ART. VII—ON MIND, INSANITY, AND CRIMINALITY.

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IN the October number for 1877, of this journal, is an article on Mind, which was intended as an introductory, to define its meaning, to show its location, and the mode in which it originates and develops. In this article we propose to continue the discussion in the directions indicated by its title.

Webster defines it as follows: "The intellectual or rational faculty in man, the understanding; the power that conceives, judges or reasons; also the entire spiritual nature, the soul."

He defines Idea thus: "The transcript image or picture of a visible object that is formed by the mind; * * * a rational conception."

As it is impossible to separate the understanding from the thing understood, or the idea, the term mind may be defined as the sum total of all the ideas formed, for by this is its extent measured.

In the former article it was shown that mind in its extended sense is a function of nervous organization; for the lower animals possess many of those qualities the aggregate of which make up that complex which we call mind; and which are therefore called mental; in them, however, they are termed instinct. In another place, *Psychological and Medico-Legal Journal*, September, 1874, I endeavored to show that in its very lowest terms mind is a general property of living matter. But the term mind is also employed to designate the highest intelligence capable of existence: thus we say the mind of God. It is evident that such wide and different uses of the term as have been indicated must introduce a source of great confusion in all discussions on the subject, unless carefully guarded against. The mind is made up of the perceptions; the emotions, or the feelings; the reason or judgment; and the will or volition: but these may co-exist in very different degrees. One such variance is known as eccentricity, such persons are affected by surrounding circumstances differ-

ently from others; their likes and their dislikes differ from those of others; they arrive at different conclusions in their judgments; they take different courses in their actions; yet they are perfectly sane and responsible for their actions.

Another may be as constantly erring in matters of judgment; he invests and loses, he mistakes continually; in ordinary language, he is a fool; yet he also is sane and responsible for his actions.

Another is headstrong and impetuous, he *will* follow the bent of his feelings or of his desires without let or hindrance, often to his ruin; yet he also is sane and responsible for his actions: although at times all these may be said to enter the border-land of insanity. Even thus restricted mind is a term of wide extent, its measure is the measure of its individual possessor, its variance co-equal with the number of individuals.

Tot homines quot sententiæ.—Mind in its most general and extended sense reaches over an immense expanse before it becomes human. From its first dawn in the lowest living cell; in the plant growing to the light; in the flower opening in the sunshine and closing at its setting; in the sea anemone basking in the sun's rays and closing its tentacles under the shade of the passing cloud;—to the craft of the fox, the cunning of the monkey, the patience of the ox, the knowledge of the horse, the intelligence of the dog, the sagacity of the elephant, with whatever else there is of prominence in the brute creation possessing more or less of those qualities which we call mental, the distance is indeed vast. Yet between the mind of the highest of the brutes and that of the lowest human being the distance is vastly greater. It is measurable only by the difference between the lack and the possession of an immortal soul.

Darwinian evolution may "evolve" the highest of the brutes from some primary cell ancestor, struggling for existence in an uncertain age; it may evolve the perceptions, the emotions, the deliberation, the choice, and the action of the whole brute creation from the dynamic manifestations of that primary cell; but it cannot evolve from any antecedent short of Deity itself that immortal soul, which is the distinguishing mark of humanity, that entity which required for its existence a distinct act of creative power,