

DISSERTATIO ACADEMICA;

Observationes quasdam circa doctrinam de Idearum Associatione sistens.



Quam

Conf. Ampl. Facult. Philos. Reg. Acad. Aboënsis,

MODERANTE

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PRO GRADU

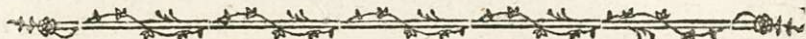
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CAROLUS HENRICUS BERGROTH,

Stip. Reg. Borea-Fenno,

In Auditorio Majori die 16 Maji 1801,

Horis a. m. solitis.



ABOÆ,

In Officina FRENCKELLIANA.

DISSEMINATIO ACADEMICA

OPUSCULUM QUODAMmodo in honore

et in memoriam

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Kongl. Lif-Dragone-Regementet,

famt

Riddaren af Kongl. Svärds-Orden,

VÅLBORNE

Herr CARL ADOLPH
GRANFELT.

Vid åtankan af det ädelmod, och de utmärkta välgärningar, hvarmed Herr Majoren och Riddaren så ynnestfullt medverkat til mina studiers oafbrutna fortlättande, under den tid jag haft den lyckan at handleda Herr Majorens och Riddarens älskade Söner, förbinder tacksamheten mig at nyttja det första tillfälle, som mig erbjudes, at offentligen förklara min vördnadsfulla erkänsla, samt til et vedermåle däraf i ödmjukhet tillegna Herr Majoren och Riddaren detta Academi-ska Förfök. Under tilönskan af en oförd långvarig fällhet, en glad ålderdom, och Försynens välfignande skydd, skall jag räkna det för en glad plikt at med oafätelig vördnad intill mitt yttersta framhärda

Vålborne Herr Majorens och Riddarens

Ödmjukaste tjenare

CARL HENRIC BERGROTH.

VIRO
PLURIMUM REVERENDO ATQUE
PRÆCLARISSIMO

Dn. HENRICO JOH.
BERGROTH,

Pastori Ecclesiarum, quæ Deo in lcalis colliguntur,

Parenti Indulgentissimo!

Quid Tibi debeam, Parens Indulgentissime, ob beneficia, quæ per omne vitæ tempus in me contulisti longe maxima, video quidem, minime autem solvere debitum valeo. Accipias itaque, rogo, Parens Optime, serena fronte munus quod unum præstare possum, perpetuæ in Te venerationis atque pietatis nunquam intermorituræ; in cujus pignus hanc quoque Dissertationem Academicam sacratam Tibi esse mens gratissima voluit debuitque. De cætero meum erit, pro perenni Tua & Matris Carissimæ incolumitate ac flore calidissima ad Summum Numen fundere vota, quoad vixero memet præstiturus

Parentis Indulgentissimi

filium obedientissimum

CAROL. HENR. BERGROTH.



§. I.

Animi humani facultatumque & operationum suarum naturam attentius considerantem fugere diu potuit neminem, ideas nostras, quamprimum mentem intrarunt, non inhærere eidem sparsas, segregatas & disjunctas, sed inter sese varie colligari, & quasi in catenas, fascies atque cohortes coire, quæ magis minusve firmiter deinde cohærent, quarumque hinc una, ubi revocata fuerit, aut modo quocunque in conspectum mentis redierit, mox alias quoque, sibi connexas, excitat ac secum adducit (a). Quæ *idearum* nostrarum (atque adeo aliarum

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(a) Cfr. *HALLER Elem. Physiol.* T. V. L. XVII, §. V-IX. Neque veteres hanc rem latuisse, adeoque male ejus *delectæ* laudem illustri *Lockio*, (cujus cæterum tot alia sunt de Pſychologia merita, quique etiam ad hanc doctrinam illustrandam non parum contulit), vulgo tribui, etſi appellatio hujus phænomeni hodie communiter ulitata, ab eo est profecta, recte observat *HISSMAN* (*Geschichte*

rum etiam mentis nostræ operationum, (non enim de *ideis* tantum proprio & strictiori sensu sumtis agitur)

der Lehre von der Association der Ideen, p. 4, 10-21). Docet idem, non modo PLATONI jam haud plane incognitam fuisse, ARISTOTELEM eandem non obiter exposuisse (*De Memoria*, C. II), celebrem *Artem veterum Mnemonicam* (de qua CICERO de Orat. L. II. C. 26, 27, 28. & QUINCTILIANUS *Instit. Orat.* L. XI, C. 2) ea fuisse nixam (quibus addere plura licet loca CICERONIS, imprimis insignia illa de *Finibus*, L. V. C. 1 & 2, atque de *Legibus* L. II, C. 1 & 2); sed etiam inter recentiores, HOBBIUM *Elem. Philos.* Sect. I, Part. IV, C. 25, & *Leviatb.* C. 3, atque MALLEBRANCHIUM (*de la Recherche de la verité*, L. II. p. 2. Ch. 3.) ante Lockium non perfunctorie hanc doctrinam tractasse. Commodè STEWART (*Elements of the Philosophy of the human Mind*, Ch. V. p. 278 sq.): "The connexion which exist among our thoughts, have been long familiarly known to the vulgar, as well as to philosophers. It is, indeed, only of late, that we have been possessed of an appropriated phrase" (quæ quidem nunc in usu sit) "to express them; but that the general fact is not a recent discovery, may be inferred from many of the common maxims of prudence and of propriety, which have plainly been suggested by an attention to this part of our constitution. When we lay it down, for example, as a general rule, to avoid in conversation all expressions and all topics of discourse, which have any relation, however remote, to ideas of an unpleasant nature, we plainly proceed on the supposition that there are certain connexions among our thoughts,

gitor) affectio, recentiori ævo, præeunte LOCKIO
 (b) appellari illarum *Affociatio* suevit (c), magnum-
que
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"which have an influence over the order of their suc-
 "cession. It is unnecessary to remark, how much of the
 "comfort and good-humour of social life depends on an
 "attention to this consideration" &c. Nec itaque sine
 grano falis probandum est assertum BRUCKERI (*Hist.*
philosophica doctrinæ de ideis, Sect. III, §. VI) pronun-
 tiantis: "Miram quoque idearum associationem, multo-
 "rum quoque effectuum haud contemnendam causam *pri-*
 "mus accurate observavit LOCKIUS." (Cfr. ejusd. *Hist.*
critica philosophiæ Tom. IV, P. II. L. H. C. I. §. XX.
 p. 610).

(b) *Essay concerning Human Understanding* Vol. I. B. II.
 Ch. XXXIII.

(c) Eandem hanc rem jam olim Συμβομν των Φαντασιων,
 (*Concursum Phantasmatum* s. idearum) appellatam fuisse
 CARNEADI, (qui certe nunquam solam unius generis
 consistere phantasiam, sed catenæ instar alteram pendere
 ex altera, docuerat) ex SEXTO EMPIRICO (*adversus*
Logicos LVII S. 179. cf. ib. S. 176) conjicit HISSMAN
 (l. c. p. 16); quam postea HOBBIUS (*Leviath.* l. c.)
 vocavit *consequentiam* sive *seriem imaginationum* (idea-
 rum) sive *cogitationum*, vel etiam *discursum mentalem*,
 quæque eadem MALLEBRANCHIO (l. c.) audit la *Liaison*
des idées avec les traces, & la liaison des traces les
unes avec les autres (*mutua analogia idearum cum ve-*
stigiis, sc. perceptionum cerebro impreslis, & *mutuum*
vinculum vestigiorum inter se invicem).

que momentum in plurimis explicandis animi nostri phænomenis habet (d).

§. II.

Miræ hujus *Associationis*, (conjunctionis atque quasi societatis) quæ inter ideas operationesque animi nostri intercedere deprehenditur, (cui tamen appellationi alii latiore alii arctiorem dederunt ambitum) (a), causas investigaturi, varias

(d) Vid. *LOCKE* l. c. *HARTLEY* *Observations on Man* &c. P. 1 (qui imprimis multus, ac forte nimis est, in hac re persequenda, cujusque libri partim conversi partim in compendium redacti, Germanicæ interpretationis Tomo utroque hujus doctrinæ expositio diligens præmittitur); *BONNET* *Essay de Psychologie* p. 75. & *Essay Analyt. sur les Facultés de l'Âme* Ch. VII sq.; *IRWING* *Erfahrungen und Untersuchungen über den Menschen* 1 B. §. 18 sqq. (Cf. §. 158 sqq.); *HOME* *Elements of Criticism* (P. I. C. I &c.); *GERARD* *Essay on Genius*, P. II; *PLATNER* *Anthropol.* 3 Hauptst. 4 Lehre, 4 Hauptst. 3, 4, 5 Lehre, 5 Hauptst. 6 Lehre, & *Philos. Aphorismen* 2 Hauptst. 2 Abschn. VI X; *SEARCH* (Tucker) *Light of nature* Vol. I. P. I. Ch. IX & X; *STEWART* l. c. Ch. V. fqq. Cf. etiam *HALLER* l. c.

(a) Nonnulli nempe *Imaginationis* negotium ab hoc *Associationis idearum* diitingui jubent. Sic *HOLLMAN-NUS* (*Log.* §. 14) *Legem Imaginationis* (quod quotiescunque partem aliquam sensationis alicujus præteritæ, in-

varias quidem Philosophi attulerunt, modo plu-
 res

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primis fortioris, in nobis reproducimus, vel sua quasi sponte eadem nobis recurrit, *integra* illa nobis communiter recurrit sensatio, cujus ista pars aliqua est), ab *Associatione Idearum* (quod quando sensatio aliqua, sive integra, sive ex parte aliqua solum cum alia quadam *similitudinem* qualemcunque habet, illa ipsa reproducta, & hæc, licet tempore ab illa plane diversa, plerumque simul recurrit), discerni vult; & hujus discriminis neglectum *Lockio* vitio vertit. Quæ quam parum accurate disputentur, facile patet. Acutius *BRUCKERUS* (l. c. not. y p. 301) "Intelligitur vero," inquit, "per Associationem Idearum non quævis *naturalis* & *neccessaria* earundem *conjunctio*, sed quæ *fortuita* est, aut per consuetudinem vel affectum producitur, qua ideæ quæ nullum naturalem inter se habent nexum, ita copulantur, ut recurrente una, tota earum caterva se conspiciendam intellectui præbeat." Sed neque tamen hæc ratio aliis probatur, qui ex eisdem causis utramque pendere docent; cfr. auctores supra (§. I. not. d) laudati: inter quos *SEARCH*, licet accurate discrimen inter *Compositionem* & *Associationem* idearum explicet (l. c. Ch. IX. §. 1), tamen & utramque uno *Combinationis* earum vocabulo communiter complectitur, & arctam utriusque generis cognationem inculcat. Verba ejus licet longiora, quia tamen rem egregie illustrent, adponenda duximus: "From the ideas thus received by *sensations* and *reflection*, there grows a new stock framed up of these as of so many materials, by their uniting together in various assemblages and connections. This their junction I choose to call by the name of *Com-*

res, modo pauciores, modo phycas, modo mentales

bination, as being more comprehensive than Composition, the term usually employed. For our ideas combine together *in two several manners*: one by *Composition*, when they so mix and as I may say melt together as to form one single complex idea, generally denoted by one name, as a Man, a Table, a Dozen; the other by *Association*, when they appear in couples strongly adhering to each other but not blended into the same mass, as Darkness and Apparitions, the Burst of a Cannon or push of a drawn sword and the dread of mischief accompanying them. For when we think of a Man we conceive him to be one thing, and his body, limbs, rationality, with other ingredients of his essence as parts of the same whole; but when we reflect on a naked sword, we do not consider that and the terror occasioned thereby as parts of any compound, altho the one constantly attends the other beyond all possibility of separating them in the mind of a fearfull person." Quibus deinde addit (§. 13) "I shall have the less to say upon *Association*, becaule of the near affinity it bears to composition, depending upon the same causes and subject to the same variations: and perhaps Composition is nothing more than an Association of the several ideas entring into a complex. What shall be the one or the other seems to depend generally upon the use of language: for if things arising to the thought constantly in company have a name given them, we deem them compounded, if none, we can only call them associated. Names being a receptacle in great measure necessary for gathering our ideas and holding

tales (b): sed has ad duas tamen præcipue reducendas esse alii judicarunt, idearum nempe *Coexistentiam* (latius patente vocabulo *Contiguitatis* s. *vicinitatis*, ratione loci ac temporis, Anglorum Philosophi non absurde utuntur, ita ut & una exhibitas & certa lege succedentes complectatur: utrumque
genus

"them together in a complex: - - - It is not always
"easy to determine when ideas combined together belong
"to the class of Compounds or Associates: Perhaps the
"connection between the looks and sentiments of persons,
"whith I have mentioned under Composition, others might
"call Association: nor is it very material to ascertain the
"limits between the two classes exactly. But since there
"are combinations which cannot with any propriety be
"divided complex ideas, I thought proper to take notice
"of them apart."

(b) Cfr. Auctores supra (§. 1. not. d) laudati. Quibus addi potest *CAMPBELL Philosophy of Rhetoric*, B. I. Ch. VII. Sect. III. p. 197. Magnas utique in hac re esse etiam partes cerebri, sive organi corporei, cujus proximo instrumento in operationibus suis perficiendis mens utitur, negari nequit (vid. præter *HARTLEYUM*, *BONNETUM*, *IRWINGIUM* & *PLATNERUM*, inprimis *HALLERUS* l. c.): neque organi tantum physici hæc generalis observari vis debet, ad quam *MALEBRANCHIUS* jam attendit, licet minus commode *voluntatem constantem & immutabilem Creatoris* appellaret, (l. c.), quamque *LOCKII* perspicaciam haud fugisse, verba sua l. c. §. 6. legenda satis ostendunt; sed etiam in diversis

genus sollicite distinguere jubent nonnulli (c) & *Similitudinem* (d); quarum utramque una atque communi

hominibus varie eam sese exferere, notandum, & ad varietatem ingeniorum plurimum conferre. Consulantur auctores supra, §. 1, not (d), laudati; consuli tamen etiam meretur *TETENS Philos. Versuche über die Menschliche Natur*, 1 B. 1 Verf. Sect. III, p. 12 sqq.

(c) Cfr. *PLATNER Philos. Apborismen*, §. 325-333. Iisdem autem parere legibus, negari nequit. A *Contiguitate* autem *Coëxistentiam* (cum in uno subjecto plures res simul adsunt) distinguit *GERARD* l. c. p. 139, haud temere.

(d) Cfr. *FEDER Log. & Metaphys. Log.* §. 26 sqq. atque *EJUSD. Instit. Logica & Metaph. Log.* §. 24-27. Immerito autem miratur *HUME* (*Enquiring concerning Human Understanding*, Sect. III, of the *Association of ideas*, in *EJUSD. Essays and Treatises on several subjects*, Vol. III), Philolophorum neminem ante se conatum fuisse enumerare & in sua genera dispescere principia s. *causas Associationis idearum*; nam ut *MALEBRANCHIUM* & totam *Scholam Wolfianam* taceamus (de qua mox plura), *ARISTOTELES* jam (l. c. Ed. Guil. du Val T. I. p. 68) expresse monet, nos cum *reminiscimur*, quibusdam *antegressis motibus* (*cogitationibus*) *moveri*, (h. e. *duci ex una cogitatione l. idea in aliam*) quousque eo *moveamur*, post quem ille *sequi consuevit*. *Quocirca & ex hoc nunc, aut alio quodam initio seriem sequelamque venamur, a Simili, aut Contrario, aut Finitimo* (αφ' ὁμοῦ, ἢ ἐναντίας, ἢ τὸ συγγενές), h. e. ex *Similitudine*, ex *Contrarietate* aut ex *Contiguitate* (ut etiam rem proponit *GERARD* l. c. Sect I) ideas revocamus.

muni hac lege comprehendi posse (quam itaque *Legem Imaginationis* appellavit, utpote operationes omnes hujus facultatis, intra cujus pomœria maxime vim suam exercet (e), regentem) Schola *Wolfiana*, præeunte Magistro suo, sciscebat: *Si quæ simul percepimus, & unius perceptio denuo producat, sive sensuum sive imaginationis vi; Imago producit & perceptionem alterius, seu, quod perinde est, perceptio præterita integra recurrit, cujus præsens continet partem* (f).

§. III.

Hanc vero legem totum negotium *Associationis idearum* haud complecti, alii urgent; quod ad solam idearum *coëxistentiam*, non autem ad *similitudinem*

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(e) Neque tamen existimandum est, ad solas *sensationes* revocandas commemorabilem hanc animi vim pertinere; ad ideas enim etiam *reflexas* atque adeo ad totum idearum systema sese extendit: ut ostendunt Auctores sæpe jam a nobis laudati. Cfr. in printis *PLATNER & STEWART* l. 1. c. c.

(f) *WOLFII Psychol. Empir.* §. 104. Cf. §. 117. Ipsam deinde rem pluribus, nec indiligenter, sequentibus §. §. exponit; quam etiam (ut reliquos affectus suos, certatim Magistri vestigia prementes taceam) exhibet, sed jejune, pro more sua propositam, *WALLERIUS Psychol. Empir.* §. 91 sq.

nem quoque earum, pertineat (a). Quæ quidem nobis minus disputari acute videntur (b). In duabus enim rebus similibus semper partes aliquæ infunt utrique communes; quæ igitur observatæ, ideam rei integram alternatim resuscitare valent (c). Quare Idearum Affociatio ex observata similitudine nata, lege a WOLFIO proposita oppido illa etiam comprehenditur; id quod ipse (l. c. §. 105) luculenter demonstrat. — Alii præter *coëxistentiam* & *similitudinem*, multas quoque alias res ad ideas nostras affociandas atque resuscitandas conferre, autumant, vix omnes enumerandas (d). Inter quas inprimis
(præ-

(a) Vid. HISSMANN l. c. p. 49 sqq.

(b) Majori jure WOLFIIUS ab eodem HISSMANNO (l. c.) reprehenditur, quod *Legem Imaginationis* a se propositam in partes suas præcipuas distincte & diligenter non resolverit atque deduxerit; quas postea alii, inprimis Angli, curatius persecuti sunt. Cf. HOME & GERARD l. l. c. c.

(c) Recte igitur GERARD l. c. versionis Germanicæ (quæ nos utimur) p. 130: "Jede Eigenschaft oder jeder Umstand, der Zwey Vorstellungen gemein ist, ist hinlänglich, sie in der Einbildungskraft zu verknüpfen," Nempe non maxima tantum, sed quævis similitudo, prout refert, ad ideas resuscitandas haud raro sufficit.

(d) Cfr. inprimis GERARD, CAMPBELL & STEWART l. l. c. c. Ille in duas Classes omnem earum

(præter proclivitatem majorem minoremve physica-
cam ad certum associationum genus amplectendum,
supra §. II. not. (b) a nobis significatam) comme-

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disperdit copiam, vel *simplicium* vel *compositarum*: ad
illas refert *Similitudinem*, *Contrarietatem* & *Vicinitatem*:
ad has præcipue *Coëxistentiam* (cum res plures in eo-
dem subjecto una adsunt), *Causfalitatem* & *Ordinem*. Hic,
fieri vix posse, ut causæ omnes hujus rationis persèqui
& enumerare liceat, contendit. "Indeed, inquit, it does
"not seem to me, that the problem admits of a satisfa-
"ctory solution; for there is no possible relation among
"the objects of our knowledge, which may not serve to
"connect them together in the mind; and therefore, al-
"though one enumeration may be more comprehensive
"than another, a perfectly complete enumeration is scar-
"cely to be expected. Nor is it merely in consequence
"of the relations among things, that our notions are as-
"sociated: they are frequently coupled together by means
"of relations among the words which denote them; such
"as a similarity of sound, or other circumstances still
"more trifling." *RICHERZ* Additam, ad librum *MU-*
RATORII de *Phantasia humana* (Germanice a se ver-
sum) 1 Th. p. 57 seq. dicit: "Die Phantasia kömmt im-
"mer vom Theil aufs Ganze, von der Ursache auf die
"Würkung, von dem Zeichen auf die bezeichnete Sache,
"und umgekehrt, kurz von jeder Idee auf die ihr gleich-
"zeitigen oder ähnlichen, oder sonst *Zunächst mit ihr*
"*Zusammenhängenden*." Addit bene: "Von der befol-
"gung dieser Gesetze macht die Phantasia auch bey ih-
"ren regellosesten sprüngen keine ausnahme. Der aller-
"seltsamste, plözlich entstehende Einsall eines menschen

morant *Causam* & *Effectum* (e), *Ordinem* (& *spatii* & *temporis* (f)) atque *Contrarietatem* (g). Nobis autem cum has tum omnes reliquas, non absurde primum

"hat doch immer in irgend einer unmittelbar vorhergegangenen wenn auch nicht zum deutlichen bewußtseyn erhobenen Vorstellung oder Empfindung seinen Grund." Cfr. *SEARCH* l. c. C. X. §. 1 & 2.

(e) Adjungit *Similitudini* & *Contiguitati* (temporis & loci) hunc fontem *HUME* l. c. cujus tamen notio *causæ* & *effectus* talis est, recte observante *CAMPBELLO* l. c. ut jam sub illis tota comprehendatur. "Causation, inquit, considered as an associating principle, is, in his theory, no more than the contiguous succession of two ideas, which is more deeply imprinted on the mind by its experience of a similar contiguity and succession of the impressions from which they are copied. This therefore is the result of Resemblance and Vicinity united." Qui eundem hunc associandarum idearum fontem egregie aperit, atque præter *contiguitatem* loci & temporis etiam notionem quandam (parum illam explicitam) *vis* ac dependentiæ effectus a causa illo includi disputat *GERARD* (l. c. p. 140), simplicem tamen atque a duabus illis independentem esse rationem, neque ille contendit.

(f) Hunc fontem qui graviter commendant *CAMPBELL* p. 198 & *GERARD* (p. 142 sq.), simul fatentur, nec illum a Contiguitatis idea posse divelli. "Order in place (docente illo) is likewise a mode of vicinity, where this last tie is strengthened by the regularity and simplicity of figure; which qualities arise solely from the re-

num ad duas illas *Coëxistentiæ* (ac *Contiguitatis*) & *Similitudinis* posse referri, & deinde lege Wolfiana comprehendî, videntur. Quumque non tam causis specialibus singulis (quæ infinitæ sunt) enumerandis, quam præcipuis exponendis & ad certas familias atque classes redigendis, huic doctrinæ lucem utilem comparare atque formam dare accuratam & concinnam liceat; neque ille est conatus spernendus. Recte autem observant Philosophi (h), præ-

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"femblance of the corresponding parts of the figure, or
"the parts similarly situated."

(g) De qua inprimis præclare agit *GERARD* l. c. p. 131-137. Sed neque hæc facile vim exferet, si contraria illa nunquam ut contigua (loco & tempore) nobis obvenerunt atque comparata fuerunt, aut aliæ non ideæ accedunt quæ ad contrarium præsentis sensationis &c. mentem convertant.

(h) Præter *MALEBRANCHIUM* (l. c.), *WOLFIUM* (l. c. §. 107) & *PLATNERUM* (*Philos. Aphor.* l. c. X, §. 357-378) inprimis egregie docent *SEARCH* (l. c. Ch. IX, §. 3-10), *GERARD* (l. c. Abschn. 2 & 3) & *STEWART* l. c. (Sect. 2 & 3) haud omnino nullum esse animi nostri consiliique & voluntatis suæ in Associationem Idearum nostrarum imperium, si non immediatum ac directum, tamen mediatum & indirectum: vehementer conferre ad vigorem, firmitatem & constantiam ei comparandam, si sæpe & diu, si attente & impense certis ideis animum infigimus, iis inprimis delectamur iisque

ter ipsas causas ad idearum Associationem & ad ideas ejus vi resuscitandas, constanti lege conferentes, esse etiam varias quæ hanc vim causarum illarum aut

immoramur & indulgemus maxime; eas ideas quæ cum vitæ nostræ negotiis, cum moribus & habitibus, cum cupiditatibus dominantibus & παθησι concinunt, inprimis animo infigi, late serpere, & sibi alias varie adjungere, pertinaciter conservari, ac facile resuscitari. Luculenter *SEARCH* l. c. (§. 3 sq.) "As objects do not strike with equal force, *the more glaring and striking* give a stronger impulse to the organs, which continue the motion imparted therefrom after that of the feebler impulses have intirely ceased: and thus the former become selected in the reflection out of the rest entering in company with them. And as our organs acquire a disposition of falling more readily into modifications they have been thrown into before, hence *frequency of appearance* produces the same effect with vigour of impression, and sensations continually repeated become distinguished from others received more rarely. Both those causes, strength of impression and frequency of appearance, are greatly assisted by *the operation of the mind*: for some objects affecting us agreeably and others appearing indifferent, she fixes her notice upon the former for sake of the satisfaction received therefrom, which gives them an advantage above their fellows". &c. Temere igitur *HISSMAN* l. c. p. 57, & *MALEBRANCHIUM* qui voluntatem hominis, & *BONNETUM* qui *activitatem* animi inter causas Associationis idearum referunt, mente eorum male verbisque eorum invitatis (quasi illam ab arbitrio plane hominis pendere statuisent) explicata, reprehendit.

aut debilitent, aut intendant atque adjuvent. Cui
 repugnare veritati, aut eam in dubium vocare, nisi
 mentis vitæque humanæ plane ignarus, potest ne-
 mo (i).

- (i) Præclare STEWART l. c. S. 3: "Notwithstanding the
 "immediate dependence of the train of our thoughts on
 "the laws of Association, it must not be imagined that
 "the *Will* possesses no influence over it. This influen-
 "ce, indeed, is not exercised *directly and immediately*,
 "as we are apt to suppose, on a superficial view of the
 "subject; but it is, nevertheless, very extensive in its
 "effects; *and the different degrees in which it is posses-*
 "*sed by different individuals, constitute some of the most*
 "*striking inequalities among men, in point of intello-*
 "*ctual capacity.*" &c.
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