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MATERIAL, MENTAL AND SPIRITUAL BEING:

A LECTURE

DELIVERED IN THE CITY HALL, KINGSTON, C. W.,

January 6th, 1860,

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A. J. O'LOUGHLIN.

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KINGSTON, JAN. 16, 1860.

DEAR SIR—Having heard your Lecture on “MAN,” and believing that it should have a wide circulation, not only on account of the subject itself, but the able manner of its treatment, we take the liberty of requesting its publication, and promise to take copies to the number against our names.

We are, dear sir,

Yours, &c.,

GEO. OKILL STUART, D.D.

A. STEWART, A.M.

R. V. ROGERS, A.M.

JOHN MAIR, M. D.

A. J. O’Loughlin, Esq.

GENTLEMEN—I feel highly complimented by the request contained in your note, and shall take immediate steps to publish the Lecture, of which you have been pleased to express so favorable an opinion.

Your obedient servant,

A. J. O’LOUGHLIN.

To the Ven. Archdeacon of Kingston,

Rev. A. Stewart,

Rev. R. V. Rogers,

Doctor John Mair.

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A MATERIAL, MENTAL AND SPIRITUAL BEING.



IN the annals of the early infancy of our race, when marking out the starting point of some remarkable or commemorative era, history to a battle or seige, as the land-mark, more frequently alludes, than to the discovery of some great or scientific truth, not that her choice gave a preference to the one, but because of the rare and unfrequent appearance of the other. What a contrast is this to the age in which *we* live? During the last fifty years such wondrous facts have been elicited from the fields of nature and science, that with respect to their influence on our physical and social condition, it may in some sense be said that a new era has dawned on our existence; and of these facts such a number that we are astonished by their quantity

no less than by their quality ! Facts of such a character that in an ordinary age of the world's existence, each or any one of them would command for itself a considerable portion of attention, but such is the rapidity with which, in the present day, the results of investigation are presented to our view, that just as we have noted the birth-moment of one, and ere we have fully enquired into the nature of its relation to ourselves, another succeeding, presents itself to our attention, claiming for itself enrolment in those annals wherein are recorded the triumphs of the human intellect, the achievements of the human mind. Nor is it the least peculiar feature in the character of the present age, that knowledge seems desirous of hiding herself no longer from the masses. Time was when shrouded beneath the mystic figures of the astrologer, burning in the fires of the alchemist or slumbering in the recesses of the cloistered cell, ere she started into life from beneath the dust of the sleeping schools, she loved occasionally,—and only occasionally—to exhibit herself to the wondering gaze of a favored few. But such conduct is hers no longer, as if to atone for the slowness with which in former ages she dispensed her gifts, or the scantiness with which she shed her light through the dimness of the dark and shadowy past, she now has taken her stand on the high places of the earth, and from her lamp, dispensing such brightness that the humblest of the sons of the earth, as well as those favored by fortune's star, passing the barriers of ignorance, are pressing into her temple and worshipping at her shrine; possessing themselves of those treasures

which were to remain concealed until the arrival of that period described as a time when many "would run to and fro, and knowledge should be increased;" and with the increase of her gifts, increasing also the number of approaches to her broad domain, aiding many of those who have cried after her to mark out new paths by which her riches might be obtained, or she herself revealed. Men not only watch for her now in the twinkling of those distant stars which seem fixed in the immensity of space, but digging for her through the incrustations of our earth, are calling on the silent watches of ten thousand years to speak, and of them are eagerly demanding "what of the night? What of the night?" and judging by the response which has been given, it appears that even here she has not been insensible to our enquiries; and while in these new fields, varied and numerous exertions are being put forth, in forms as varied and as numerous does she seem to delight in revealing herself to our utmost anticipations. We see her in the flight of the steamship. We hear her in the rush of the rail-car. Across the broad waters of the angry Ocean she sends us on electric wing the whisperings of a distant friend, or should affection or memory demand it, the shadows of his countenance transfixed by the intangible atoms of light. There is no pathway where the footsteps of knowledge are not seen, no highway where her impress is not traced: the fire, the air, the earth and the waters, each atom they contain, is an avenue to her temple, and though all in their different forms possess attractions varied and suited to the different classes of

human mind; yet if there is any one of these pathways that possesses a peculiar attraction, and promises to lead us to treasures more rich than any yet discovered, that pathway is man. *Man!* what a world is in that word. The created and redeemed of Heaven, the wonder of Angels, the mystery of himself. Though unable to lift the veil which seems to enshroud him, yet let us gather up the glimmerings that are shed through the portals of his earthly existence, and patiently await the time when the secrets of that existence shall be revealed by Him who created the glorious structure,—an existence so exalted in its origin, and so honored in its position, that when the corner stone of his material habitation was laid by the hand of the great Architect of the Universe, “the morning stars sang together, and all the sons of God shouted aloud for joy.”

That ours is a wondrous existence, is a fact which few individuals, existing under any circumstances, will for a single moment be inclined to disallow. Whether we direct our enquiries on this subject to the unlettered savage of the desert, or seek our information from him whose life has been a scene of constant investigation, each with every intermediate stage of intellectual capacity between them, agree in regarding Man as one of the most singular and most mysterious beings of which he himself has any knowledge or conception: neither is there anything improbable in the supposition, that even we are permitted to hold an unlimited intercourse with the intelligences of the hidden world—we should find that those beings regard him also, as the possessor of a peculiar

nature most difficult to define,—difficult even to ourselves, for it is also to ourselves mysterious and peculiar; because that in that world of creation with which he stands immediately connected, we know no other created being that to the enquiring mind presents either the same or like characteristics. Neither does a partial investigation of those qualities, on enquiry into the nature of those habits which seem to distinguish him from other animals, appear to lessen those difficulties which present themselves to our view when we endeavour, in condensed terms, to express those ideas, which, while they describe his identity, should locate him also in his proper place, and assign him his due limits. And while of almost every other atom by which he is immediately surrounded, he can either describe its qualities, or analyse its essence; and in this very act exhibiting an almost infinite degree of intellectual power; yet even in the present enlightened stage of his existence, he seems to lack either the courage or ability, his own decided definition to determine. Nor is it the least peculiar feature in his character, that while he exhibits a constantly increasing capability of unlocking the secrets of nature and tracing the different modes of her being, as she exhibits herself in the Animal, Mineral, or Vegetable worlds, yet, strange anomaly, *himself* appears to be the only point where his investigation seems to fail,—or if not fail, at least to decide with less certainty here than in other instances, his true position, his character and his end; and perhaps a due consideration of this fact may lead us to regard with some degree of that attention it should command, the myste-

rious inscription on the Athenian altar "know thyself." And if, while endeavoring to comply with the injunction, we are ready to exclaim with Thales, the founder of the Ionic School, that "the most difficult thing is to know one's self,"—yet are we encouraged in the enquiry by the declaration of one of our own poets, "that the greatest study of mankind is man." To which one would humbly add, not merely as a subject of speculation or vain theory, but as a living monument wherein is exhibited an extraordinary instance of the wisdom, power and goodness of God.

WHAT IS MAN! This is a question that has occupied the attention of the wise and learned in all periods of his history. Philosophers in the remotest ages of antiquity, made him their chief study, building their several systems of knowledge or learning according to the theories they propounded of his origin or existence. Several of the greatest minds regarded him as a paradox, or riddle, arising from the several contrarieties which seem to make up his identity. He is a grand contradiction, active, yet passive: possessed of a reason to guide him, yet frequently exhibiting his will in action, contrary to the dictates of that reason. Dwelling in a body which holds him as an atom by which he is linked to a material world, and yet possessed of an intelligence which whisperingly tells him that he is also connected with a world spiritual and unseen, weak and perishable, as the gossamer on the summer breeze, and yet erecting monuments of his power which seem to defy the ravages of time. Having an understanding capable of defining the position, distance

and quantity of those eccentric stars which wander amid the infinities of space, and yet of himself often in such circumstances on earth, that his wisdom is incapable of guiding him to the right hand or to the left. The Heathen Philosophers of the ancient world, attempted to define him. The greatest minds of the present age, are employing their powers in investigating and describing him; and while some of the latter define him as an animal that cooks his food, and others again as one that makes bargains, we shall not stop to enquire whether the writers who designated him as such, were in jest or earnest, but remark that of those several definitions which from time to time have been given to the world as descriptive of his person and character, perhaps there is none that would at first sight appear to be more fitting and appropriate than the terms which define him as a *spiritual*, served by organs; and though this definition be plausible, yet when we come to analyse its terms, and apply them to the realities of our being, we find it fails to point out expressively or inductively, the *whole* of the components of our identity, and therefore must object to it as being imperfect. The reasonableness of the objection we trust to make appear in our remarks when speaking of him as a being possessing mental capabilities, and would simply remark in passing, that this definition "a spiritual, served by organs," if it were allowed or adopted—from it might be deduced the proposition that the intellectual intelligence of a spirit could be disarranged by the external accidents of matter, a conclusion contrary to reason, and therefore, by reason cannot be allowed.

Or again, if in man's person there be not positively contained a spirit dwelling in his person and constituting a portion of his identity, and that he is defined merely spiritual *because or on account of his intelligence*, then it would follow that the mere animal,—in some respects approaching man's intelligence, might be regarded as spiritual also, and from which the inference might be drawn that man is but a mere animal. Therefore, turning from this definition, which lies open to these objections, let us endeavor to find terms more truly than these descriptive of his identity and being.

✱ In common with the atoms of the material universe by which he is surrounded, there is a portion of man which is passive to the action of the compound elements. The fire may burn, or the atmosphere may freeze him, beneath the surface of the earth he moulders into dust, or may waste from the action of the waters. The portion of man thus passive is his body, the animated machine through which he acts on the external world, or by which he becomes passive to external things, from action performed through the body *occasionally devoid of purpose, or irrational*, we infer not only the existence of an intelligence manifested through it, but also are led to regard that intelligence as mutable and subject to disarrangement. This or a similar intelligence in the lower animals, is designated the mind. We have no objection to the term, we adopt it for man. Man has a body and mind. This mind appears to be dependent, to a certain extent, for its due order and arrangement on the organization and condition of the body,—though, as will appear by-and-by, mind is

not *necessarily* a result or consequence of material or mechanical arrangement. That the mind is thus dependent on the body we infer from observation and experience ; for if certain portions of the body be less or more injured, the mind becomes less or more deranged. Hence the proof of its intimate connection with, and dependance on the body. But it appears that the body and mind are not the whole man, which may be inferred from the following considerations. Let a certain portion of the body be injured,—the injury causing a derangement of the mind. *Then*, while the body is thus injured, and the mind thus disarranged, there is during such disarrangement, occasionally or frequently exhibited through the body action purely intellectual ; action which could be performed only under the immediate direction of a rational and intellectual spirit. Hence, then, even with the mind disarranged, such a spirit dwells in the body with its intellectual faculties in harmony with themselves. This spirit is called the human soul. Man has a body, a mind and a soul. Therefore, as a compound of three components, may he not be defined as a being of a triune nature, exhibiting in his identity a union of matter, mind and soul ? Matter as exhibited in his corporeal frame, tangible to external things, and passive to the action of the elements, mind possessing in common with all *other* created animals, but more enlarged than them in degree, a portion of mental endowment which were he not a soul or spirit using for the purposes of its will the body and mind, would be adapted only to a state of a mere physical existence. Soul, a spirit without parts,

an emanation from God, proceeding from the breath of Divinity itself. Matter capable of being moved and divided, possessing its due proportion of Extension, Resistance and Gravitation. Mind, possessing a portion of intelligence,—the health and well-being of which appears to be identified with the health of the body itself, though it (the mind) is not a consequent of the body's mechanical arrangement,—soul, exhibiting a rational intellect, manifesting and possessing faculties of such a power as appear to be one in nature and character with the highest order of created intelligence that we can possibly conceive to exist, matter, mind and soul. The first mutable, perishable and mortal; the second like the first, mutable and perishable; the third imperishable and immortal, and mutable only as it regards its moral condition before God, and being imperishable and immortal, is superior to the other two, and therefore, the highest and chief portion of his identity. [*"The soul is the man—a teaching in perfect harmony with divine revelation, for we are told that man became a living soul."*] Matter, mind and soul, entirely separate, apart and distinct in their natures, but by the wondrous and almighty working of the Great Creator, forming one grand, harmonious and mysterious whole. Three natures distinct and contrary to each other in their essence; but severally manifesting on the part of their designer, an expression of infinite wisdom in their structure, an exhibition of infinite power, and in the preservation and enjoyment of their united existence, a display of beneficence without measure or

bounds. Man, the triune being of earth, created by the Trinity of Heaven.

Having thus introduced the terms which one would conceive most suitable to express the identity, nature and existence of man, we shall now rapidly glance at the several components of his being, merely as serving to illustrate his position, as defined by these terms; and in proceeding to do so, would premise that the remarks which may follow, must necessarily be of a very general character, inasmuch as any single part, point, or idea, in connexion with man, would furnish matter of discussion—the very introduction to which, might perhaps exceed the limits of an occasion such as the present.

✱ It has been well and beautifully observed by a celebrated writer, that “creation is graduated, and every creature has its proper place,” and that in this scale of created being the totality or expression of an animal’s framework indicates its position. If man be measured according to this standard, his superiority as a creature, is at once perceived. Not that the body of the brute or lower animal evinces in its construction or design, wisdom and power less infinite than are exhibited in the construction of the human frame, but because of its superior symmetry and beauty, indicating and in keeping with the superior purposes for which it was designed—a symmetry which announces the dignity of those purposes, whether we regard it as the temporary dwelling of a rational spirit, or the animated machine through which that spirit performs the purposes of its will, considered as a dwelling only, its leading characteristics are dignity and

beauty ; but regarded as a living machine, we are astonished at its adaptation and harmony—adaptation to the intelligence which uses it. Harmony with the exterior world on which it is made to act. *For* not only with respect to himself as a whole being, but also with regard to the body itself, it may be fittingly observed—

“Man is all symmetry, full of proportion,
One limb to another, and to all the World beside.”

In regarding the body as a mere piece of mechanism, it possesses several peculiarities which place it as such, beyond all others. Its motion is dignified, its attitude commanding, its whole appearance intellectual. The only physical structure possessing animation,—the weight of which is supported on the centre of an arch,—for there is no creature beside the human, whose foot is furnished with a heel. It springs from the earth, while all others in their motion on its surface (while walking) convey the idea of requiring effort in their action to enable them to rise. Nor until the burden of accumulated years is placed on its shoulders, does it require any foreign aid to keep it erect ; and while the anatomy of the mere animal exhibits in its design a tendency to, if not absolute fitness for motion, parallel to the surface of the earth ; the body's whole expression, together with its internal anatomy and construction, declare its great architect intended that upright should be the position of the human form divine. A feature of our being which was beautifully remarked by a Heathen poet of antiquity.

But as a certain class of writers have existed, and even some at the present day, who would endeavor to make it appear that the erect posture is not peculiar to man only, but that other animals, such as the Chimpanzee and Ourang, possess it also, thereby endeavoring to shew in accordance with what they call the theory of developement, that man is but a mere animal improved by civilization, or in other terms, a well developed monkey. With a view to the correction of such an opinion, it may not be amiss to quote from a work of acknowledged ability, a few remarks pertinent to the question,—a work in the compiling of which, the best talent of Europe was engaged, and which is generally regarded as a standard authority. In the Cyclopædia of the Society for the diffusion of Useful Knowledge, Vol. 13, under the article “MAN,” and at page 357, it thus reads :—
“The lower extremities of man are remarkable for their length, which is proportionably greater than that of any other animal except those of the Kangaroo tribe.” Now it is evident that no greater obstacle to progression in the horizontal position could exist than this length of what would then be the hind legs. Either man would be obliged to rest on his knees, with his thighs so bent towards the trunk, that an attempt to advance would be painful, and with his legs and feet immoveable and *useless* ; or he should elevate his trunk on the extremities of his toes, throwing his head downwards, and exerting himself forcibly at every attempt to move forward the thighs by a rotary motion at the hip joint; in either case the only useful joint would be that at the hip, and the legs

would be scarcely superior to wooden or other rigid supporters. The position of the human thigh in which it is most securely fixed in its deep acetabulum, is that which it has when supporting the body in the erect attitude. In the Chimpanzee and Orang, its analogous position *is at an oblique angle, with the body obliquely supported in front of it*; thus shewing that while the erect attitude was evidently intended as that which man should *naturally* possess, the other creatures which approach him in external conformation only, exhibit in their anatomy, an adaptation naturally suited to the horizontal position,—an opinion confirmed also by the extraordinary length of arm which those creatures possess; *for* in the use of the arm as a foreleg, such a position is natural and easy to them; whereas on the contrary, proportioned as the length of the arm is in man, the horizontal position *to him* would not only be unnatural, but positively painful; and therefore, one which his Creator (whose wisdom is infinite in design,) never intended that man should naturally occupy. So that not only the difference of their anatomy, but the difference of natural attitude also, evidently attest that man in his conformation, externally and internally, is a creature that could never have belonged to any of the Monkey tribes. Moreover, we would remind those who would endeavor to represent him as such, that the majority, if not the whole of those creatures, are four-handed, whereas man is only bimanous. So that measuring man by a well known law of nature, (laws which those individuals talk so much about,) that the organ is indicative of the intelligence which uses it, it

would follow, from the hand being regarded as the sign of intelligence, that the creature possessing four, should be more intelligent than the creature possessing two, and consequently, man should possess a less intelligence than the monkey,—a conclusion which they must acknowledge, or else must confess, what we uncompromisingly maintain, that there is between the human being and the mere animal, a chasm wide and impassable as the gulf between the Nadir and Zenith, of the infinity of space. As to the statement made also by the advocates for the theory of development, that some of the monkey tribes are biped, the work from which we have quoted, replies, "The Illustrations of their anatomy, as exhibited by McOwen, in Vol. 1, of Zoological Transactions, render such a theory as extremely improbable." And it goes on to state "it is now *perfectly certain*, from repeated observation, that the gesture of those Ourangs who are most manlike, is never agile nor easy, unless they employ *all* their limbs to support them." So that the theory of development with respect to man in the sense used by those who disallow his origin, as given by revelation, judging that theory by attitude, anatomy and one of the laws of nature, it fails in accomplishing what it avows to exhibit, namely: man as a mere animal, a member of the monkey family, and improved only by circumstances,—circumstances accidental to the *position or niche* in creation which he originally occupied when first called into existence. A theory in which is necessarily implied that the benign Creator of all things manifested an indifference to the measure of happiness or enjoyment

which his creature might ultimately possess, leaving the *quantity* of that happiness to be the sport of circumstances, or the creation of chance. A system which would ignore the beneficence of the Creator, and therefore, to rational man, *an absurdity too gross to be entertained*. Nor is it only as a mere piece of mechanism that the superiority of man's coporeal frame is exhibited. Not only is there intelligence in its attitude, and majesty in its motion, but as has been beautifully expressed "the hand of Divinity has left its impress on the brow." There is in its whole conformation, when contrasted with the frame-work of the lesser animals, a symmetry exhibited which is better felt than described, for the most casual observer can perceive that there is no contrast to be seen in the proportion or harmony of its extremities, the arms are not too long for the body, neither the foot length, when compared with the whole leg; the fore arm is in keeping with the measure from the elbow to the shoulder, the hand is eloquence itself, the hand possessing a thousand capabilities, none of which are exhibited by those creatures which approach him in shape. No not even the power of separating the fore-finger from the others for the purpose of pointing, because such an act would be an expression of rational intelligence. As a whole, the body is not merely in the aggregate harmonious, it is beautiful even in detail,—eliciting admiration in the relative proportion of all its parts one to another, as well as to the design as a whole; its firm, flexible and upright position, combined with the dignity and ease of its movements. And though of all its organs it may

be observed that all exhibit in their several operations an excellency of adaptation which admits of no improvement either in construction or purpose, yet of these there are not a few which even at first sight announce on the part of their Maker, an infinity of resources, and claim from ourselves a wondering admiration at the surpassing beauty of their design. And of these, the most conspicuous are the eye, the ear, the tongue, the hand, the arm and the hip joint. The eye serving as a lucid portal through which the mind, by its faculty of perception, receives an idea or impression flowing from an outward or external object. The tongue capable of expressing almost any sound. The ear with a greater ease discerning the slightest modulation. The arm, with respect to the body, moving in every direction. The hand moulding its grasp to every varied requirement, while the hip sustains the whole fabric, in almost any position in which accident or design may place it.

Such is the body tangible to external things, and passive to the action of the elements, possessing all the properties of matter capable of being moved and divided, having, as observed previously, resistance and extension, in common with the other creatures by whom it is surrounded, affected by things external, affected in its existence by the like mutations which work their changes on the condition of the physical structure of the mere animal. The body is mutable, perishable and mortal. Mutable as it regards the atoms which compose its structure, and perhaps of the human more peculiarly so than that of any other crea-

ture. Perishable, as being the subject of disease and decay. Mortal, as finally ceasing to exist.

“Its life a short summer,
Itself a flower,
It dies, alas! how soon it dies.”

Thus it follows what we know and learn of the body from observation and experience, its nature is essentially physical, and therefore by this portion of his being, man is linked to the material world, *which* world by this connexion, *is thus* represented in him. We shall now proceed to regard him as a mental being, not for the purpose of making any remarks as to his capabilities as such, or in reference to the manner in which his mind operates, but rather with a view of marking the identity and existence of the mind as distinct from the identity and existence *of the reasoning faculties of the soul*,—the first being an endowment which he holds in common with the mere animal,—the latter being the peculiar attribute of a rational and immortal spirit,—a distinction *which is occasionally* as clearly exhibited as any other extremes which seem to be united in his person; and in proceeding to notice the peculiarities of mind, would premise, that as an intelligence which he holds in common with the lesser animal, we shall endeavor to shew from action exhibited in certain conditions of the mere creature's existence, that *mind* is not necessarily the effect of the *body's mechanical* or organic arrangement; and also seek to point out some of those distinctions which mark the mind of the man from that of the animal,—distinctions

which appear to exist more in quantity than in quality, as the attributes and quality of mind as exhibited by man, are frequently exhibited by the lesser creatures also, at the same time requesting the audience to remember that when we make use of the term *mind* in reference to man, that we do so regarding it as entirely separate and distinct from that reason which he possesses as the rational intelligence of an immortal spirit.

And here we would remark, that on a proper understanding of the distinct existence and identity of the nature and powers of the mind, depends in a great measure the right perception of the existence and identity of man as a triune being. As the middle nature in his existence, it may be regarded as the mysterious medium, or link, between those two portions of his being which appear to be, and really are, opposite to other in their nature and essence, namely, the body and soul; and though evidently it (the mind) is neither matter nor spirit, yet in the mysterious working of the great designer of our existence, it appears to have been placed by him in man as if it were to a certain extent manifesting an adaptation to the nature of both, operating like a mean between two extremes. In its dependence on the body, arising from its intimate connexion with the organs of sense, the aspect of its nature, at first sight, would make it appear as if the conditions of its existence were physical, while on the other hand, in the exhibition of its higher capabilities, it glides into and manifests an adaptation to the rational and spiritual powers of the soul. In the connexion of its lesser functions with the body through the or-

gans of sense it is difficult to point out where its identity begins; while its higher capabilities, when considered in their connexion with the reasoning faculties of the soul, render it still more difficult to determine where its identity ends. By its identity, we would express its individuality, or existence, as distinct from, though dwelling in, and acting through the body, as well as likewise distinct from, though harmonizing *with*, and yet subservient to the reasoning faculties of the soul. With respect to the physical portion of man, the mind is an active agent, the body to it is passive. This observation in a general sense, will apply to every class of mind, whether as possessed by the lower animals, or exhibited by those creatures which we generally regard of them as possessing the most intelligence: for a close observation of the several classes of the animal world, would lead us to infer that three distinct classes, types, or characters of mind, have been dispensed to, and exhibited through them by their great designer. The lowest character, or type, is bestowed on those creatures which we generally regard as occupying the lower ranks in the scale of animate creation. The second on those of them, which, from the position they occupy in the grand design, come into closer connexion with man as a being intended to subserve the immediate purposes of his will, whether in reference to his necessities or enjoyments. The third, or highest form of mind, is bestowed on man only, and exhibited by no other creature but him alone. Of those several types or classes of mind, the first may be termed instinctive, the second reflective, the third, or highest, intellect.

ual; the difference between each being determined perhaps as much by quantity as quality. The merely instinctive mind can never exhibit reflective powers, neither can the intellectual be exhibited by those who possess the reflective only. The instinctive impels; the reflective may be partially influenced by circumstances; the intellectual may act in reference to consequences which the soul only can at first foresee. With respect to the mental capabilities of the merely instinctive creature, they are necessarily very limited, such a creature being simply perceptive of sensation, perceptive of desire, and perceptive of physical objects, while in addition to these, the animal possessing reflective capabilities, appears not only observant of the accidents of nature, but also perceptive of circumstances and observant of motives, whilst the highest order of mind as exhibited in intellectual man, glides into a perception of the link between cause and effect.

The creature possessing the merely instinctive mind, may be regarded as being passive to desire, perceptive of sensation, and having a capability of enjoyment in keeping with the limits of its atomic existence; while apart from, or beside the conditions of that existence, its mental endowments appear to reach only to a perception of external objects or things; and even in this, to a very limited extent, inasmuch as the instinctive mind is in several instances unable to discriminate between things as they really are, and as they appear to be. A trait of instinctive perception which is beautifully elucidated by Thompson, the Naturalist, in his work on the passions of animals. That

writer states: (Page 157,) "Instinct is sometimes at fault, and its powers are uselessly applied. A hen will sit with the greatest tenacity on rounded pieces of chalk. The Hamster rat will break the wings of dead birds as well as of living ones, before it devours them. Insects also occasionally err on the same principle, as when the blow fly lays its eggs on the flower of the stapelia, being deceived by its carrion-like odor. A spider deprived of its egg-bag, will cherish with the same fondness a little pellet of cotton, if thrown to it. From these facts might it not be inferred that this lowest form of mind, termed the instinctive, may in some measure be regarded as a property or law, infused into, or bestowed on mere animate matter, in like manner as gravitation and attraction were infused into matter inanimate? This opinion is not a new theory, for Addison, in one of his papers in the *Spectator*, writes: (Thompson, page 161.) "I consider instinct as the immediate direction of Providence, and such an operation of the Supreme Being, as that which determines all the portions of matter to their proper centre." He also says,—"I look upon instinct as upon the principle of gravitation in bodies, which is not to be explained by any known qualities inherent in the bodies themselves, nor from any laws of mechanism; but as an immediate impression from the first mover, and the divine energy acting in the creature." This opinion of Addison's, appears to be confirmed by observation, for Naturalists assert that several animals of the class *Vermes*, may be cut and divided almost *ad infinitum*, and each part will eventually become a perfect animal,

(page 105,) and some insects after being divided, will live and perform most of the various functions with which they are endowed. From this it may be argued, that if in the divided or imperfect state, those animals exhibit instinctive perception, the conclusion inevitably follows that this merely instinctive or perceptive mind, appears in some respects to be analogous to the infused properties of inanimate matter; not confined to a particular locality in the creature, but pervading the whole mass, and existing in a *part* as well as in the *whole*. And as exhibited in some creatures; *not exclusively dependent on*, or governed solely *by a nervous system or brain*, and that the instinctive perception or mind *of some lower animals* may, or does exist, without this dependence on organic arrangement, may also be inferred from what has been stated by Naturalists, as the result of experiment or investigation. (Thompson, 167,) "If the *Salamandra Maculata* be deprived of its head, the trunk remains standing on its feet, and turns on being touched. Tortoises from which the brain has been abstracted, will live and wander about for months, feeling their way." It is asserted (by Thompson, 167,) that Azara caught two of those creatures without heads in a river in Paraguay, but they escaped back with as much speed and address, as if they had been uninjured.

As a further proof in support of this theory, that the merely instinctive mind in the lower animals is analogous to the infused properties of inanimate matter, it may be submitted that those creatures which do not possess a brain, or nervous system, and where no organs are developed, that even

these exhibit instinctive perception,—perception necessarily not connected with any organ, but extending through and pervading the mass of the whole body, as in the Polypii. Those animals have an instinctive perception of light; when confined in a glass, should the glass be totally darkened or equally exposed to the light, no difference is manifested, but should the glass be partially shaded, the Polypii turns to the light; and that the instinctive perception exists in every part, and *equally* in the *whole* body, is evident; for if it be divided, each part will equally seek the light; thus shewing that the *whole* body, and not a part, is possessed of the instinctive power. And here it may be also fittingly observed, that not in these respects only to which we have alluded, is this analogy exhibited. That the merely instinctive mind resembles the infused property or law, is also seen in its not admitting of diminution or improvement. That it admits of no diminution is exhibited alike in the Worm and the Polypii, and that it acquires nothing with a view to its improvement, is evident from the fact that it *acquires nothing from experience*, for the instinctive mind has no infancy, nor a gradual development of powers. It enters at once, and without preparation or training, on the discharge of the highest functions with which it is endowed,—a statement which appears to be confirmed in an experiment made by Galen. Galen took a kid the moment it was born, and before it had seen its mother, and carrying it into a room placed before it Wine, Oil, Honey, Milk, Corn and Fruit. The creature after standing on its legs, smelled the different articles,

and finally drank of the milk. Thompson also tells us that a chicken which Wall had hatched by artificial heat, saw a spider and springing at it, seized it as if from previous practice. It is a well known fact that other chickens hatched by the same method, scratched the earth in search of food in the same manner as those hatched and accompanied by a hen.

Another feature of instinctive mind, and which also in some measure goes to support the infused theory, is what is termed by Naturalists the mistakes of instinct. That is when the impulse exhibits itself under circumstances where it is utterly useless, and where its object can never be obtained. The tame squirrel in confinement, hoards up food which it never will require or touch.—Well fed dogs will hide bones. Tame Ravens will conceal morsels of food, though an abundance is always before them. Fowls scratch for food on the surface of a yard, even when the yard is flagged or paved. And a tame Beaver, even when confined by his captor or owner, will evince the instinctive principle in vainly endeavoring to construct a house.

From these observations made by Naturalists in reference to portions of the Animal Kingdom, we infer the existence of several traits characteristic of instinctive mind. Firstly, that it is not *exclusively dependant on, or governed solely by a brain*. Secondly, it appears not to admit of diminution or improvement, as it enters at the first moment of its existence on the discharge of its highest functions. Thirdly, that it is frequently exhibited in a part as well as in a whole animal,

and therefore must be regarded as pervading the whole mass. And fourthly, because of these peculiarities it is analogous to, or resembles the infused properties of mere inanimate matter. And lastly, as a conclusion from the whole inference, *that mind is not necessarily an effect of organic arrangement*,—for if it were, any important alteration in the organic arrangement would in all cases produce a corresponding disarrangement in the instinctive perception, while the contrary appears to be the fact. Moreover, as if to shew that the full possession of organic arrangement does not necessarily ensure the possession of *unerring* instinctive mind, we occasionally find that creatures possessing their full organs, manifest or exhibit in several instances their instinctive perceptions both blindly and uselessly. Hence then may we not conclude of the merely instinctive mind that it is an infused law impelling animate matter: or in the words of the Christian Addison,? “the divine energy acting through the creature. A fixed principle of limits defined by the Creator. The creature coming up to, and never exceeding the prescribed bounds. Instinctive mind, mind without consciousness or reflection.”

In addition to the measured portion of instinctive mind possessed by every animal, we find that they also exhibit a class of mental endowment, of a character or nature *differing* in several respects from the *instinctive*. This endowment appears to increase in quantity or power, in a ratio corresponding to the creature's position in the scale of creation, when considered in relation to man. This endowment may be defined as *reflective*

mind; and like the instinctive, possessed by man in common with all other creatures by whom he is surrounded, but with this difference, that he possesses *less* than them of the instinctive, and more of the reflective, a peculiarity or diminution, which appears to present itself also with the nature of the lesser creatures as they severally rise in the scale of created being. Thus we find that the horse has a larger share of this intelligence than the animals which are more foreign than him in the nature of their services to man. The dog, more intimately man's companion than the horse, appears to have more of the reflective endowment. While yet the Elephant, when considered in reference to climate and circumstances, rendering services more important than either of the other two; and as such, coming into closer contact with the human being, possesses a still greater measure of this intelligence. Indeed so much so, that some Naturalists call him the half reasoning animal,—a term made use of by Kirby in his Treatise on the wisdom, power and goodness of God. And though as a general rule it may be laid down that as the reflective increases, the instinctive decreases, yet it would appear that where the instinctive combined powerfully with the reflective, would tend to the service or convenience of man, it would appear then, that nature, or rather the Divine Being, introduces such an exception which only confirms the general rule, as instanced in the family of the dog. There is no other animal in creation that possesses like him so much of the instinctive and reflective combined; a fact which is well illustrated by several anecdotes of that animal, and

which shall be alluded to in due time. This reflective mind as possessed by the higher animals is, as previously intimated, *observant of the accidents of matter, perceptive of circumstances*, and *observant of motives*, and appears to exhibit itself in operation through the agency of four attributes, which we speak of as perception, retention, reflection and comparison. Attributes, which appear to be more frequently exhibited by the mere animal in extraordinary circumstances, than in the ordinary conditions of its existence, or in other words, the animal possessing reflective mind, the exercise of its powers are elicited more by extraordinary circumstances than by the ordinary routine of daily life. To elucidate what we would convey, we shall now read from a work of acknowledged ability, an anecdote, as illustrative alike of the character of the mind, as well as the mode of its operation. We select it from a work entitled Lee's Anecdotes of Animals, published in Philadelphia, 1854. The article itself is descriptive of the sagacity of a dog, which was owned by Mr. Hogg, the celebrated Ettrick Shepherd, who in giving a description of the animal, said he was scarcely a year old.

On one occasion, quotes the writer, "about 700 lambs, which were under his care at weaning time, broke up at midnight, and scampered off, in three divisions, across the neighboring hills, in spite of all that he and an assistant could do to keep them together. The night was so dark that we could not see Sirrah; but the faithful animal heard his master lament their absence in words which, of all others, were sure to set him most on

the alert ; and without more ado, he silently set off in quest of the recreant flock. Meanwhile the shepherd and his companion did not fail to do all in their power to recover their lost charge; they spent the whole night in scouring the hills for miles around, but of neither the lambs or Sirrah could they obtain the slightest trace. They had nothing for it, day having dawned, but to return to their master, and inform him, that they had lost the whole flock of lambs, and knew not what was become of one of them. On our way home, however, we discovered a lot of lambs at the bottom of a deep ravine, and the indefatigable Sirrah standing in front of them, looking around for some relief, but still true to his charge. The sun was then up, and when we first came in view, we concluded that it was one of the divisions which Sirrah had been unable to manage until he came to that commanding situation. But what was our astonishment, when we found that not one lamb of the whole flock was wanting. How he had got all the divisions collected in the dark, is beyond my comprehension. The charge was left to himself from midnight till the rising sun, and if all the shepherds in the forest had been there to assist him, they could not have effected it with greater propriety."

Now we said that the reflective mind in the mere animal was perceptive of circumstances ; who will deny such a perception to the dog of whom we have just read ? And that he observed the motives which urged his master to mourn the loss of the lambs, is evidently as clear, for his action in instantly setting off in search of the scattered

flock, *shewed* that he understood the master's wish. Now let us see the mode of his operation. Firstly, he perceives the circumstances which form the relation between the master, himself and the flock. This first operation and act of the reflective mind, we term *perception*,—that he continued to hold or keep this perception is evident, for had it been otherwise, he would not have continued to act until the purpose of his action was attained ; this holding or keeping of the perception, we term *retention*. The perception and retention combined, lead him to think as to his own conduct, action, or duty under the circumstances. This *thinking* is *reflection*,—a stage of his mental operation which also leads him to regard the mode, or means he must adopt for the effecting of his own, in reference to his master's purpose ; in connexion with this act of mind is necessarily connected the scattered condition of the flock ; scattered in several directions ; this scattered condition obviously presents to the dog the necessity of comparing the advantages resulting from the adoption of one direction of pursuit, in preference to another. This last act is evidently comparison, and here, in this conduct of the animal, is clearly exhibited the operation of the mental endowment, and by its attributes, in the order thus expressed, as perception, retention, reflection and comparison, numberless anecdotes of a nature similar to that already related, might be adduced as proofs of the reflective mind being possessed by the mere animal. In reference to the dog, we shall mention another told in Thompson's work on the passions of animals. At page 347, the author states : " a recent number

of the *Glasgow Post*, relates the following tale: "a few days ago Hector MacAlister, while on the Arran hills, looking after his sheep, six miles from home or other habitation, his two Coolie dogs started a rabbit which ran under a large block of granite. He thrust his arm under the stone expecting to catch it, but instead of doing so, he removed the supports of the block which instantly came down on his arm, holding him as firmly as a vice. His pain was great, but the pangs he felt when he thought of home and the death he seemed doomed to die, were greater. In this position he lay from ten in the morning until four in the afternoon, when finding that all his efforts to extricate himself were unavailing, he tried several times, without effect, to get his knife out of his pocket to cut off his arm. His only chance now was to endeavor to send home his dogs, with the view of alarming his friends. After much difficulty, as the creatures were most unwilling to leave him, he succeeded; and Mrs. MacAlister seeing them returning alone, took the alarm and collecting the neighbors, went in search of her husband, led on by the faithful Coolies. When they came to the spot, MacAlister was in a very exhausted state, and quite speechless with crying for assistance.—It took five men to remove the block from his arm. In this, as in the former anecdote, the conduct of the animal evidently evinces the possession of reflective power. Their unwillingness to leave the master, shewed that they had a perception of his distressing circumstances; while retaining the perception they are led to think as to his object in sending them away. The reflection at length

leads them to understand his purpose. They act on the reflection, and in their return with assistance, doubtlessly anticipated the pleasing results which followed ; and in that very anticipation contrasted, or compared, the deliverance of their master with his temporary misery. From these anecdotes, and others of a similar character of the Elephant and Horse, as well as of the dog, may be perceived the correctness of the observation that extraordinary circumstances,—or generally at least—elicit the action of those reflective endowments from the mere animal ; while man as a creature exhibits the endowment in the ordinary concerns of his every day life. In man also is confirmed the theory that, as the reflective *increases*, the instinctive *decreases*,—a truth which appears to be confirmed in the history of his own species, for it is a well known fact that the savage or barbarian,—*his* instinctive perceptions operating through the organs of sense, are more acute and perceptive than those of the individual in the midst of civilization. It is asserted (Thompson 29,) that the Aborigines of this Continent can not only detect a man at a great distance, but can also distinguish with certainty between white men and those of their own race.

In addition to the instinctive and reflective mind, man also possesses the intellectual, the difference between which and the reflective, appears to be occasioned more by quantity than by quality. Perhaps the extent of its capability may be regarded as attaining only to a knowledge of the fact, that there exists a connexion between cause and effect, a limit which we can conceive the pos-

sibility of a mere animal arriving at, but beyond which the mere animal can never go. *For* to enquire into an effect, and investigate the connexion in reference to its cause, is a power and operation which belong exclusively to reason. Hence may be inferred the reasonableness of presuming that the intellectual mind differs only from the reflective in quantity. And as the reflective mind in the mere animal is made to subserve the convenience or purposes of intellectual man, so the intellectual mind answers the purposes, and subserves the convenience of the rational and reasonable immortal soul. Mind is not reason. We make use of the term intellectual in reference to mind, in the same sense as we would say a spiritual body, for as by the expression spiritual body, we would simply imply a body suited to the purposes or condition of a spiritual existence. So by intellectual mind, we would simply imply a mind *which* when brought into connexion with, would suit the purposes and harmonize with the reasonable faculties of a soul or spirit essentially intellectual. *Mind is not reason.* We desire to be emphatic in the distinction, because that such an opinion is not only in harmony with the ordinary conditions of our being, but also seems to unveil much of the mysterious that enshrouds the *eccentricities* of our existence, if mind may be defined as the intelligence of an animal, reason must be regarded as the intelligence of an immortal spirit. The first dependent for its harmony on the physical condition of the body, the other independently exhibiting the harmony of its powers, even when that portion of the body with which

the mind appears to be connected, is diseased. Mind is the intelligence of a mere animal. Reason the intelligence of a rational and immortal spirit. If man's intellectual mind differs only in quantity from the reflective of the mere animal, then there is an evident propriety in calling the attributes of the greater by the same terms which we would adopt as signs of the attributes of the lesser.—Hence the operations of the intellectual may be regarded also as being performed by perception, retention, reflection and comparison. And these may operate combinedly and harmoniously in man, *without being exhibited in action*. When man acts, *he* is moved by the operation of yet another and higher intellectual power. That power is the suasion of the soul's will,—the point or line where intellectual mind appears to blend with, or glide into, the reasoning of the immortal soul. The boundary as before stated, where it is difficult to point out the termination of the mind's identity. But it may be asked if the intellectual mind differs only in quantity from the reflective of the mere animal, may not the mere animal also *not act* even when the attributes of his mind have been in operation? To this it might be replied that the possibility of such a choice does not appear to exist in the creature. The animal *must* act. He has no will to enable him to choose, *for* when urged by the authority of his ruler man, man impels him only in the direction of his instinctive nature, and which he simply acts out and follows subservient to the purposes and guidance of his reflective mind. So that from the analogy of these considerations, it may be premised, that the *instinctive* is passive to

the *reflective*, the *reflective* to the *intellectual*, and the *intellectual* to the higher intelligence of the reasonable spirit. A harmony or law which appears to be exhibited in man as a creature. For in seeking and imbibing a nourishment in his early existence man exhibits his instinctive mind, in acquiring the use of his organs, the reflective, in receiving the rudiments of his knowledge the intellectual; reason he exhibits in acts which have a *special* reference to a future, whether that future be bounded by his existence on earth, or extend in its duration beyond the limits of his grave.

In concluding our remarks on intellectual mind, it may be observed that in addition to its being able to know that a connexion may or must exist between an effect seen and its cause which may not be seen, it may also be distinguished from the merely reflective in the following particulars. It has a perception of, and is affected by the beautiful which exists in *contrast*, whether the *contrast* be exhibited in *form*, *color*, or *sound*. But its chief and peculiar characteristics is in the *two-fold* aspect which it presents in its relation to the soul. In the infancy of the soul's reason it appears to be the medium through which the latent powers of the reason are aroused; and when those powers are aroused and partially developed, submitting to their control with a passive obedience. And hence, the intellectual mind may be defined as an intelligence possessing a perfect adaptation to subserve the purposes of man's rational and immortal spirit. *It is finite mind, suited to a capacity harmonizing with the infinite.*

THE SOUL.

In presuming to speak of the human soul, we do so impressed with a deep sense of its magnitude and importance,—an importance arising from the condition of its nature, which is spiritual and immortal ; its magnitude, when considered in reference to its powers, exceeding in capacity the grasp of our finite minds. The more we consider, the more deeply are we impressed with a sense of our utter incapability of entirely comprehending it. Viewing it only in reference to its mysterious existence, in the words of the great Johnson, the fact of that existence is too simple for eloquence, too sacred for fiction and too majestic for ornament ; like its great Creator, it is to us entirely incomprehensible, traced only in the nature and through the operation of its own works. We are unable to analyse it in its essence, it has no parts to be anatomized, and because unable to comprehend, therefore unable to define it. Though viewing it in reference to its origin, its nature and powers, it may in some sense, be regarded as a ray from the infinite, animating the finite ; an existence created by the eternal, designed for immortality, and endowed with an intelligence capable of harmonizing with the infinite itself, harmonizing so far as to understand and enjoy much of the beautiful which the great Creator has exhibited in the structure of the universe, as well as a capability of appreciating the goodness displayed in that creation, together with the wisdom and power combined. The attributes of this intelligence appear to be and are superior to the attri-

butes of the intelligence possessed by the mere animal, for while the intelligence of the mere animal is chiefly exhibited in reference to material objects and things, the intelligence of the soul possesses a power not only capable of acting in reference to those material things, but also possesses the capability of acting in reference to things *immaterial and unseen*,—immaterial so far as being intangible to sense, unseen because incapable of being transferred to the retina, or perceived by the organs of vision. This intelligence of the human soul is called reason, differing from man's animal and intellectual mind not only in the capacity of its powers, but also in the quality of its nature: for while the animal mind is dependant for the harmony of its powers on the condition of the brain, the powers or faculties of the soul's reason are occasionally exhibited even when the brain is diseased, and the mind necessarily disarranged, thus shewing that the human soul, though dwelling in, and acting through the body, possesses and exhibits an intelligence not dependant like the mind on the condition of the body itself, and therefore because not dependant for the harmony of its powers on the condition of the body, necessarily differing from the mind in the quality of its nature. That such a positive and definite distinction should exist between the reason and mind, may at first sight appear strange; but when we remember that the one is an intelligence adapted to the condition of a mere animal; and the other an intelligence suited to an immortal spirit, the reasonableness of such a distinction both in capacity and quality will then at once appear. And as

was previously remarked in reference to the reflective mind of the mere animal, that *its* identity as distinct from the animal's *instinctive* mind, was chiefly manifested and seen in circumstances differing from those connected with the ordinary state of the creature's being. So here it may be also observed, that the identity of the soul's reason as distinct and separate from the mind, is also exhibited and perceived in circumstances which certainly must be regarded as not the ordinary conditions of our existence. In our ordinary state of being, such is the beautiful harmony with which the different components of our nature and identity are arranged, that an individual is properly regarded as one whole distinct and undivided person, yet there are certain conditions in which we exist, wherein man is spoken of as a being of several components; thus we say of a man who may be in a state of insanity, that the man is deranged, or his mind is deranged, the latter form evidently implying that the mind in itself is distinct from the body. And even without expressing this distinction, men in their acts evidently acknowledge that those several components exist, for men speak of developing the powers of the body, as well as of developing the powers of the mind; but when those only are drawn out, the education of the whole man is not complete. They also speak of instructing the soul, for they think,—and wisely,—for the soul to be without knowledge would not be good. And that the soul must possess an intelligence independent of the mind, may be perceived here; for while the body and its powers are only physically developed, the

mind is educated intelligently, and the instruction for the human soul is given also as to a *rational intelligence*. But in order to shew where the soul manifests its intelligence, independantly of the mind, while dwelling in the body, we shall first endeavor to point out some of those operations which the faculties of reason can perform, operations *to which* we have no evidence that the mind of a mere animal can ever attain, points of distinction between mind and reason which we can scarcely conceive the possibility of being disputed even by a materialist.

In his connection with the material world, and in his operations on it, whether mechanical, chemical or electrical, man may be said through or in the exercise of his reason to *compare analogies, determine proportions and foresee consequences*, comprehending the circumstances of the present; and uniting with those circumstances the past with its antecedents, he anticipates a future. *And*, though in common with the other creatures by whom he is surrounded, man is affected by things external: yet the intelligence of his higher nature is in no instance (apart from revelation,) more clearly exhibited or seen than in the achievements which this higher intelligence accomplishes when directing its powers to the investigation of the physical world in its conditions of that which may be termed the invisible and unseen. The *unseen* as it exists in the material world without its manifesting itself perceptibly to sense, *but only through its effects*, by its action on matter, and this in proportion to its magnitude or quantity, as electricity, magnetism or gravity. The investigation of the

unseen, also,—which may be defined immaterial, but the existence of which is not the less real, and though contained in every atom and pervading the universe—is unaffected by quantity; not in its existence manifest or tangible to sense or mere physical perception, comprehended only by a rational and spiritual intelligence. This *unseen* is truth in science, or science so called; perceptible to the reasoning faculties or power of this higher intelligence and nature in man, and investigated by him in the different modifications of idea under which he regards it, whether as design, harmony or proportion; design in the beauty and arrangement of the atoms which compose the material universe, harmony in their laws, control, and preservation, proportion in their influences, order, and motion; design, which leads us to cultivate astronomy, the secret of their harmony is revealed by Geometry, number is inseparably connected with proportion. Nor is it only in the investigating and comprehending of those conditions of the physical world, which are imperceptible to sense and intangible to matter, that the distinct identity and superiority of man's reasoning powers as a spiritual being are clearly exhibited. Not only does reason unfold to him the properties of the several atoms which compose this earth, the nature of their qualities and the purposes of their design, but with an authority that knows no resistance, compels those atoms to yield him a passive obedience, and minister to his purposes; and though by his power or knowledge, unable to divest them of a single quality with which the Great Creator has endowed them, yet in the exercise of

his reasoning faculties, He can so harmonize their opposite and discordant natures, that *subduedly they combine to serve Him*. And though of the soul's reason it may be observed, that in its relation to the external world, it is generally regarded as an active agent, yet it does appear that there is in the human soul itself a power to which reason is occasionally passive. That power is the will—reason may suggest as to the possibility, or mode of performing any act which the soul may regard as the means to an end; yet the will previous to action, determines as to the performance or not of such act. Therefore to an extent we may not define, the will may be regarded as the first and greatest power of the soul, inasmuch as without its co-operation or permission, reason may not exhibit itself in action; and though the will may not, or cannot be coerced, it may be influenced: influenced by a power of the soul which generally approves of the motives suggestive of the will's action. This power is conscience—conscience may be defined as the soul's voice attesting whether the action flowing from the will be good or evil. And because that all action done or performed by man, is an exhibition of purpose or design, as suggested by any one or more of these powers combined, we therefore are led to regard them, the will, reason and conscience, as the first and greatest powers of the soul. Powers which occasionally appear to evince themselves in action, in circumstances which must be regarded as above and beyond the body, and therefore above and beyond the mind, because such is the harmony or connexion between the human body and mind, that

the physical powers and animation of the one cannot be wholly prostrated without prostrating the mental powers and animation of the other also. This is a statement which observation and experience would appear to confirm, for we know that when from weakness or accident, the bodily powers are prostrate, as in a swoon or faint, the mind in that state has no consciousness, and performs no operation, and because affected while in that state in the same ratio in which the body is affected, therefore must be regarded while thus prostrate, as wholly incapable and unable to act. As an illustration of the will acting independently of the body, we would submit the case of a Colonel Townsend, who resided in England, and of whom an account is given by the celebrated Dr. Cheyne, in a work written (by that Physician,) on English malady, published in London, in 1733. The Dr. says: "a Colonel Townsend residing near Bath, sent for Drs. Bayard and Cheyne, and a Mr. Skrine, to give them an account of a singular sensation which he had for some time felt, which was that he could expire when he pleased, and (mark the following expression,) by an effort come to life again." He insisted so much on their seeing the trial made, that they were forced at last to comply. They all then felt his pulse, which was distinct, and had the usual beat. He then composed himself on his back for some time, and after a while, with the nicest scrutiny, the Physicians were unable to discover the least sign of life, and at last were satisfied that he was actually dead, (Moore 2, 244.) They were about to retire and leave him, with the idea that the experiment had

been carried too far, when they observed a slight motion in the body, the pulsation of the heart returned, and he again recovered.

Now in this, which is a well authenticated fact, it appears that the body was at least wholly prostrate, the physicians were satisfied he was dead, but as himself stated, came to life again, by an effort; we simply ask what was the nature of that effort? Was it physical? It could not have been so, for the body had no animation, and therefore could make no effort, no matter how small or weak; neither could it have been mental, for the body had been changed from the state in which only mind manifests itself,—for in all conditions of existence that we know, mind only exhibits itself in connection with animation. (Mind is never exhibited by the inanimate.) Therefore in this instance we are led to conclude that the effort was the act of an intelligence dwelling in the body, yet above and superior to, separate and distinct from the body and mind. It was the soul's intelligent act through the operation of its own will, that *will* which first suspended by its effort the body's animation, and by a similar effort restored the animation, together with the consciousness of that mind which was dependant on the body for its harmony and manifestation.

Nor is there wanting on record evidence to shew that individuals have lived who acted on the belief that a knowledge of scientific truth could be obtained by the human soul, when exercising its reasoning powers untrammelled by the body, more easily than when those powers were clogged in their operations by the incapacity of the waking

mind. A singular illustration of this is afforded in the history of the philosopher Carden, an Italian physician who lived in the 16th century, and who is spoken of as being a man of great note in his time; he was skilled in mathematics and astronomy. In a volume of his works which was published in 1633, at Lyons, in France, he states, (such was *his* consciousness of the soul's distinct identity,) that the propositions which appeared difficult to him in his waking hours, he frequently mastered and demonstrated them by the reasonings of his soul, during his sleep, having as he stated, previously composed himself to sleep for that purpose. Nor need the statement of Carden be doubted, for the Marquis Condorcet, a celebrated French Philosopher, who died in 1794, occasionally left his complicated mathematical calculations unfinished, when obliged to retire to rest, and like Carden in his sleep or rest, frequently saw the results of the calculations through the operations of his soul's reason, (Moore 2, 111.) Examples of a still stranger character than these, might be submitted, and yet more clearly than those, illustrating the action of the soul's reason, independently of the condition of the body or mind; we shall mention but another on the written and published authority of a physician personally known to a gentleman residing in this city and now in this room,—a gentlemen who from the implicit confidence he has in the character and integrity of his friend, states that he is quite certain the circumstance about to be related must have occurred, or it never would have been recorded by that physician's pen. (Body, 554, i, lxvii.)

Of all the diseases to which our humanity is passive, perhaps there is none so awful as that of Hydrophobia. While suffering under that awful malady the body only or alone is not in agony, the mind also is dreadfully distressed, and of the two appears to labor under the greatest amount of torture; whatever may be the balance of its rationality it then appears as if it were entirely disarranged, indeed so much so, that the friend, or closely allied relative may not unguardedly approach the bed-side of the sufferer, either to alleviate the physical pangs or calm the mental distresses of poor stricken humanity; the sufferer occasionally manifesting a desire to destroy his attendant, his agony intensified in a consciousness that he possesses no control to overcome the propensity; so dreadful is his state of mental agony and excitement, that in the words of the physician from whom we quote the fact which follows, "a breath of air, a ray of light, a motion or sound, even a *thought of*, much more the appearance of a bright or shining object, excites the fiercest convulsions," and yet while in this state, the minister of Jesus Christ has approached the bed-side of the sufferer, and having invited him to partake of the memorials of dying love, the soul, addressed through its conscience, rising above the stricken body and unbalanced mind, exhibited the distinct identity of its reason and will, in enabling the agonized with the calmness and placidity of a child, to stretch forth his hands, and while he firmly and steadily drank from the shining chalice, exhibited in the act, and for a while, a peacefulness in his countenance as

though he felt no bodily agony or suffered no mental alienation.

If there are any who would draw from these statements a conclusion different from that which we would presume to infer, we would respectfully call the attention of such to the following as pertinent to the question, it being an extract from the writer to whom we have previously alluded. Moore, at the 201st page of his work, "The power of the Soul," thus writes: "It is a remarkable fact *that in many instances*, disorder of faculty, more particularly of memory, have resulted from organic disease of the brain. Yet individuals so afflicted, nevertheless, have had lucid intervals and a perfect restoration of memory, a restoration so marked in some cases as to have induced the hope of recovery when death had been near at hand, and had even rapidly ensued from the encrease of the very disease which had caused the insanity." The writer goes on to say, "Mr. Marshall states that a man died with a pound of water on his brain, who just before death became perfectly rational, although he had been a long time in a state of idiocy." Doctor Holland refers to similar cases, and I have seen one myself. Doctor Winslow states that the insane rarely die in a state of mental alienation. Now we would ask, from these statements may not the inference be fairly drawn that if the mind has not been created anew on such occasions, in *accommodation* to the organic defects, are we not inevitably led to conclude that an intelligence exists within the man as distinct in its identity from the mind "as the light of Heaven, though it may be like that

light shaded awhile from our view" by the passing cloud of mental aberration, arising from organic disease.

In addition to the three primary powers or faculties of the soul, namely, Will, Reason and Conscience, the great Creator has endowed it also with three simple passions, and which are severally known as Love, Hope and Joy. Love, may be regarded in the abstract as the soul's intense desire for an object; hope, the expectation of possessing it; joy, the soul's emotion when the object is obtained. Of these three passions, the first must be regarded as the greatest, for without it the other two can be scarcely said to exist. Those passions appear to possess several peculiarities of a beautiful and extraordinary character. At the present we shall notice but one, the fact, that between *them* and the primary powers there exists a connexion intimate and beautiful, and of such a nature and character that each primary faculty may be understood as being represented by its corresponding passion. Thus the will, by love; reason, by hope; and conscience in joy. This connexion is not merely imaginary or ideal, for the humblest capacity can understand that ere the soul *loves*, the *will* first *inclines* to the object. Hope can build her structure *only* where reason lays the foundation, and before that real joy can exist conscience must approve, firstly as to the object, secondly as to the mode or means of procuring it; and thirdly its relation to others as well as to ourselves. The will is exhibited in love, reason in hope, conscience in joy. Love, like the will is voluntary, hope, like reason

must be rational, and real joy like the untroubled conscience is ever pure.

But in addition to these the three primary powers and three passions, all of which may be regarded as the essentials of the human soul, its great Creator occasionally or frequently endows it also with *gifts* of such a character as may, with strict propriety, be termed the ornamental and beautiful, and of which from the contemplation of their nature it would appear that *their existence or origin* is direct from a source *independent of all material organization*; evident from the fact that all who possess do not necessarily transmit them like their primary powers and passions to their children and posterity. "*Talent*," said Coleridge, "lying in the understanding, is often inherited,—but genius being the action of reason and imagination, rarely or never." "Genius," said Sir Joshua Reynolds, "is the power of producing excellencies which are out of the reach of the rules of art,—a power which no precepts can teach, and which no industry can acquire." Of this latter opinion we would remark that it appears to be in perfect harmony with observation and experience, and in support of which might be submitted the illustrious Mozart, Benjamin West, Chatterton, and others, personages who exhibited the gifts and their powers at an age in their respective lives which could scarcely admit of instruction by rule or of constant application. Mozart, while a child in his mother's arms, would raise his head and listen to the sounds from the church-bells of his native city; ere he had seen his ninth summer he played before and astonished the King and Court

of France. West, while yet a child, faithfully delineated the countenance of his baby brother whom he had rocked to sleep in his cradle.

These and facts of a similar character, confirm what we have premised, that their origin is not in us, *nor their existence from ourselves*,—a truth which even the most sensual as well as the most intellectual are not unwilling to acknowledge. “Of seven peasants,” exclaimed the 8th Henry of England, “I can make seven Lords, but God only could make another Hans Holbein.” It is told of Titian, that having on an occasion accidentally dropped his pencil, Charles 5th, who was standing by, lifted it with his own hand, and presenting it to the artist, said, “Titian is worthy of being served by Cæsar.” The compliment of the Emperor was a homage that he paid to the divinity of genius.

Impressed then with the seal of direct transmission from Heaven, they appear to reflect or shadow forth the attributes of the wondrous Being from whom they emanate and by whom they are bestowed on man. Those gifts are termed by men “inspirations of genius,” but more properly defined as *gifts ornamental, endowments from God*. Poetry, painting and music,—spiritual, intellectual and infinite; spiritual so far as not being incompatible with, but rather in keeping with a state of spiritual existence,—reason suggesting the possibility of enjoying them therein; intellectual, because eliciting and employing the highest powers of imagination; infinite, not only in respect to their diversity of operation, but also as being possessed by their recipients without reference to

measure or bounds. If for a moment we would regard those gifts as atoms in creation, and considering them as such in relation to the Divine Being, *then*, like all other creatures, they are only expressions of *His* wisdom made tangible to sense, but when considered in respect to man, they are to him *adjuncts* of a character extraordinary, presenting themselves to his imagination as links of a mysterious chain which binds him to a world spiritual and unseen, and the encircling of which holds him as a point in that vast circumference whose centre is God. Poetry, painting and music, not only ornamental and beautiful, and adapted to the highest exercise of man's intellectual faculties, but possessing also the power of encreasing or enlarging his enjoyments, in the proportion of his admiration of the gift, or, as his gratitude to the giver encreases.

In addition to their excellency as gifts worthy the Benefactor, or as adding to or encreasing the enjoyments of those who possess them, there is another point also from which the beauty of those inspirations is seen,—a power which they possess of assimilating themselves to the imagination of those who possess them while retaining their own originality; *this*, is a feature in their character that excites our admiration. For while on the one hand they appear to shadow forth in their *own* the attributes of that wondrous Being's nature who gave them an existence and bestowed them on man, they appear on the other to catch from him on whom they are bestowed an expression which they reflect as the *mirrored image* of the *soul* of their *possessor*. Thus it was of the

great masters. Though equally inspired, each was marked by a style as peculiarly his own. The innate majesty of Raphael is expressed in the loftiness of his conception, breathing through his majestic master-piece, the painting of the Transfiguration. Titian's ardent soul is still seen in the richness and warmth of his coloring; Reubens was generous in his character and prepossessing in his appearance: *he* is described as excelling in those portions of his gift which act immediately on the senses. As a type of a class from the poets, none may be more fittingly selected than the calm and gentle Petrarch,—his chastened and subdued passion is ever mingled with the angelic strains of his lyre. How beautifully was the unfettered and independent soul of Burns reflected in his memorable words, "The rank is but the guinea's stamp, the man's the gold for a' that."

In noticing the characteristics of poetry, painting and music, as three inspired *gifts* of the soul, *one* of the most peculiar of these is a connexion or analogy that exists between the *gifts* and the *passions*, a connection somewhat similar to that which exists between the passions and the primary faculties, and as previously remarked of each faculty having a corresponding passion, so here it may be observed, that each passion has a corresponding gift. Thus there is an analogy between poetry and love, between painting and hope, between music and joy. And as before observed, the analogy when investigated presents us, as in the former instance, an evidence of reality which appears to be rational. Let love be defined as an impassioned *emotion*; poetry is the language

through which that *emotion* is expressed ; hope is *imagination* realizing love's future ; painting is the conception of the *imagination* portrayed ; music is the harmony of the past combined with the present, gliding into the future ; joy is the soul's delight in reference to the past, the present and future of its object combined, so that between these three points of time there must be harmony necessary to the condition of joy as well as of music. Hence there is a music in joy as well as joy in music. So that music may be said to represent joy ; painting, hope ; and poetry, love ; poetry, painting and music, symbols of his nature as well as the media through which he speaks the language of his passions. If music be a spiritual enjoyment, painting a material act, and poetry the language of emotion, then music is spiritual and would represent his soul. Poetry, as intellectual would indicate his mind ; painting, a material act expressive of his material existence.

Did convenience permit us to investigate enquiringly the powers, passions and gifts of the human soul, much would pass in review before us of a character wonderful and mysterious, and all having a tendency to shew that man is to a great extent the reflection of that wondrous Being who gave him an existence. But as the present will not admit us to bestow on them the attention that such an investigation should command, we shall only notice but another of the characteristics of the highest and chief portion of his being in connexion with his gifts. *That* to which we now invite your attention is the fact, that the primary powers of the soul,—will, reason and conscience ;

the passions, love, hope and joy, and such gifts as man may have received, whether poetry, painting or music, that all these severally or unitedly combined have in their existence, an intimate connexion with a *point of time always distant from the present*, and which is defined by us as the future. This connexion is easily perceived, when we remember that in reference to an act to be done in the future, his *will* determines, *reason* contemplates it, and *conscience* of the will's intention approves or disapproves ; *love acts* for it, *hope lives* for it, and the harmony of the future with the present is necessary to the existence of *joy*. Of music, joy's corresponding gift, the same remark may be made, because the harmony of the future with the present is one of the conditions in which music exists. Painting being the conception of the imagination portrayed, each touch of the pencil is laid in reference to that which is to follow ; and of the *future*, poetry sings when the passions require. So that from these observations it may be perceived that the great Creator of man evidently intended that our *faculties* in their operations, our *passions* in their existence, and our *gifts* in their uses and enjoyments, that all these should have a direct reference to a period of time always distant from the *present*, and as a *consequence* resulting from the conditions of our own being, a *tendency* of being gradually led to a *constant contemplation of the future*. This is an observation, in the truth of which all men are agreed, for its truthfulness is felt and seen in the daily transactions of life, and must be perceptible even to the ignorant and unlearned. And, though it

may be agreed to by all, yet it gives rise to a question, in the answer to *which all are not agreed*. Concerning this future with which we appear to be so intimately connected, men ask "does it terminate for us with our existence on earth, or have *we also* with it *an existence* beyond the grave?" The answer to this question from an audience like the present is easily anticipated. Men who believe in revelation reply in the affirmative, for life and immortality have been brought to light by the Gospel; but strange as the assertion may appear, there are those in the 19th century who deny the truth of revelation, and whose answer to the question would be given in the negative, and who would also at the same time tell us, that nothing existed in nature to warrant the belief in a future existence. To this it might be replied, that the God of revelation claims to be, and is the God of nature or creation,—a truth evident from the fact that the one, is the only and most rational account we have of the origin of the other, and inferred also from the perfect harmony existing between them, and from which we would argue, that so long as this harmony exists without discrepancy or disagreement, the conclusion naturally follows, that whoever will acknowledge the teachings of the one is inevitably led to confess the teachings of the other also. To any rational and unprejudiced mind the fairness of this conclusion must at once appear; but as the objectors to man's future existence beyond the grave do not find it convenient to acknowledge the harmony between creation and revelation, let us in glancing rapidly at the question of future existence confine ourselves to

those general teachings of the Book of Nature which are allowed by the objectors themselves, and seek from their own premises to draw such an inference as must lead them to acknowledge not merely the possibility but the probability of that existence, which is termed the immortal,—an existence which is shadowed forth in nature, as well as declared in revelation ; and though its reality may only be dimly perceived through the medium of the one, both its life and immortality are clearly exhibited in the light celestial of the other.

In reading the Book of Nature in reference to the question of man's existence in a future state, there are some leading peculiarities exhibited by her in her operations, to which we would now ask your special attention ; those peculiarities are of such a character as cause them to be regarded and defined even by materialists themselves, as laws of nature. Amongst those laws the following may also be enumerated : first, she bestows on every creature a certain amount of happiness or enjoyment in harmony with the conditions of its own existence ; secondly, for the realizing of this enjoyment the creature is endowed with a desire and an adaptation ; and thirdly, as a general rule, in no instance when the desire and adaptation are combined, has she denied the creature, either the power or possibility of the enjoyment. If then in common with all other creatures those laws exist in reference to man, and that he possesses and exhibits a desire and an adaptation for the enjoyments of a spiritual existence, will it not follow in accordance with the known laws of nature, that such an enjoyment and such an existence must

necessarily be his. That he possesses the desire, but few will deny. Let us enquire to what extent he possesses the adaptation.

One of the most remarkable peculiarities which seems to distinguish man from all other animals, is the belief which he possesses of the future state, and in connexion with the belief, a desire to share in its enjoyments; this belief and desire he has possessed from the remotest ages of antiquity; he evinced the belief by the erection of those gigantic temples in which he blindly attempted to worship the divinities of the unseen world. The desire for the enjoyments of that world was expressed by the ceremonies of self-torture which he willingly adopted to secure their possession. That this belief and desire impelled him to action is attested by the sculpture of the early Assyrian, as well as seen in the hieroglyphic of the ancient Egyptian: There is a voice heard proclaiming it through the classic fanes of ancient Greece, the echoes of which are distinctly heard in the ruined temples of the Mexican. Nor is it in a state only of barbaric or partial civilization, that man possessed this belief and desire. Hear an evidence as touching the question by an accomplished and learned heathen. "There is," said Cicero, "I know not how in the minds of men a certain presage, as it were of a future existence, and this takes the deepest root, and is most discoverable in the greatest geniuses and the most exalted souls." Numberless testimonies of a similar character might be quoted from the sages of the ancient schools, attesting that this belief and desire shed an influence round his cradle, accompanied him through life, nor left him

as he entered the grave. And here it may be remarked, as if to confirm the belief and encourage the desire, the Creator appears occasionally to have intimated to man his adaptation to or for a spiritual existence in the fact of the enlarged capabilities which his soul experienced in its powers, at times when his bodily strength was weakened or suffering by the organic disease which ultimately caused his death. Thus individuals who died from disease of the brain, before death became rational, predicting the time of their end and other events of a similar character, a knowledge which must have been prescient and foreign in its nature to that possessed by those individuals in the ordinary conditions of their being. Nor is this only attested by modern writers and physicians, Hippocrates in his writings, says: "There is a class of diseases in which men discourse with eloquence and wisdom, and predict secret and future events, and this they do although they are ignorant as rustics." An Arabian physician of great celebrity gives a similar testimony, stating that he knew several Epileptics who exhibited a knowledge of things which they had never learned; Nor is it only in a diseased state of the body that the soul exhibits the power of acting independently of the body's sensations. Marini, the poet, while engaged in the study of his celebrated poem, the "Adone," being seated near a fire, unconsciously burned the flesh from his leg, nor felt the pangs until his clothing was nearly in flames; Viote, the celebrated mathematician, has been known to pass three days and three nights without food, while absorbed in his calculations. *Do not these*

facts argue that the soul may exist in a state where its powers may be enlarged, if freed from the body. They not only intimate the possibility, but they also exhibit the soul's adaptation for such an existence, *because they exhibit an increase of spiritual intelligence and power, in a ratio corresponding to a decrease of physical power and sensation ;* or in other words, the less influenced and untrammelled by the body, the more active and spiritual the powers and operations of the soul,—a fact beautifully illustrated in the death scene of the celebrated Mozart. With his physical powers prostrated, and in a state of mental agony, yet having a consciousness that he was about to enter on the confines of an unseen existence, and feeling his inspirations becoming intensified as he approached its realities, grasping the opportunity which he knew his exit only could afford, and while glowing in his rapt visions of the beautiful, he penned what we erringly call his *dying* thoughts and left behind him his *matchless requiem*.

Nor is it only in the enlargement of its powers, when untrammelled by the body, that the human soul exhibits an adaptation for a spiritual existence. The delight which it enjoys in its appreciation of the beautiful, is but another phase in which the adaptation is seen. Endowed with the gift of speech, man is capable of expressing his conceptions not merely of the beautiful which he perceives in color, form, or sound, but also his conceptions of that beautiful which is exclusively ideal, and which can be comprehended only by spiritual intelligence,—the beautiful as it exists in the harmony of the universe, in the proportion of

its atoms, and in the contrast of its several arrangements. Enjoying those delights in common with the intelligences of the hidden world, is an evidence also that he possesses not merely the desire, but also an adaptation for a spiritual existence, a conclusion which is strengthened by the reflection, that all his *intellectual enjoyments* have in their existence a special reference to the future; Hence it must necessarily follow, that possessing the desire and exhibiting the adaptation, the conclusion is rational, that in accordance with the known laws of nature, that future existence, together with its spiritual enjoyments, must necessarily be his. Yes, *his*, for his *faculties* yearn for it, his *passions* live for it, and even his very intellectual enjoyments on earth are kindred in their nature or character to the intellectual enjoyments of Heaven. And let the materialist hear it, that if for the purpose of denying the conclusion, he would disallow the premises, we would still tell him that were no other testimony within his reach, he might even learn something in favor of the doctrine of a future existence in the exclamation which rushed from the dying lips of a professed infidel. "I am going," said he; where? was it into annihilation? No! "I am going," he said, "where?" Was it into eternal silence and oblivion? No. "I am going," said he, "to take a leap in the dark." Aye in the dark, what was that *dark*? the dim gloom that enshrouded his future. Yes, when his soul was departing, conscience found a tongue, and denied the lie of the skeptic; nor is it only when man comes to die, that conscience speaks out concerning this future, her faith-

ful admonitions in connexion with reason, are ever begetting within us that class of strange thoughts which are termed the intuitive perceptions of the human soul; perceptions which appear to have their existence only in reference to the unseen world, occasionally lifting from that world the veil which hides it from the vision of the mortal, for

“As angels mid some brighter dreams
Call to the soul when man doth sleep,—
So some strange thoughts transcend our wonted themes,
And into glory peep.”

Yes, both when we sleep, and when we wake, those intuitive perceptions are ever looking forward to the realities of the future, and whisperingly telling us, that that future and the present, are but parts of a unity with which our existence is inseparably connected. And we would tell the the Skeptic and the Materialist, less in anger than in love, that more forcible than the laws of nature, more definite than the confession of an infidel, and more distinct than the intuitive perceptions of the human soul, that there exists for this future an evidence more powerful than the whole of these combined; an evidence that certifies its identity, and unfolds its realities,—an evidence of so extraordinary a character, that because suited to all the peculiarities of our nature, it appears to be one in origin with the human soul itself. Well might the poet who had felt the conviction of this evi-

dence, while standing mid the mounds of an humble burial ground, impassionately exclaim:—

“ And you ye graves, upon whose turf I stand,
Girt with the slumber of the Hamlet’s dead;
Time, with a soft and reconciling hand
A covering mantel of bright moss hath spread
O’er every narrow bed ;
Yet not by time, and not by nature sown
Was that celestial seed whence round you *peace* hath
grown.

Christ hath arisen ! O ! not one cherished head
Hath midst those flowery spots been pillowed here,
Without a hope, howe’er the heart hath bled
In its vain yearnings o’er the unconscious bier ;
A hope upspringing clear, from the celestial tidings of
the morn,
Which lit the living way to all of woman born.”

Doubter, go read this evidence, the original of the document may not be touched, it is dwelling in the courts above, and encircled by a radiance in the unseen world ; but there is a faithful transcript on earth ; and though men have received it in *two parts*, yet we may not doubt of its integrity ; for a proof of its unity is contained in the fact that the glory which was dimly shadowed forth in the promises of the one, has been clearly and distinctly revealed in the fulfilment of the other. Lay fast hold on its teachings ; its pages will reveal the secret of your existence ; it not only declares the origin of your *gifts*, but shews you also how to appreciate and enjoy them, it can harmonize your *passions* and direct your *faculties*

to their proper orbit. Nor need we doubt of its truthfulness, for the morality it inculcates must necessarily recommend it to, and gain the highest approval of your *conscience*. Nor will it do violence to your *reason* when approaching your *will*. Should it awaken your *hope*, it will enkindle your *love*, and bestow on you a foretaste of its promised *joy*. Its faithful perusal will make you acquainted with the future and its grand secret, of which, when you are once possessed, then, with those who already hold its rich treasure, you will declare exultingly

“ There is no death,
What seems so, is transition ;
This life of mortal breath
Is but the suburbs of the life Elysian,
Whose portals we call death.”