Treatise on Man

Author(s): George Harris

Source: *The Journal of the Anthropological Institute of Great Britain and Ireland*, Vol. 6 (1877), pp. 92-95

Published by: [Royal Anthropological Institute of Great Britain and Ireland](#)

Stable URL: <http://www.jstor.org/stable/2841249>

Accessed: 16/06/2014 13:53

Your use of the JSTOR archive indicates your acceptance of the Terms & Conditions of Use, available at <http://www.jstor.org/page/info/about/policies/terms.jsp>

JSTOR is a not-for-profit service that helps scholars, researchers, and students discover, use, and build upon a wide range of content in a trusted digital archive. We use information technology and tools to increase productivity and facilitate new forms of scholarship. For more information about JSTOR, please contact support@jstor.org.

Royal Anthropological Institute of Great Britain and Ireland is collaborating with JSTOR to digitize, preserve and extend access to *The Journal of the Anthropological Institute of Great Britain and Ireland*.

<http://www.jstor.org>

† Female chimpanzee.

β Male adult gorilla.

† Female „ „

γ Orang-outang.

δ Gibbon (Raffley).

c Cynocephalous baboon.

The foregoing translation of Dr. Pruner-Bey's paper was published in the "Anthropological Review," vol. ii. 1864, but without the accompanying plates. It has now been thought desirable to republish the whole with Dr. Paul Broca's kind consent, and this paper will be followed in a future number of this Journal by a translation of a further paper on the same subject by the same author, with explanatory plates.

TREATISE ON MAN. By GEORGE HARRIS, LL.D., F.S.A., &c.
(Vice-President Anthropological Institute).

DR. GEORGE HARRIS, F.S.A., Vice-President of the Anthropological Institute and of the Psychological Society, has published the results of much thought and study in "A Philosophical Treatise on the Nature and Constitution of Man." 2 vols.* His object, as stated by himself, "is to afford a comprehensive and complete survey of the nature of man as regards his intelligent being; to exhibit the direct and immediate connection of each department in his constitution with its corresponding relation, and to demonstrate the uniform mechanism of the whole as one entire and consistent system." The work, it will be seen, occupies a widely different ground from that taken by those treatises on anthropology which are devoted to the patient accumulation and comparison of the facts collected by observers of the physical and mental characteristics of man. The author remarks that while he has gathered much from the study of books, and has learnt still more from the study of the world, he has gained most of all from the study of himself—from looking inwardly. If this avowal should be thought to render criticism difficult in a journal mainly devoted to accumulating the materials for large induction, it will not detract from the real anthropological value of the work, which, we are told, has occupied the leisure of many years of the author's life. Those who know the author and his previous writings well enough to anticipate that they will find in it thoughtful and scholarly writing, elegant and well-chosen English, will not meet with any disappointment in its perusal. Added value is given to it by the interesting circumstance that the proof-sheets of several portions were submitted to learned friends of the author—such as Sir John Lubbock, Dr. Richardson, Dr. Newman, and many others—and have been enriched by their comments.

One characteristic of Dr. Harris's works is that he leans rather towards the older authorities than the newer lights in the numerous quotations he makes. Even Jacob Behmen's speculations are noticed, and he is described, with truth, as a "very remarkable and original, and most suggestive, although occasionally extravagant and mysterious writer." Prefixed to the "Treatise" is a pre-

* London: G. Bell and Sons, 1876.

liminary dissertation, in which the origin of animated beings, their constitution, the different kinds of vitality, and the functions of soul, mind, and spirit are discussed in a tone of due reverence. In these respects Dr. Harris enters into speculations of so high a character that they cannot suitably be discussed in these pages, since they concern the essence and operation of spiritual beings and the possibilities of the future state. As to the organ of intelligence—the brain—he remarks, “we certainly do find that men’s intellectual characters do conform very much with the general shape of the brain; and” he adds, “the expression of their countenance.” His remarks on the dissolution of union between soul and body, and on the spiritual endowment existent in animals, have already been communicated in substance to the *Anthropological Institute*, as well as to the *British Association* (see this *Journal*, ii. 69; iii. 73). The considerations as to the mutual relations of reason and instinct then laid before the members, however, are here pushed further, and the probabilities of future existence for animals after death and their condition therein, are discussed.

The body of the work is divided into three books, dealing respectively with the medial, the moral, and the mental nature and constitution of man. The medial properties, described in Book I., are so called, “being entirely of that middle or intermediate nature, strictly essentially, and exclusively, neither animal nor material, nor entirely either physical, moral, or intellectual. They cannot, indeed, as a class, be rightly termed animal, inasmuch as of certain of them animals do not partake. They cannot be termed material or physical, because they do not exclusively either belong to, or arise in the body. They are not strictly moral or intellectual, as beings who have no endowments belonging to this part of our nature are fully gifted with them. The medial endowments, however, reside in, or arise out of, certain properties common to each of these several parts of our system. The main and special characteristic is therefore of a middle or intermediate kind between animal and intellectual nature, although belonging entirely, strictly, and properly to neither alone, but appertaining in part to each, and being essentially of a mixed order.”

The qualities described under this head are sensation, emotion, appetite, passion, and affection; in conjunction with the latter, animal attachment is also considered. “Sensation is the power possessed by the material frame, or by some part or organ belonging to it, of receiving the impression, reflection, or image of any object independent of the object itself.” From sensation to emotion the transition is easy and natural. Emotions are divided into material and mental, and again into simple and complex. The simple emotions are pain and grief, pleasure and joy, irritation and surprise. The complex emotions are attachment and aversion, fear and hope, sorrow and mirth, suspense, curiosity, pride, shame, pity, admiration, and envy. An appetite is “defined to be an agitation or excitement of a painful nature, arising in some part or organ of the body, according to the nature of the particular appetite; and which

feeling is accompanied by, or productive of, an impulse to the commission of some specific act, immediately calculated to appease such appetite." These are hunger and concupiscence, and Dr. Harris discusses the physical organisation connected with both, their growth and maturity, their legitimate objects, functions, and influences, the varieties of their operation, the means of exercising restraint and discipline over them, and the different manner of their excitement and action in man and other organised beings. The distinction between appetite and passion is laid down as follows:—"As the appetites consist in certain vehement excitements, originating principally in the material part of our being, extending their influence to, and ultimately impelling, the soul as well; so the passions, on the other hand, consist in certain excitements no less powerful, although generally less permanent, originating primarily in the soul, and extending their influence to, and ultimately impelling also the body." These are anger, terror, and love. The section in which Dr. Harris discusses the variety of the operation of the passions in animals and in man is rendered specially interesting by having been submitted in proof to Professor de Quatrefages, Mr. Wallace, and Professor C. J. Plumptre, and enriched with their observations. On two or three points Dr. Harris seems disposed to attack positions taken up by Mr. Darwin, and we agree with Mr. Wallace in wishing that the author had worked out his own views more fully, and had followed Mr. Darwin's example by giving copious facts and observations in support of them. The last of the feelings, excitements, or endowments appertaining to the medial constitution of man—affection—"consists in, or is constituted by, the settled and energetic attraction of the inclinations or emotions of the being moved by it towards some particular intelligent object with which he is in some way connected, so as to desire the constant presence, as also the welfare of such object."

The moral nature and constitution of man, and the operation of conscience, form the subject of Book II., and are treated with originality and vigour of thought, and great thoroughness.

Book III. is devoted to the mental nature and constitution of man, including the intellectual faculties, the faculties of understanding, reason, and genius, and the memory. The work concludes with a chapter on the concurrent operation and reciprocal influence of the various medial, moral, and mental endowments and powers of the soul, and some weighty considerations on mental discipline and cultivation. Dr. Harris quotes from Professor Huxley an anecdote that Des Cartes, when some one asked to see his library, took him into the dissecting room and showed him various anatomical preparations. He adds, "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;" and remarks, with humour, "this is a species of vivisection which may be performed without cruelty or even pain, and of which the patient, however sensitive, is wholly unconscious."

We have probably quoted enough from this very thoughtful and

suggestive work to induce the many members of the Institute who are interested in the psychological treatment of the question to seek pleasure and instruction in its pages.

Abstract by Professor W. Boyd Dawkins, F.R.S., of a paper entitled *THE BONE CAVES OF CRESWELL CRAGS*. By the Rev. J. M. MOLE, F.G.S.—On the *MAMMALIA* and *TRACES OF MAN* found in the *ROBIN HOOD CAVE*. By Professor W. BOYD DAWKINS, F.R.S. Read at the Geological Society, April 5, 1876.

ON the north-eastern border of Derbyshire, a picturesque, well-wooded ravine, known as Creswell Crags, penetrates a low range of hills composed of magnesian limestone, with a stream of water flowing through it, and with caves and rock fissures opening into it on either side. In one of these, some forty or fifty yards long, known as "the Pin Hole," was an accumulation of sand, with big blocks of stone, pebbles, and large quantities of bones and teeth. The sand and pebbles had obviously been introduced by the stream flowing past the entrance, the big blocks of stone had fallen from the roof in the long course of ages, while the remains of the animals were scored and marked with teeth in such a manner as to leave no doubt as to the possessors having fallen a prey to some carnivore, which had eaten not merely their flesh but all their more slender and marrow-containing bones; and this creature was proved to be the spotted hyæna, now found only in Central and Southern Africa, by the associated jaws and teeth worn down to stumps from its bone-eating habits. The victims identified by Professor Busk belong to the grisly bear, wolf, common fox, Arctic fox, glutton, bison, reindeer, Irish elk, horse, woolly rhinoceros, and mammoth. Of these the Arctic fox, so abundant in the northern regions of Asia and America, is new to Britain, although it has been met with in similar accumulations in France, Germany, and Switzerland. The cave had evidently been a lair of hyænas, into which they had dragged the fragments of their food. And the victims which came within reach of their jaws are, of course, to be looked upon as samples of the animals then living in that region. We picture to ourselves the majestic Irish elk, the unwieldy mammoth and rhinoceros, the small horses, and the bison and reindeer inhabiting the woodlands of the Upper Trent and coming down to the stream at Creswell to drink, to be scared by the echoing laugh of the hyænas, and to become their prey. A grisly bear would, of course, beat a hyæna in fair fight; and we can only account for its presence in the hyæna den by the supposition that it met with an accident or was overwhelmed by the number of its foes, which frequently hunt in packs. We may infer from the presence of the Arctic fox and the reindeer that the climate was more severe in Derbyshire during the time the cave was inhabited than it is now. It was probably analogous to that of America, north of a line drawn from Omaha to San Francisco, where the summer heat and the winter cold are excessive.