

**YOUTH'S BOOK ON THE MIND,
EMBRACING THE OUTLINES OF THE
INTELLECT, THE SENSIBILITIES, AND
THE WILL INTRODUCTORY TO THE
STUDY OF MENTAL PHILOSOPHY**

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Youth's Book on the Mind, Embracing the Outlines of the Intellect, the Sensibilities, and the Will
Introductory to the Study of Mental Philosophy by Cyril Pearl

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CYRIL PEARL

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THE INTELLECT, THE SENSIBILITIES, AND THE WILL:
INTRODUCTORY TO THE STUDY OF
MENTAL PHILOSOPHY.

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P R E F A C E .

Several motives have combined to induce the author to prepare a book on Philosophy.

1. A conviction that the study of the mind is one of the most important that can claim the attention of rational beings; the grounds of which are briefly stated in the introductory chapter.

2. The belief that this branch might be pursued at an earlier period than it has usually been attempted.

This is not a new or hastily formed opinion. It has existed with various degrees of strength for many years.

3. The belief that a text book, differing in some respects, from any one in use, and embracing an outline of all the departments of the mind, was needed, to secure the best results of this study, if commenced thus early.

Most of the works now in use have been prepared upon the principle that a good degree of maturity of mind was needed to commence the study.* Most of them, valuable as they may be, do not attempt to embrace all the departments of the mind.

4. The writer has labored with some zeal, but without success, to secure the preparation of such a work, by others. Within twelve years he has conversed with numbers of publishers and skilful writers, all of whom agreed in the opinion that such a book was needed, but who have failed to furnish it.

5. The writer has felt deeply the want of such a work in the Institution under his care, as an introduction to the study of other works on Philosophy.

6. Other teachers of Academies and High Schools have expressed the same feeling, and strongly urged the preparation of the work.

7. It is believed, by many teachers, that such a work is much needed in our Common Schools, and may be extensively used in them with great advantage to other studies.

8. Such a work may be extensively used in the Family circle, for the mutual advantage of parents and children.

9. It is believed that young persons of either sex may find such a work of some value, not only as a help to the study of other works on philosophy, but also in all their efforts for Self Improvement.

* See the introduction to Abercrombie's work on the Intellectual powers, by Jacob Abbott.

10. It has been the hope of the writer that such a work might be of service to Teachers, in preparing for the important work of instructing, unfolding, and governing the youthful mind.

PLAN AND DESIGN OF THE WORK.

This book is not designed to supersede other and more extended treatises on Philosophy, but to prepare the way for their greater usefulness. It is designed to draw attention to the study, at an earlier period, and increase the number of those who appreciate such investigations. The plan of the work embraces the three departments of the mind; *the Intellect, the Sensibilities, and the Will.*—The writer has endeavored to explore, analyse, and arrange, in the most natural order, the principal phenomena of mind, and to bring them within as narrow limits as practicable.

Simplicity and directness of style have been sought, rather than ornament; and truth rather than the authority of names and opinions. The pages have few references to other treatises. The writings of Locke, Stewart, Reid, Brown, Coleridge, and Cousin, and various works on Phrenology, have been read with interest; but neither of them has been adopted as the basis of this work. More assistance has been derived from the three volumes of Professor Upham, than from all others; and one important object in preparing this work will be gained, if it shall secure for those a wider circulation. The general arrangement and use of terms being similar, this will be found a better introduction to those works, than to any others in use. For Colleges and the more advanced classes in Academies, those volumes are well adapted; and it is believed that a careful study of this will prepare the student to enter upon the study of those more successfully, and at an earlier period. In teaching from those admirable works, the writer has found classes, for a time, embarrassed for want of a more full outline view of the whole mind, and the relation of the three departments to each other, as a preliminary to the successful and extended study of either department. This outline view is here presented in as narrow limits as the nature of the subject seemed to admit. It is not the design of the work to dispense with the mental efforts of either teacher or pupils. It must be *studied* in order to be understood; and every topic, so far as practicable, subjected to the scrutiny of patient thought, observation and experience.

Buckfield, Jan. 30, 1842.

CHAPTER I.

INTRODUCTION.

THE Study of the Human Mind is one of the most extensive and important that can be pursued. MAN is the noblest work of God with which we are acquainted; and the *mind* of man is of more value than his body.

It is the mind that raises man above the brute, that allies him to angels, and brings him near to God.

It is in the *mind*, and not in the body, that we are to search for the image of God.

Next to the study of the DIVINE MIND—the *character, government, and will* of God—we should hold in estimation, the study of the human mind. Of angels, or other created beings superior to man, we know but little; and the study of their nature and employments, must be reserved for another state of being. But the study of the human soul is now within our reach; and it is fitted to awaken the deepest interest.

* The proper study of mankind, is man.*

The benefits of this study are numerous.

1. It serves to strengthen, expand, and elevate the mind, and prepare it for the pursuit of all knowledge. Knowledge is gained by mental effort, and this effort is constantly fitting the mind for still higher attainments. No other study can do this more successfully than that of the mind itself.

2. Mental Philosophy is the basis of self-knowledge. It is the study of our nature, necessities, and capacities. It makes us acquainted with ourselves; for it is the study of our thoughts, feelings, and conduct in the various relations we sustain.

3. We thus learn to *discipline* our minds, and to direct them into right courses, and to useful ends. In all efforts for self-improvement we have occasion for just views of the philosophy of mind. We must necessari-

ly be acting upon principles, either of true or false philosophy, at every step, in self-education.

4. Our knowledge of others will be proportioned to our skill in Mental Philosophy; which is but another name for a knowledge of human nature.

This knowledge is sometimes gained by the study of men, in the intercourse of life; but there is need of instruction in this, as in every other science. It is a profound science; and books, teachers, and direct efforts are as necessary in this, as in any science which claims our attention.

5. This knowledge is of vast importance to the teacher. He has need of the most thorough acquaintance with mind, both in teaching and governing the young. This is true of the teacher in every department; whether it be in the family circle, the common school, the academy or high school, the college, or professional seminary, or the sanctuary. All, who in any relation or station attempt to teach and influence others, need a knowledge of mind.

6. Equally important is a knowledge of the mind in conversation, writing for the press, in public speaking, in the practice of law and medicine; in mercantile and commercial pursuits; in the study of history and languages; in framing and administering human governments; in all efforts for reforming the manners or morals of men; in political action and political economy. It is useful in painting and sculpture, and in all the efforts of genius, and the creations of imagination in every art.

7. The study of the human mind is peculiarly fitted to lead us to the study of the DIVINE MIND. The more we know of ourselves, the more shall we feel our need of the knowledge of God; and no other created object can give us higher ideas of his wisdom, power, and benevolence than the human mind. Its faithful study, in connexion with the truths of the Bible, is needed to qualify us for his presence and service, and for the intercourse of all holy and intelligent beings.

CHAPTER II.

THE MIND.

We cannot study the mind, as we can a book, a tune, a rose or a picture ; we can *only* know it by its acts. It is that part of us which knows, thinks, reasons, remembers, feels, desires, hopes, fears, loves, wills and puts forth, or causes actions of the body.

The acts of the mind are sometimes called mental states, and sometimes phenomena of mind.

As there are many different kinds of mental acts or states, we speak of various faculties or powers of mind ; but this does not teach that the mind is actually divided into different parts, like a human form, with its head, hands, feet, eyes, and ears ; or like a tree, with its root, trunk, branches, leaves, flowers and fruit.

The mind is not like matter, and cannot be compared with any created thing beside itself ; and it may be regarded as one and indivisible. Take away any one of its faculties, and what remains is not a perfect mind. Every part is essential to the perfection of the whole, and to the right action of every other part.

But it is more convenient to study the mind by attending to one of its acts or states at a time, than it is to attempt the examination of all at once ; just as it is easier to understand a book, by studying one line or one sentence at a time, than by attempting to study the whole book, or a whole page at once.

To do this, three things are necessary ; first, to begin at the right place ; second, to proceed in a proper order ; and third, to make such divisions as we can easily understand, and as shall seem proper and natural.

We study a book most easily if we commence at the beginning and read it in course. It is also a help to us if it is so arranged and divided into chapters, or sections, and paragraphs, that we can study one subject at a time, and find, in each part, assistance in understanding the next.