

dencies of the soul may in a qualified sense be determined, or at least modified, by the peculiar structure of the body: that they are frequently coincident with certain peculiarities of corporeal structure is a matter of actual observation.

Is it absurd to suppose that, man being a compound of soul and body, the body has been so constructed in each individual as to become a fit arena on which that struggle shall be manifested, which undoubtedly takes place between the conflicting passions of the soul? For it will not be denied by those to whom this treatise is addressed, that the soul wants not the substance of a corporeal frame for the mere existence of its evil principles, but only for the external manifestation of them. An authority at least which cannot be questioned by a believer in revelation, asserts that out of the heart, that is, evidently from the context, out of the soul, proceed murder, theft, adultery, and the like.

Is it absurd to suppose that, the brain being a very complicated organ, made up of distinctly different parts, these parts are subservient to the exercise of different functions? or, since it is evident that in every other individual organ of the body, where there is an identity of structure, there is also an identity of function in all the parts, may we not fairly presume that, were the integral parts different, the effects produced would be different; and, consequently, that as