

that a blow upon the head, producing some change in the brain, has been followed sometimes by an almost total loss of some of the mental faculties, and sometimes by their marked invigoration. We have cases, also, in which recovery from swoons that were supposed to be death, has been succeeded by the total loss for a time of all knowledge previously gained, until, all of a sudden, and preceded by some alteration in the brain, the mind has recovered in a moment all that it had lost.

From such facts, the inference is certainly plausible that the intellectual diversities among men may be owing to physical causes, rather than difference of original calibre. If changes of physical structure or condition do, in some cases, materially clarify and invigorate the mental powers, the presumption is certainly fair that, if all minds were brought into the same circumstances in this respect, they would exhibit equal power; and even idiocy, it may be, would be transformed into genius of the highest grade. If so, then may we take the most extraordinary developments ever made by renowned scholars as a measure of the intellectual dynamics of the race. And how immeasurably higher on the scale would such a standard place man than the most elevated point reached by the brute!

But man's chief glory lies in his moral nature — that is, in his power of distinguishing right and wrong, virtue and vice; instinctively approving of the one, and disapproving of the other; feeling a satisfaction when he conforms to the one, and dissatisfaction when he yields to the other. This power assimilates him more than any thing else to the Deity, whose approval of holiness and hatred of sin are infinitely strong.

Now, these moral faculties are entirely wanting in the brutes. They may be taught to perform certain actions, and