

intellectual seizing of the object reveals an ideal whole which contains much more than the particular object present before the observer. Out of many potentialities which the general class of the object contains, only one is realized; the mind seeing other potentialities may prefer some one of those potentialities to the one which is realized. Hence, the act of seizing a particular object by its general or universal is an act of creating an indefinite number of motives for the will. The spontaneity of the intellect has discovered the limitation of the particular existence, and has perceived many other possible forms in which the object has existed, or may exist. Now, the will may realize one of these potentialities, preferring it to that which is already realized in the actual existence before it. Thus the intellect and the will jointly may perceive the raw materials of food and convert them into food; it may perceive the raw material for building or clothing and realize the potentiality which it associates with them; it may perceive a geological stratum and recognize past potentialities and future potentialities, seeing the exact place of this stratum in the history of mineral development. The will in this last case may not act to realize a new potentiality in the actually existent. The will may or may not act in this case. It may stop with the theoretical contemplation; or it may, for instance, proceed to burn the limestone and create quicklime; it may change whatever object it finds.

It is evident that the motive which is perceived by the intellect is a creation of the self activity of the mind because the motive has its essence in the perception of potentiality or possibility. The real, just as it is, is no motive. The motive is found in a perception of a possibility which is not yet realized, but which may be realized. A change of this reality

into some other form which is possible to it, may adjust it better to me, the beholder.

Here we come to another side of the motive. All selfactivity manifests not only efficient causality but also purpose or design. Purpose or design, or end and aim, is called "final cause" in the language of the Scholastic philosophy. Loose thinking confounds efficient cause with final cause; it confounds force or energy with motive; it denies freedom to a reasonable being because that reasonable being in order to be reasonable will act according to motives. It does not perceive that the motive is, as I have just shown, a product of the will which has abstracted from the real and discovered some unrealized possibility which it prefers to the potentiality which is realized in the existing thing.

In other words, a motive indicates a transcendent will power. It indicates a subject which transcends the object before it, and is able to determine itself in the presence of that object. The will can abstract from the being presented to it by its senses as existing, and it can transform the thought of the object that exists into a thought of some other possible object of existence. This idea of some possible object of existence, it, by a further act of will, may impose on the reality which exists before it and change it into something useful to the soul or ego. All inventions are of this class and every human being and every animal invents in some slight degree every day, or perhaps all the time, for it does not merely impose forms that it knows already or has seen upon the object, but in every case it creates some new modification, however slight, in each new act upon its environment. An originating force continually invents or brings into being determinations which did not exist before.