

terer of charms, and a watcher of omens, and possessed it was said, the second sight. I collected not a few other facts of a similar kind, and thus reasoned regarding them:—

These idiots are imperfect men, from whose minds certain faculties have been effaced, and other faculties left to exhibit themselves all the more prominently from the circumstance of their standing so much alone. They resemble men who have lost their hands, but retain their feet, or who have lost their sight or smell, but retain their taste or hearing. But as the limbs and the senses, if they did not exist as separate parts of the frame, could not be separately lost, so in the mind itself, or in at least the organization through which the mind manifests itself, there must also be separate parts, or they would not be thus found isolated by Nature in her mutilated and abortive specimens. Those metaphysicians who deal by the mind as if it were simply a general power existing in *states*, must be scarce less in error than if they were to regard the *senses* as merely a general power existing in *states*, instead of recognizing them as distinct, independent powers, so various often in their degree of development, that, from the full perfection of any one of them, the perfection, or even the existence, of any of the others cannot be predicated. If, for instance, it were,—as some metaphysicians hold,—the same general warmth of emotive power that glows in benevolence and burns in resentment, the fierce, dangerous idiot that killed his companion, and the kindly-dispositioned Cromarty one who takes home pailfuls of water to the poor old women of the place, and parts with his own toys to its children, would, instead of thus exhibiting the opposite poles of character, at least so far resemble one another, that the vindictive fool would at times be kindly and obliging, and the benevolent one at times violent and resentful. But such is not the case: the one is never madly savage,—the other never genial and kind; and so it seems legitimate to infer, that it is not a general power or energy that acts through them in different states, but two particular powers or energies, as unlike in their natures, and as capable of acting apart, as seeing and hearing. Even powers which seem to