

	PAGE
.....	40
.....	40
.....	41
.....	41
.....	42
the Intellect ...	43
.....	44
the Subjective	44
.....	44
the Will.....	45
.....	45
.....	46
.....	46
.....	46
.....	47
.....	48
ondary Ideas	48
.....	50
Man's Intel-	50
.....	52
l and Moral	52
.....	53
.....	55

MENTAL AND MORAL PHILOSOPHY.

BRIEF SKETCH OF THE PLAN OF THIS WORK.

Recognising the prevailing popular division of the mental and moral powers of man, our plan is to discuss the subjects embraced in this work under the following heads:—I. The Head, or Intellect; II. The Heart (including Taste, the Heart proper, and Conscience); and III. The Will. This division also generally agrees with the following propositions:—(1) Man is a knowing creature; (2) Man is a sensuous or feeling creature; and (3) Man is a voluntary creature.

A more simple elementary division might still be made; but probably the above is, for general purposes, the most suitable.

The discussion of the functions of the Intellect, commencing the work, and comprehending latent consciousness, conception, perception, inception, reasoning, imagination, knowledge (equal to a correct conception with the subjective feeling of assurance), and other powers, terminates on page 14.

The functions of the Heart (comprehending Taste, the Heart proper, and the Conscience) then follow in order, and may be regarded as fully discussed under the three heads of the Subjective Feelings of Taste, of the Heart, and of the Conscience.

The functions of the Will, also composed of subjective feelings (though of a different character), together with the subjective energy, follow in due order, their discussion terminating near the close of the first section of the work.

In the second section of the work, these functions pertaining to the various departments are again taken up, and set forth still more concisely and clearly, both in respect to their own character and in their relations to one another. The second section closes with subjects of a miscellaneous character.

SECTION I.

Consciousness with its Modifications.

Consciousness is that state of the mind, in which it is awake and active.

Consciousness manifests itself in two phases:—(1) actively, through the attention; and (2) latently, behind, or outside of the attention, but with immediate power to lay hold on it. In other words, we may be conscious in two degrees, the active and the latent.

Active Consciousness.

Every mind awake is continually thinking; and thinking, or active consciousness, is just the turning of the attention upon any of the conceptions that lie in our minds like furniture.

All the objects of thought present themselves either from the memory or from the outward or inward field of perception; and their action on the mind, so occupied, is the cause of continued fluctuations or modifications of feeling, some pleasant and some otherwise, but together making up the sum of sentient existence.

Then the mind itself exercises a power over these conceptions or objects of thought, modifying the old ones, or framing new combinations from them, looking at all in their various phases, as well as forming fresh resolutions respecting them.

All this is done through the medium of the attention, which is kept continually on the move.

Our minds are so constituted that we can turn the full light of the attention on only one