

THE ARGUMENT FROM THE EXISTENCE OF THE HUMAN MIND

§ 8. Leaving now the obviously untenable arguments, we next come to those which, in my opinion, may properly be termed scientific.

It will be convenient to classify those as three in number; and under one or other of these heads nearly all the more intelligent advocates of Theism will be found to range themselves.

§ 9. We have first the argument drawn from the existence of the human mind. This is an argument which, for at least the last three centuries, and especially during the present one, has been more relied upon than any other by philosophical thinkers. It consists in the reflection that the being of our own subjective intelligence is the most certain fact which our experience supplies, that this fact demands an adequate cause for its explanation, and that the only adequate cause of our intelligence must be some other intelligence. Granting the existence of a conditioned intelligence (and no one could reasonably suppose his own intelligence to be otherwise), and the existence of an unconditioned intelligence becomes a logical necessity, unless we deny either the validity of the principle that every effect must have an adequate cause, or else that the only adequate cause of Mind is Mind.

(A Candid Examination of Theism by George John Romanes, Boston: Houghton, Osgood, & Company, Kindle, 1878, Pages 6 & 7 of 141)