

different in character in different individuals; and by that denial shall we attempt to falsify the testimony of experience as to the fact itself; and the conclusions of antecedent reasoning as to its probability: for, if all men were avaricious for instance, or ambitious in the same points, where would be the field for the display of other qualities; and how could the affairs of the world be conducted?

But whatever may be the real state of the case—whether the brain act as a simple organ by the simultaneous operation of all its parts; or whether those parts act independently in the production of specific effects—no one can doubt that the organ itself is the mysterious instrument by means of which, principally, if not exclusively, a communication is maintained between the external world and the soul. Nor can it be doubted, indeed it is a matter of fact which is constantly open to our observation, that the degree of approximation in the structure of the brain of other animals to that of man bears a very obvious relation to the degree of intelligence manifested by the various classes of animals: so that, in just reasoning, it must on every consideration be admitted to be the instrument by which the various degrees of intelligence are manifested.

It is a matter also of observation, that the powers of the mind are capable, like those of