

The first half of the following note is an answer to the honored Mr. Thackeray,
the weakly & narrow Fort-Eskite, who dare not affirm animals intelligent, yet
abhor such as raising tortures to men for the humane purpose of degrading them to
brutes. So Dr. Deacon let it be addressed, but to ~~dear~~^{dear} Senior Anthony Peale the
Editor half is, I conceive, sufficient, tho' general Rep. is I hope to shake a
fist with him at Heaven's gate. That he be in the wrong His in the right way. I
will write him at Heaven's gate. That he be in the wrong His in the right way.

P. 12. Surely that unknown yet unexplained mode of causation,
which, as acting on the Memory, Imagination, and the instruments of motion
both external & internal as well as in the sensations, we all know as a fact,
of which later psychologists have called the Law of Association, is
abundantly sufficient, even without Instinct, to explain a Lamb's
flight from a Wolf, without supposing the merciful discourse. This
est Supposo or more accurately in English. This is a Wolf. ergo. ^{M. D. N.} This
is to all intents of purposes, as in Physic, & true by Logicians in
the understanding. All Wolves are Lamb-eaters. But this is an
Hypothesis. This Wolf is a Lamb-eater. All Lambs meeting a Wolf must run
if in order not to be eaten. But I am a Lamb - ergo, I must run off.

Besides, the argument would prove too much - for it would evince, &
that, not only impressions are accompanied with circumspection &
self-conscious perception, in all living beings; but that those perceptions
must have pre-existed, and that if a ~~hatched~~^{hatched} ~~Wolf~~^{Egg}, were
hatched under a farm-yard Hen, the first was born with this
"scorn me mortal." I am a ~~old~~^{old} Duck: ergo, I must ~~decide~~^{decide} about
myself with this Pudding of the Hen. I am a ~~old~~^{old} Duck - ergo,
I must fly off. To tell that in man all conscious perception
involves universal proportion, surely it will be allowed, as
one denies - that the rational, the understanding, and the
sensitive powers are three separate ~~and~~^{separated} Hypotheses,
but three ~~unconscious~~^{unconscious}. No distinct faculties of the same person.
But this ~~consciousness~~^{consciousness} in the person of man, must they perceive
be inseparable? Because a watch & a leaf are both organized, must
the watch perceive growth? Because a ~~dead~~^{dead} Seal from any ~~an~~^{an} a
But Beings are the living things, must they needs be whole & nothing
I content. Even so, I can't see why a Dog & a Bear may not belong
in different degrees, perhaps again & again. Life perception, I think, is
even a categorical understanding, i.e. innate terms under some one
or all of which all ~~perceptions~~^{perceptions} mould themselves. In co. a situated
a time & distinct perception: and yet the Man alone be qualified for
proper self consciousness & consequently reason - i.e. The Power of Ideas
universal necessary truths. - I have explained my judgment against
Loyola in two notes in The Friend: and I am inclined, when
that Master, to whom his Name is St. Anthony, probably cast one
his pearls, may have thought - that this writer's opinion did not
extend beyond my own. See his letter to St. Mary Nine & the
subject, annexed to a new Edition of Simon's Calendar. S. T. B.

I let not this idle joke mislead to a misconception. but I think mainly of
Worke. On the contrary his sentence as a Logician, his originality, shew
of a gallant intellect against most Authors, as a mere fact. & I
on this graceful opportunity, & the author with his wife, that a man

*B. L. Inskell, No.
The term convey a
positive, yet may
and does give
a negative or
cumulative, knowle-
edge as gravitation
when opposed to
spontaneous motion
or similar
arguments, as those
against instinct,
we might gra-
tis assume for it
and full. But
the word "spirit"
was no word
(doyos) but
merely a transla-
tion or figura-
tion.*

dendiq; facultas est, necessariò bestijs concedetur . Nam q̄ di- stinguant , diuidantque bruta, probauimus. Quòd etiam com ponant, patet. Nulla enim vis cognitua potest affirmare hoc prosequendum est, quæ prius non asseuerauerit, hoc esse , id quod est: modo huiusmodi as serio, sine compositione nō fit. Patrem enim non asseuero ego, eum esse, qui est, nisi quia talem figuram, & colorem , ac cætera individualia sic in patre meo vi so cognosco, qualia illi, inesse iūcta , ac simul composita , prius cognouerā . Agnus ergo codē modo ouē parentem sequetur, q̄a in ea id cognoscit, quod ei in est, quod cōponere appellatur. ¶ Qui enim soluunt hāc ratio nem, dicendo , q̄ bruta quodā naturali instinctu prosequuntur matres, odiōque habēt à na tura creatos inimicos , ideōque agnus hoc instinctu fugit à lu ponunquam ante viso , & non à cane sat simili, amātque matrē & non aliam ouem , verbis tan tum satisfecisse existimo, re ipsa nequaquam . Nam aut hunc na turalem instinctum appellant facultatem aliquam, ac proprietatem, quæ agno & matri insita est, vt ferro & magneti trahenti idem, & ferro & altero magne ti abigēti, aut quid aliud. Si pri

mum,falsè ergo prolatū fuit il lud ab omnibus hucisq; assertū bruta nobiscū in sentiēdo paria esse, ac adeò paria, vt OKam au sus sit asseuerare , omnibus ho minibus duas infartas esse ani mas, sensitivam,intellectuām que: quæ vltima si auferretur, reliqua manente, residuū noua bruti species dicendū esset. Si quid aliud,cū instinctū naturalem dicunt,intelligunt,idexpli cēt: nā medium nullū inter proprietatē, qua trahitur,aut fugatur quidpiā, & vim sentiendi & extimandi, qua prosequitur vti le, & fugatur inutile, percipi po test. Si ergo à proprietate non mouētur prosequēdo, aut fugiē do bruta ea, quæ amāt, aut à qui bus abhorrent, ergo sensatione & extimatione tali, qualis est in nobis; sed hoc vltimū impossibi le esse probauimus, ergo primū ex quo sequitur.

¶ Ulteriusquero, an hic modus fugiēdi inimica prosequendiq; amica, qui instinctus naturalis in brutis appellatur, prærequi rat cognitionē rei prosequēdā, aut fugiēdē, aut non? Si vltimū, falsè assertū est, nobiscū brutasētiendi facultatē cōmunē haberē. Si primū , etiā sciscitor ego, qui modus sētationis sit ille , an omnino similis nostris , an ali quo similis, alio dissimilis? Sisi

*What is the
relation
between
the flowing
of a River
and a
man's
surroundings
across it?
Does not
the Blood
circulate,
& the
beads
absorb &
secrete
by a Law
diverse
from either?
The Author
has deduced
himself by
the word
medium,
which is
a term of
compre
hension
of science
that the
question here
is of Facts
and whether
we can
conceive
a medium
but whether we do not know a
medium vel quantum. J.T.C.*

blended with wonder. S. T. Coleridge - Feb. 11th. 1802. Resolved.

P. 22. Notice this, dearest Southey! as a curious specimen
of the argumentum ad hominem from a Spanish Physician to
his Spanish Readers! "If you do not admit the cogency of some
of the following arguments, it is impossible for you without the
most flagrant, as well as demonstrable, inhumanity, or rather
anti-christian Atrocity, to continue & enjoy your

Bull-fights! - & notably meaning Karl of all the

antonios, from the Hero of Saint Athanasius's blessed
Biography, to the Hero of Sinner Godwin's damned
Tragedy! and did it never occur to thee, that
they were too honest, a too plain-hearted man of
genius, to be, or ever to become, a Pope? therefore,
not infallible? But and if deceived in this point,

now with you stands the prosecutor of

Bull versus Bull in the court of Conscience?

Then too, when all the sucking pigs, whipt to death,
shall squeak anew against thee, and the wrinkled gods
answer thy tormentors, O walking? and the lobsters, that
had died thru' every line of every degree from 40° of
Fahrenheit to 212°, shall claw thee? when all the five
sections of all the Hospitals & medical Universities of
Christendom shall arm themselves with their tormentors'
deadly Lancets & Bellowses to cut thee at I bleed thee!
up? - Whether ~~you~~ let them flee? - See, you see is a Horse!
And the Rider will take thee up behind him - Alas! alas!
the Horse was bought at Smithfield for Dog-meat, having been
lamed, associate of wind-breakers in dragging chaise
after chaise of ~~poor~~ to a contested York Election, to
give them votes to Mr. Wibberforce: & the man had been a
Negro, ~~black~~ proved by Lord Baines, & his Overseer, & by his color,
to be only "a live Niger" of course a Nigger, who had been
want alive for having killed the Overseer who had kicked his
pregnant wife in the Belly, because she had painted in the Gang, &
it was all down her Leggings, than Abraham! - Nay, a black
yet a shield! He was more alive to the exclusive grandeur of his nature, as
was ^{the} world when ^{the} Devil first sate at reprobation with him & his wife for his now
wretchedness, the strength, laboring ^{with} wood or mock-animals of straw!

The Charles Town Advertiser, gave the hinted that Abolition
was made by the American Congress just arrived to be sold at public
market a cargo of live negroes &c.

I like it the better therefore says to Darwinian & himself. I have it. - like it at the result; but the grounds of deduction are admitted, world raise the Brutus so very high, that man surely would suffer no de base ment if he were arranged as the monarch species of the genus. Now this would answer the purpose of the modern philosopher. Raise Brutus a little - pull down man altogether, as far at least as he is man per differentiam, to the very point beyond which in a common sense merely, all human language would whistle & lillibutero lie in face for a contradiction (but) all the terms - but still remember the 5th November never be forgot our great Eng. Fleet that left the one the other, the Brutus of the man, are to be made Beast.

hypothesi horum fatentiū bruta sentiendo nobiscum aequalia esse, necessariò elicitur brutis quoque datum esse vniuersale intelligere, brutorumq; animas indiuisibiles ut hominem esse, ac ex premissis conclusionē, quæ necessariò colligitur, elicere Ergo ex eo fundamento compelli poterunt iij dicere, brutis inesse intellectum. Quod in idem rediret ceu affirmare, bruta, & homines eiusdem esse specie. Quod non tantum manifestè absurdum, verum & impium est, ergo antecedens ex quo sequitur.

Primum ex tribus, quæ sequi ex tribus dixi ad assertionē illam falsam impossibilem philosophantiū probemus, superbilibus, posita Aristotelis in primo Postquam seq̄ steriorum autoritate euētibus dixi ad consona, ibi enim asseritur ab assertione eodem, impossibile esse, cognitē corū tis premissis debito modo & si qui opī gura sitis, quæ necessariò inferuntur aliquam conclusionem, conclusionem prolatam nō cognosci. Nullus enim est, qui nouerit has, Omne animal rationale est risibile, & Omnis homo est animal rationale, qui statim non intelligat conclusionem hanc, Ergo omnis homo est risibilis, sicut proferatur. Etiam non potest accidere, quod aliquis noscat has propositiones. Iste homo est bi-

pes, & Ille est etiam bipes, & sic cæteri omnes, qui non intelligat etiam hanc, si proferatur, Omnis homo est bipes. Et ut præfatis cōclusionibus necessariò assentimur, cognitis antecedentibus, ita quibusuis alijs. Si ergo nos homines, qui libero arbitrio potimus, compellimur, assentiri cōclusioni illi, cuius præmissæ intellectæ sunt, ergo à fortiori bruta assentientur eidem: sed ita est, quod philosophorū agmen assuerat irrationalia cognoscere ignem hunc calidum, quem calefacientem se sentiunt, ac illum etiam codem modo sufficientem, & singulos eadem vi dotatos, ergo necessariò cognoscent hanc conclusionem, Omnis ignis est calidus: sed hæc vniuersalis est, & non potest hæc cognosci, vniuersali non cognito: verum ergo diximus, compelli aduersos affirmare brutis inesse vim cognoscendi vniuersalia.

Negare enim non valent, vni Solutio uersale, non intelligi à brutis, o. quæ ratione in operationibus corundem conditioni red templatis. Ipsa enim quosquis di potest ignes fugiunt, velut quæ non improbabili vniuersalibus ignitur. bus insitam. Etiam peculiarter quædam irrationalium species alias verentur formidatq; atque à quibusunque indiu-

or rather
in error
it is a
foisted in
the work
of error

duis illarum specierum visis fugiunt, ut quæ insitam suis mentibus habeant cognitionem il lam vniuersalis, vt nos homines à singularibus omnibus ab horremus, quorum vniuersa le nobis inimicum est.

¶ Eadē ratione probatur brutis inesse discurrendi vim. Eliciūt enim ex omnibus singularibus vniuersalem propositionem, vt homines colligentes ex debito antecedente cōclusionem, quæ necessariò sequitur. Non enim inficiari id potest, si actus brutorum tantum perpendantur: præsertim illi, qui relati sunt ab Aristotele de historia animaliū lib. 8. & 9. Et à Plinio in. 8. 9. & 10. ac multis alijs locis traduntur.

¶ Quienim opinarētur has nostras rationes imbecillas inuali dasque ob id esse, quoniam posuit natura certæ animaliū species i tribuere notionem peculia rem certarū rerum, denegareq; eidem cognitionem aliarum, indéque euenire formicas prudētia dotasse asseruandi semet in terræ cauitates, quibus vetuit alia, quæ faciliora cognitu erant, percipere, minimè dicitis his rationes nostras dissoluunt.

¶ Primo, quod vniuersi homines de seipsis oppositum expe-

riātur. Omnes enim conscijs sumus, res faciles tunc facilimè intelligere, cùm aut à natura prædicti sumus ingenio acri difficultia cognoscente, vel vsu quodā cognitu difficultia assequimur, quod Aristoteles. 3. de anima. textu commen. 7. scripsit. Secundò, q; daretur modus asseuerandi, ferro, festucæq; , sensitricem animam inditam esse, quibustā tūm à natura concessæ esset cognitionis magnetis, aut succinib; amicorum, & ferro odium alterius speciei magnetis, à qua ferrum abigitur, aliarum rerum cognitione interdicta ac vitata: omnib; que grauibus rebus etiam concessam esse facultatem cognoscendi centrum, quod amant, & in quod, si non prohibeantur, tendunt, eisdémque permisum ab eadē natura fuisse cognoscendi vacuum, à quo adeò abhorrent, vt tendere in centrum, cùm licet, nolint, vt id vitent, iisque solū duabus cognitionibus dotata à natura grauia fore.

¶ Minimè enim dissimilitudine quadā posita sufficienter respondisse aduersi opinetur. Dicent enim fortasse, ea quæ intuili, à me decenter illata fuisse, si magneti, aut festucæ, aut graui insita esset vis sentiendi contatu, qua facultate puncta hęc fu-

*or rather a true genesis, an etymon
an error of my state Being, the being
it is a true heresy, KESTOS γΥΞΙΟ
Forbid it, Justice! Let love & Goodness forbade that the author of the fleshly heart be
otherwise placed concerning to such members than as the law of extremes meet"
to preserve unrighteousness the dignities of Man. S.T.*

verū in quauis, vbi antecedēs im
mediate propositiones sunt, idē
necessariō cōtinget. Et cū nī
hil verē sciri sine demōstratiōe
possit, cū scientia sit habitus cō
clusionis demōstratione acqui
situs, restat perpetuū esse verita
tis demōstrationū præmissarū
proprietatē occultā tantū cau
sam futuram.

Qualita **T** Qualitates elemētorum, quę
tes pri
mas fa
cul
b, occul
tu
tas esse o
stēditur.
Qualitates elemētorum, quę
primæ appellātur, etiā occultis
qualitatibus præditæ sunt. Te
stantur enim omnes, qui physi
cā nouērē sciētiā, caliditati insi
tis dota
tū rare facere, frigiditati opposi
tā vim inessē, putā desare: sed cū
rarefactio nihil aliud sit quā di
stēsio in ampliorē locū eius rei,
quę sub minore continebatur,
restat caliditati conuenire mou
ere partes in ulteriorē circūfe
rētiā, q; ante, frigiditati verò co
gere partes in minus arctū locū
conuenire, & motu quodā coa
dunare. Qui motus, tāqui si in
re vi caloris rarefacta, q; qui acci
dit enti vi frigoris cōdēsato, nul
lā habēt immediatā caussā, præ
ter proprietatē. Ut enī succino
conuenit mouere festucā, & ve
rus se trahere, & magneti ferrū
ad se ducere: eodē modo calor
vbi īductus est, partes subiectas
aptas moueri cogit in ulteriorē
circūferētiā diffundi, & frigus
in strictū locum partes subditas

coire coērcet.

T Coloribus cōsimilis occultā Colores
proprietas à natura collata est. qualita
Albū enim, ac eximiē lucidū, vi
dēdificultatē disaggregat, ac rarā tē occul
efficit, ceu nigrum congregat, re proba
dolorē īducat. Qui motus par
tiū organi, quo cernimus, tanta

admiratiōe digni sūt, prout illi,
qui relati fuēre, ferri, ac festucæ.

Qui colorū effēctus in calorē &
frigus reduci nō poterūt, niue
eximiē frigida disaggregat, & pi
pere calido nigredie cōgregat.

T In motibus etiā naturalibus Occulta
ac violentis eadem occulta pro ppieta
prietas versatur. Quisenim alia tē versa
caussam præter proprietatē red ri in mo
dere potest grauis sursū resilien tibus na
tis, quod primū ab alto descēde turalib
rat, aut paruæ speræ versus iacē & violē
tē resultantis, quę prius in paric tis.

tē directē impulsā est? Si enim
impetu grauis in centrū descen
dētis, aut pilæ iactæ caussā resul
tusesse existimaueris, à vero quā
maximē aberrabis. Impetus enī
illi nō resiliendi caussā esse pos
sunt, cūm in oppositā loci diffe
rentiā moueant, quin potius re
sultū impedire deberent, si non
in asylum hoc proprietatis oc
cultæ cōfugiamus. Est enim ta
lis naturæ ordo, quod quanto
à magis elato loco graue de
scendit, ac cum maiore impetu

I see no occult quality here - the White, as = all the rays, cadit
tends to contract the pupil, if it be excess of light. the Black for the
black cause to contract it. That the eyes should have this power of
expelling itselfs from standers, Not indeed as so say we occult quality,
as it depends on light.