

from the phenomenal, or suspend our minds in wonder at the law present in it, we are in the domain of a higher philosophy than the mechanical or the simply physical. In the region of mystery and wonder we strive to reach the mind of God: we try to enter into the arcana of his nature—to see his secret counsels, or the very law of his intelligence; and failing to do this, we adore, we reverence, we admire and praise. We stand outside, when we cannot enter the inner shrine.

But metaphysics has to do with the phenomenal as well as what is beyond it, or in it. It not only leads us to the unknown, to the actual, and suspends our minds in wonder before it, but it investigates what may be known: it interrogates mind as to its phenomena, and takes the information which mind yields to its own inquiries. Mind may be as much the subject of observation as matter, not the observation of the senses indeed, but of as sure and competent a power, or witness, as the senses. There is not a process that goes on in the mind but is known to the mind itself—intimates its existence, or reveals its nature. Its very existence is the mind's intelligence of it. It intimates itself by its own presence. We call this consciousness: the mind is conscious of its own states, or, as we may say, self-conscious. Then there is the power of memory by which a past state may be recalled, and may be present by a kind of second consciousness; or the memory of the state is the exact counterpart of the state itself, and this also is the subject of consciousness, or, again, is the mind's intelligence of it. It is said now to be the subject of reflection; or this repeated consciousness continues as long as we please, and we are thus said to reflect upon it. Or reflection is the turning of the thought of the mind upon its own states, whether present or repeated: there is not only the state intimating itself—self-revealing, if we may so speak—but there is the turning of the mind in upon the state: there is something like a mental observation; and this may be as sure a source of information as the observation of the senses in regard to external phenomena, or the outward world. The mind is self-cognizant. Its own arcana are open to its own inspection. It can minutely