terminates only in the pure and serene glory of eternal heaven.

We find, then, that man, as regards both mind and body, is liable to disease from disturbance originating in the moral nature. His passions are his bane as well as his blessedness. Now these tendencies to disorder, existing in his constitutional emotions, are to be subdued only by appeals to a power of self-control, to some consenting principle which perceives the reasonableness of obedience to certain laws for the sake of preserving the well-being of one's self in the welfare of others. In short, an appeal to the understanding of

the individual for his own benefit, only as a part of a grand system of united individuals, under one Humanity, in which God dwells.

Conscience proves our personality, and indicates that our nature is not a random result, but that it may be improved or perverted in relation to a future state ; for if we have not, nor expect, another state of being, what is the consequence of this life ! Why should we regard anything but our own convenience or enjoyment ? What, then, is the value of that Word which whispers inwardly — “ *Thou shalt love thy God with all thy soul, and thy neighbour as thyself ?* ”

He who obediently listens to that voice has possession of a sublime secret, which enables him, by intuitively discerning spirits good from bad, to avoid all cavils concerning disputed authority, for he recognises but One Holy Power working through various means from the same origin to the same end — Benevolence. And whatever contravenes this power he feels bound to resist, not indeed at all hazards, for duty knows nothing of risks, but at the price of any present suffering, since that affirmative question assures him — *What shall harm you, if you be followers of them that do well ?*

The arguments of materialists go to establish the notion that health of mind depends on health of body ; but the truth seems to be, that what contributes to the one contributes also to the other ; for neither can be preserved without obedience to moral as well as physical ordinances. Indeed, it may not be impossible to prove that perfect obedience to moral law would ensure the complete welfare of human nature ; and the more we study the operation of our passions on the body, the more we discover of evidence that health of soul is health to the body also ; at least, we cannot fail to

discern that a holy will is the best regulator of desire and of action, and the only warrant of our qualification for an inheritance in light. Our only fitness for an abode where neither physical nor mental disorder can ever enter, is a state of spirit coincident with the mind of Him who has ordained that the very elements of Nature shall war against disobedient spirits; and whose presence and power cause the material world to become an unbounded theatre of delight and instruction to every soul submissive to the law of Heaven.

The one conclusion of all research on this, as on every other subject, is inevitable. There is certainly some end worthy of man's creation and suited to his spirit, in his advancing struggle after knowledge and goodness, which the economy of earthly existence does not furnish. Man, in the highest development of his better nature, as a moral, religious, spiritual, intellectual creature, seeking association with holy and beautiful intelligences, is out of place in this world of incongruities. He must look upwards for his glory and his fellowship. He must anticipate satisfaction in the visions of his prophetic soul. The full purpose of his being is not here explained; intelligent desire here finds no rest; the sunshine of truth is only reflected on earth; there is no perfect day to beam upon the eye of the mind; light direct from its source falls not on the sight; we must imagine the delights of which we are capable but which we cannot here realize; we must live abstractedly if we would live reasonably, in holy intimacy with Divine and human science; we must look forward into futurity for the meaning of the past and for the fruition of our hopes. The present adds but a stone to the grand erection, the design of

which is to occupy our contemplation everlastingly ; for each individual soul, in its memory and experience, is adding material to material, in an order and for an end at present unknown to itself, but yet manifestly according to the plan of a mind that cannot be disappointed, and which must end as it began, in Eternal Love.

The very body, which in health so beautifully obeys us, while the soul seeks only perishing enjoyment, becomes an impediment to our nobler aspirations ; and when the spirit awakes to the consciousness of its infinite capacity, its very efforts to be free tend to burst the bonds of the body, which are felt to be more and more irksome as the mind grows mature ; at length the ruinous condition of the earthly tabernacle strengthens the desire for one that is heavenly and eternal ; and when the body obeys not, then the attentive believing spirit begins to enjoy true liberty in acquaintance with God's purpose to his creature ; and, already catching a gleam of glory from beyond the grave, the regenerated man passes through death, and finds it only one step to enter for ever through that gateway into satisfying and endless life.

THE END.

LONDON:
SPOTTISWOODES and SHAW,
New-street-Square.