

This last formed conception will contain in it the contents of the three originals from which it was taken. In this manner we may originate a new conception from as many originals as we please.

It is thus by the tactual succession or conjunction of two conceptions (one fading and the other bright or brightening) under the conscious vision or attention of the mind at the same moment, that we are able to conceive a new conception out of their united contents; for though we should have one conception in the mind, unless we are able to bring another conception alongside of it in the mind at the same moment, we should have no means of comparing the two, or of adding to the one something out of the other, or of uniting something of both in a third; how can we compare one conception in the mind with another that is a blank? or how add to a conception that is nowhere from the contents of another in the mind? or how unite the contents of two in a third, when one of the two is missing? How should it be possible either to compare, connect, or observe the relations between the contents of two conceptions when the mind or attention, having at any time got hold of the one conception, finds the other persistently absent?

This tactual succession or contact of thought is illustrated by the comparison of two outside objects; for in looking with the eyes at the one object, if the conception so made vanished from the attention at the moment the eyes left the object, there would be nothing left in the mind with which to compare the other object looked at. It would only be trying to compare it with a blank. This carrying a blank from the one object to the other would make all comparison, connection, or modification of conceptions impossible.

We would remark here, in conclusion, that while the mind is capable only of thinking conceptions singly and in succession (one at a time), yet by the power of the attention in tactual succession to retain at the same moment the first conception, fading, and the second conception, bright or brightening, it is able to add indefinitely to the number of our conceptions, known and unknown, from these already in the mind. By non-tactual succession its powers are narrowly limited.

Synoptical Sketch of Conceptions.

1. All possible forms of conceptions are composed of objects of certain character or relation, which also may be subdivided into minute parts.

2. All possible kinds of conceptions are (1) Known (that is, correct with assurance); and (2) Unknown (that is, correct without assurance, or incorrect with or without assurance).

3. The only possible order in which conceptions can come into the conscious vision or attention of the mind is singly (one at a time), and in succession.*

4. All the possible modes in which they can present themselves to the conscious vision or attention of the mind, are, (1) Either as single conceptions, non-tactual at the same moment, or (2) As two, in tactual succession at the same moment.

5. All the possible processes in the mind by which they come into the conscious vision or attention, either as remembered or as originated for the first time, are as follows:—(1) Known and unknown conceptions alike, as old, may come from memory by remembrance. (2) Known conceptions, as new (a), may come by perception; that is, either by the perception of the objective sense presentations of external objects, or by the internal perception of the feelings, states, acts, &c., of the mind itself; (b) or they may come by reasoning, that is, by the inception of objects or things as unitedly contained in two or more known conceptions. (3) Unknown conceptions, as new, may come by imagination; that is, they may come by inception; (a) from the contents of no other conceptions known or unknown; or (b) by inception from the contents of other unknown conceptions, whether conceived as unitedly contained in two or more of them, or as not unitedly contained in them; or (c) by inception from the contents of known conceptions, if not conceived as unitedly contained in two or more of them.

6. From the foregoing propositions it is evident that all conceptions come into the attention of the mind, as old, by the process of memory; and as new, by the processes of perception and inception, the latter of which is equal to reasoning and imagination.

It is also evident that the only processes by which we originate new modifications of thought or conceptions, from the contents of conceptions already in the mind, are reasoning and imagination; the only great instance in these processes which is not a modification originated from old conceptions, being that case of the imagination, in which we conceive a conception from the contents of no other conception.

7. All the possible uses or purposes which conceptions, chiefly known ones, serve in or under the conscious vision or attention of the mind are as follows:—(1) They are the medium between the Ego and the objective world, self and not self; (2) they represent both in

* Remember always, that by conscious vision we mean the attention, not a sense presentation.