

Correspondence.

THE BRAIN THEORY OF MIND AND MATTER, OR THE UNIVERSE AS MENTAL PERCEPT AND CONCEPT.

All Perception and Conception only spell Apperception (Self-Perception).

To the Editors of "THE JOURNAL OF MENTAL SCIENCE."

GENTLEMEN,—Perhaps I may be allowed to make a further minute on the above auto-cosmic system of the Universe in continuation of the expositions by Mr. McCrie and myself in the July issue of your valuable Journal. I shall be as brief as possible, the question, when rightly understood and realized, lying in a nutshell, which can, however, only be got at by physiological, not by any mere philological methods. Descartes already said that if it is possible to perfect (rationalize) mankind the means of doing so would be found only in the Medical Sciences. And when asked for his library he pointed to his dissecting room. In fact, my position is only a familiar truism, as old as Philosophy itself; and even older, as identical with the *Atman* or Self of the Prehistoric Brahmans, as also with the principle of the Protestant Reformation—the main element of Luther's revolt from Rome being insistence on the supremacy of Private, *i.e.*, *Individual* Judgment and Conscience—a position of which Egoistic All-aloneness is only an extension. The sum and substance of the latter doctrine consists in the *certainty*—a certainty based on Dynamic Anatomy, that, until entering into Consciousness "things" (objects) are as good as non-existent; in other words, that all external objects are interned by the mere fact of their being perceived, or conceived, by a sentient Being. This, as I have constantly insisted on, is really only the Protagorean formula, *Man the measure of all things*, etc., thing being converted into thought, that is, into mental imagery, during the process of thinking. If thought, as cannot nowadays be doubted, be a natural organic function and the homologue of cerebration, it will be at once seen by the competent physician at least that such function can no more be vicariously or altruistically exercised than Respiration or Assimilation. And that is all that is contended for by Monist in the sense of Auto-Cosmism or Hylo-Idealism. No one can thus pass from solipsismal Egoism to Dualism in any shape or form. Each of us—brute or man—is limited to the range of his or its own personality. And yet this verbal "limitation" is, in no sense, what the word implies, as transcendence of this natural boundary is, in the "nature of things," an obvious impossibility. Thus necessity is merged in Free Will, as to a sentient being in a phenomenal sphere of existence. Determinism and Indeterminism, as indeed Epicurus already formulated, are *Solidaire*. I have always valued this solution of the Universe riddle as placing medicine in the supreme position claimed for it by Cartesianism as the foremost and innermost of the sciences. Even astronomy, in an eschatological direction and point of view, must pale its ineffectual fires before Somatology, which is the proper epithet for the negative term, Anatomy or Dissection. Transcendentalism thus receives its death blow. The "*nullius in verba*" motto of the Royal Society herein reaches its highest confirmation and consummation. If all knowledge be ultimately self-knowledge new vistas open before our race which vastly simplify and render accessible to human intelligence the great problems of existence. And, as I say above, corroboration of Descartes, in whose time the question was still problematical, the Medical Sciences, and especially those branches with which "The Journal of Mental Science" is chiefly concerned, are the unique *media* by which were reached these epoch-making results. The Cartesian formula "*Mens sana in corpore sano*" ought to read "*Corpus sanum = Mens sana.*"

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[Here the correspondence must close.—Eds.]