

Descartes, Spinoza, Leibnitz, Kant, Fichte, Hegel, and Schelling.

His speculations are not all so high and abstruse as those we have quoted; and the reader, if he has the courage to go on, will find matters become more easy to understand. For the author is not a pure idealist, but will have his feet on some positive ground; he disavows the doctrine of pure innate ideas, and maintains "that all our ideas are directly or indirectly given us from the external world, or are grounded as intuitions formed by a combination of these ideas." The following passage will serve to show how firm a hold he keeps of fact even in his speculations:—

Mr. Hume pronounces "the tie or connexion cause and effect to be arbitrary," but it is no more arbitrary than calling a spade a spade. We might call it a broad palm of iron attached to a handle of wood, for digging the ground; but this would only be an awkward attempt to point to the elements in combination for the serving of a purpose. In causality exists a *tie* of the elements, and in virtue of the tie we have the elements as factors, producing a result or a phenomenon as a totality. What the tie is in the conjunction, we can only explain by saying that, if the combination be a chemical one, *such is their affinity*; and if it be mechanical, *such is their fastening*. The inward idea is but an expression of the outward fact.

In the latter part of his essay he treats of mind and morals in their foundation, maintaining that the grand prerogative by which man is distinguished from the lower animals is the *intuition of relationships*. This power of vision in the lower animal is, as a rule, confined to *self*; in man, it is equally applicable to *not-self*.

The last chapter or section of the essay deals with Scriptural Psychology, and has far too many capital letters in its pages for our taste. It is all about *spirit, soul, and body*, showing what each of them is and how they are related to one another.

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*A Philosophical Treatise on the Nature and Constitution of Man.* By GEORGE HARRIS, LL.D., F.S.A. London: Bell and Sons. 1876.

This treatise occupies two formidable volumes, one of which has 410, and the other 566 pages—altogether, therefore, nearly 1000 large and closely printed pages. Some notion of

the care and labour which has been bestowed upon its composition will be conveyed by the statement that the Index itself fills 62 pages. The author tells us, indeed, that he has devoted to it not merely the occasional leisure of a few years, but the attention and study of the best period of his life. "It was commenced during early youth, carried on through manhood, and only completed in his later days." And he goes on to say that "all literary works of man, like the living works of God, which grow up before our eyes, and are intended to endure, are produced by slow degrees, and by a gradual putting forth of shoots. The mushroom, on the other hand, which springs up in a night, fades in a day." For its purpose he has been observing all his life and drawing knowledge from every quarter, as the bee sucks honey from all sorts of flowers—from crowded courts and the solitude of the country; the varieties of travel and the casualties of a professional career; from the remarks of the vulgar, not less than the conversations and reflections of the highly cultivated; from the habits of the brute creation; even from the ocean's depths and the planets themselves; and, finally, from the sweet and engaging flowers of poetry, not less than the hard rocks and gloomy caves of philosophy and forbidding metaphysical discussion.

It would be a presumption, from which we shrink, to attempt to criticize in a few pages a work of this magnitude, which has such a vast scope as the entire nature and constitution of man, and which has had so long a gestation. Our readers will appreciate this hesitation when we inform them that on opening the first volume we came upon sections treating of the "Infinite Capacity of Spiritual Intelligence," the "Intercourse between Spirits," the "Intelligence and Language of Spirits." Descending from these higher beings to man, the author discusses at length all the faculties of which he is possessed, and their functions; and whatever the reader may think of the views propounded, he cannot fail to wonder at the industry displayed and the conscientious care with which all sorts and conditions of writers are quoted. As the author informs us, "during the progress of the present work, many hundreds of minds have been dissected by the author, and their various functions attentively examined while in full operation. This is nevertheless a species of vivisection which may be performed without cruelty or even pain, and of which the patient, however sensitive, is wholly

unconscious." Should any reader desire to see a vivisection of the author's mind, he must conduct it for himself; for we do not think that our results, if we ventured to undertake it, would justify so painful an operation.

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*The Mechanism of Man: An Answer to the Question, What am I?* By EDWARD W. COX, Serjeant-at-Law. Vol. I. The Mechanism. London: Longmans and Co. 1876.

The design of this book is to show that there is something in man other than his material structure; a *distinct entity*, by which the material structure is intelligently controlled and directed; in other words, that man has, or is a soul. Serjeant Cox's faith in the existence of a soul was, he says, at one time shaken by what he calls the arguments of the great scientists of our time; he determined, therefore, to make for himself a laborious and careful study of the facts and phenomena upon which he supposes science to base its denial, and, as a result of that study, he proposes now to prove, in strict accordance with the methods and rules of science, that man is not an automaton, but a soul.

In the course of his scientific studies he has made acquaintance with the doctrine of the molecular structure of matter, and he immediately discerned in it the possibility of throwing a new and bright light upon operations previously unintelligible, and of explaining phenomena, before wrapped in mystery and marvel. For as matter is formed of molecules, so are molecules formed of atoms, and while our senses can perceive molecular structure they cannot perceive atomic structure; when matter, therefore, ceases to exist as molecular structure and becomes atomic, it is no longer perceptible—"matter is, in fact, *non-matter*, itself aggregated into the definite form we call *molecular*." But *non-matter* is as real as matter—is by no means a *nothing*; it is, in fact, matter which, by having been resolved into atoms, has become imperceptible, as Jack the Giant-killer became invisible by putting on his magic coat.

"If the molecules of which Mont Blanc is made were to be suddenly resolved into atoms, the mountain, without the slightest change in shape or bulk, would instantly vanish from our perceptions. We should cease to see it or feel it. We should even walk through it without the slightest con-