

as traces. Why then is repetition so good? Why do I make you efface and rewrite what you have written on your slate during your lesson on orthography, although you have already corrected each mistake by comparing it with what I have written on the black-board?

Now, when a number of similar traces have combined to form one image in the soul, so that we have there a perfectly clear consciousness of the objects from which the stimuli proceeded, we then say we have obtained a conception of the object, or that we can imagine it to ourselves. When is a conception really clear and distinct? and how does it become so? How long does it continue dim and indistinct? In what persons does this process take place rapidly, and in whom does it take place more slowly? The more delicate are the stimulating influences appropriated by the original faculties, and the more firmly they are laid hold of, so much the more accurate must be the conceptions which are formed from them.

With the rise, moreover, and strengthening of consciousness there arises what is commonly termed Mind. The mind is awakening, we say, which really signifies just this, that consciousness is being formed, for where no real consciousness is produced, as in the souls of beasts and the completely imbecile, we never speak of mind. The healthy human soul is an intellectual being, *i. e.* one whose faculties are capable of a clearer, more definite, more widely extended consciousness than the faculties of mere animal souls; and this consciousness from the beginning, up to a certain period, whether in greater or less perfection, is necessarily developed. By means of education, instruction, and diligent self-culture, this development may be carried on indefinitely, for the formation of new original faculties never ceases. But the stronger these faculties are, so much the stronger and clearer is consciousness formed in them, and thus the strength of the original faculties appear to lie at the foundation of consciousness, of intellectuality, or of mind.

Has the human soul a consciousness independent of images—a universal or general consciousness? This question we shall consider hereafter.

SECTION XI.—*Relation of Outward Stimuli to the Original Faculties.*

Whether a conception is formed in the soul, distinctly or indistinctly, depends, however, upon something further.

You enter a strange country just at dusk. You are asked afterwards to give a description of it. You reply, "I am unable to do so with any degree of accuracy, because it was getting dark when I saw it." Some influences from the light did indeed combine with your original faculties, but they were insufficient; and if you should visit the same country repeatedly, yet always in the dusk, you would never form a clear and distinct conception of it. Suppose now I pronounce to you rapidly in an under tone some foreign word. Can you tell what I have said? No, you cannot. The sound stimulus was insufficient; and were I to repeat the same word a hundred times in the same manner, you would attain no distinct conception of it. But visit that country in the clear daylight, or let me speak the word aloud and distinctly, and your mental conception of both will be clearly defined. Wherein lies the distinction? In the first examples, the stimuli were too few. They were not sufficient, as it were, to fill up the wants of the original faculties; in the second, they were numerous enough to answer all the demands of the faculties, and these at once appropriated them or held them fast; and just as the power of the magnet is increased, when it is made to bear as much as it can admit, so is the power of the original faculties perfected by a full measure of stimuli being afforded to them. There is now left behind in the soul a perfect trace or impression, and the more of these fully formed impressions of a like nature combine together to form a whole (because individual faculties have again been stirred up by the said object, in proportion to the fulness of its stimulating influence), so much stronger does the resulting conception of the received object become. From all this we learn, that if a clear conception is to be formed in the soul, there must be a sufficient amount of stimulating influence from without, *i. e.* there must be as much as is needed by the original faculties for their work and formation. Where stimuli are too few, the result is either no conception at all, or a very indefinite one. Let us now sum up shortly all that belongs to the formation of a clear mental conception.

(1.) There must be in the original faculties strength, power sufficient to hold fast the received external stimuli.

(2.) Like perceptions must combine with like traces, in order to form one whole.

(3.) The external influence must be sufficient, *i. e.* it must be such as the original faculties demand for their perfect formation or satisfaction.

There is, of course, no defined limit to enable us to say decidedly, this measure of stimulus is sufficient, that is insufficient, because this must depend on the different measure of susceptibility existing in the original faculties of different individuals. In every case, however, this law holds good, that only by the right measure are the faculties strengthened, too small a measure relaxes, while too great injures and enfeebles them.

SECTION XII.—*The Continual Alternation between Consciousness and Unconsciousness.*

During the few years in which you have lived in the world, you have, in the way I have described, already formed such a vast

number of conceptions that it would be very difficult to enumerate them. You yourselves do not at this moment know them all, and you are never (fortunately for you) conscious of them all at the same time. It would cause you great mental perplexity if you were. You have only before your minds for the present such as you need, in order to understand me. When you proceed to do a sum in arithmetic, you no longer think on what we have now been speaking, but on your figures, and how you are to bring out the result of your sum correctly, and so in all other cases.

There are always in our souls only so many conscious conceptions as we want to make use of,—all the rest remain in a state of unconsciousness.

What we have this moment been conscious of, perhaps the moment afterwards we cease to think of, and during sleep (if we do not dream) all our conceptions relapse into a state of unconsciousness. Thus there takes place in the soul a continual coming and going of conceptions—the conscious lapsing into the unconscious, and these again passing into consciousness. How does this take place? We have already explained (Section 10) how consciousness takes its rise out of the original unconsciousness of our faculties; so out of something which till then possessed no consciousness. The consciousness thus formed is therefore the opposite of non-consciousness. Traces, or residual, on the other hand, though, as such, certainly also unconscious, have yet included within this unconsciousness, an already developed consciousness which is silent or latent, only in consequence of the absence of an exciting cause. Hence, when these become conscious, a consciousness is formed which has for its opposite something altogether different from non-consciousness, namely, mere absence of stimulus or excitement. And accordingly, when traces emerge into consciousness, we have the production of nothing new, but only a reproduction from the old. The condition of this reproduction is stimulus, which again supposes an exciting element. Hence, if we would anew become conscious of anything, it is necessary that external stimuli should combine with traces already existing, in order to rouse them to activity.

No sooner do we hear the song of a starling, than the image of the starling starts into consciousness; and while I am engaged in writing this, I should never have thought on a carpenter if I had not heard a hammering going on outside.

I have already seen a starling and a carpenter, and thus acquired conceptions of both by means of my seeing faculties, and by the stimuli of light, and these accordingly have continued to exist in the seeing faculties. They have now been stirred up by stimuli of a different nature, *i. e.* those of sound, but in other cases this excitement takes place by means of influences of the same nature. I needed only to see the carpenter and the starling in order to have my conceptions of them recalled into consciousness by means of the stimulus of light. When I read a book, the light stimuli from the letters act upon my soul. By this means are awakened in my consciousness objects of sight, hearing, touch, taste, &c., although the stimuli now in operation are wholly different from those by which I originally acquired these conceptions, with the exception merely of the conceptions of the letters themselves. Hence it follows that the external stimuli, by means of which impressions already formed are called anew into consciousness, may be in part of the same nature and in part of a different nature.

But how do conscious conceptions again lapse into unconsciousness? This must take place by a similar process only reversed. We have seen that ideas are excited to consciousness by means of new stimuli being added to them, and combined with them, and thus, therefore, we must conclude, that when they relapse into unconsciousness the contrary must take place, *i. e.* that a part of the newly received stimuli drop off or disappear. The conception then loses its stimulus, or exciting cause, and thus becomes unconscious. We have already, in chapters 7th and 8th, learned the cause of the disappearance of stimuli. We learned that the original faculties retain these in greater or less degrees, because they differ in their degrees of strength; and to this we must add, that some stimuli are lost even in the most favourable circumstances. This is the law of the disappearance of stimuli. Whether what seems thus lost has gone entirely from the soul or not, we shall consider afterwards.

SECTION XIII.—*A Second Mode in which the Unconscious attains to Consciousness within the soul, and again lapses into Unconsciousness.*

I am seated alone in my chamber. It is dark around me, nothing is stirring. No influences from without act on my soul. Can, therefore, any conceptions be called into consciousness within me? Certainly they can, and in great numbers. In solitude, not unfrequently, they seem to crowd one upon another. 1. Independently of my will, circumstances I have passed through, countries I have seen, persons with whom I have held intercourse all ways and means for the carrying out of schemes which as yet lie in the distant future, and much besides, pass through my mind. But 2. Such conceptions arise as I voluntarily recall. I desire, for instance, to bring before my mind that beautiful group of rocks in Swiss Saxony, and I succeed in doing so, although no external stimulus from these objects can now act upon my soul. You are able to do the same thing. Resolve to think on something from which at this moment it is impossible you can receive any external influences. Your paternal home, your father, mother, sisters, and at once the