

classes of animals in common with ourselves, by some indeed in a more exquisite degree; since also those animals are capable of remembering past, and conjecturing future events, although incapable of the more abstract functions of the understanding; it becomes highly interesting to inquire whether there is any thing in the physical structure of man which renders him more capable of being acted on by external agents, with respect to the developement of his intellectual faculties, than brutes are: in other words, whether there is a material instrument in animal organization, the general composition of which is in obvious correspondence with the degree of intellect evinced by different species of animals, including man as one of those species.

Now if any one in the least degree conversant with the laws of optics and of sound, were to doubt the adaptation of the structure of the eye and of the ear to those laws respectively, he would fairly be ranked among the individuals of that class of speculatists whose minds are too weak to apprehend any truth. And though there is not so obvious a relation between the structure of the brain and the exercise of the mental faculties, as in the case of the eye and light, and of the ear and sound; yet the indications of a natural connexion between the two are both clear and numerous. And hence not only have philosophical inquirers in all ages acknowledged