

memory; (8) they are the medium of knowledge, the form in which it is composed, the materials with which the intellect works; (4) they are the medium of exciting subjective feelings or motives into activity; (5) they are the medium through which the subjective feelings or motives in activity seek their gratification; (6) they are the medium through which the subjective feelings or motives arouse the subjective feeling of resolution or consent in the Will; (7) and they are the medium through which the subjective resolution acts on the subjective energy; that is, the resolution seeks to verify them as gratificatory, and also to direct its energies by conceptions, formed as a plan, to this end.

Synoptical Sketch of the Character, Possible Powers, or Modes and Uses of the Intellect.

1. The Intellect is that department of man's nature which has the powers of conception and cognition, which is conception with assurance, in other words, knowledge.

2. It possesses the power of thinking conceptions in only two modes, that is, it may either perceive, inceive, or remember them; (1) in non-tactual succession with only one conception consciously before the attention at the same moment, or (2) in tactual succession with two conceptions in the mind at the same moment; that is, with one conception consciously unfaded from the attention, while at the same moment another has been brought consciously before it, as in the case of the comparison of two objects by which we are able to perceive wherein they are alike or different, or the inception of a new conception from the contents of two or more other conceptions already in the mind. By this tactual mode of thought the mind has power to inceive a new conception from the contents of as many old conceptions as we may choose to put into it, but in doing so it is never able to inceive from the contents of more than two conceptions at the same moment.*

3. The Intellect possesses the power of either recalling (remembering) old conceptions already in the mind, or of originating or creating new conceptions in the following modes. Classifying these modes of the mind as non-tactual or tactual, its only possible powers are as follows:—(1) By the non-tactual mode of thought (a) it may recall or remember old conceptions from memory; (b) or it may originate or create them by the perception—of objective sense presentations from outward things—or of the mind's own feelings, states, acts, etc.; (c) or it may originate or create them by inceiving them from the contents of only one conception, or, independent of all foreign help, from the contents of no other conceptions at all. (2) But by the tactual mode of thought only, it can originate or create conceptions by inceiving them from the contents of two or more other conceptions, either as contained in these conceptions or as not contained in them.

Classifying these possible powers or modes of thought on the principle which we have adopted elsewhere, and which is more convenient, (1) We can re-think or recall an old conception from memory. (2) We can originate or create a new conception, (a) by perception; (b) by reasoning, that is, by inceiving it as unitedly contained in two or more known conceptions; (c) or by imagination, that is, by any other mode of inception.

Perception and inception (the latter of which includes both reasoning and imagination) are the only possible modes of creating a conception. A conception to be created or originated has to be one not hitherto in the mind.

4. The Intellect also possesses the power of Knowing, that is, of creating a correct conception with the subjective feeling of assurance that it is correct, in the following only possible modes:—(1) By the non-tactual mode of thought, it can know only by perception. (2) By the tactual mode of thought, it can know only by reasoning. (3) By imagination, though both tactual and non-tactual in its mode of thought, it is impossible to know.

Classifying or putting these powers or modes in a more definite and convenient form, the only possible modes or powers of knowing are as follows:—(1) We can know, in other words, create a known conception by perception, because thereby a correct conception is created with assurance that it is correct.—[See pages 5, 6, etc.] (2) We can know, in other words, create a known conception by reasoning, that is, by inceiving a conception as unitedly contained in two or more known conceptions; because thereby, as was elsewhere shown, a correct conception is created with assurance that it is correct.—[See pages 9, 10, etc.] But, as was also elsewhere shown, we cannot know or reason from only one conception.—[See pages 9, 10, etc.] (3) We cannot know, in other words, create a known conception by imagination; because, supposing a correct conception should happen to be created thereby, we cannot be assured that it is correct.—[See pages 9, 10, etc.] (4) Therefore if the conception which we want to know is unitedly contained in two or more known conceptions, we can know it by reasoning; if not so contained, we can know it only by perception. (5) From the above it then follows that the primary source of all our conceptions or ideas is perception. (6) In the

* The power of thought as tactual or non-tactual is mainly under the control of the Will.