

what is characteristic of this faculty. Every faculty of the mind has an individuality, something that no other one possesses. Such will be the nature of a faculty. A definition, then, of Perception, will be its nature—its characteristics.

Perception is that primary element of the mind which informs the conscious being, by the aid of the five physical senses, of the outer, material world. It perceives through the eye, nose, mouth, ear and surface, mundane objects. This is its nature. This is its proclivity, and so bent is it constitutionally, that all the art of mankind cannot alter it. This may be affirmed of every other element of the mind. The nature of each is indestructible; none but the philosophic, however, can fully appreciate it.

The office of Perception is to perceive the objects which play upon the five senses. It performs but a single function. The five senses, the nerves which pass from them to the sensorium, the ascending set of nerves from the sensorium, and the cerebrum, constitute the windows in the body through which Perception surveys the material world. Besides these windows in the body for the convenience of this faculty, it requires another aid, a sublimated medium that can play between the cortical cells of the cerebrum and its own intellectual substance; a medium sufficiently rare, subtle and swift that will impinge Perception as often and as variedly as the objects appear before the senses. When thus furnished, it looks out upon Nature, and, aided by her sister, Conception, through nature to nature's God.

The objects of Perception are whatever exists in the material world that possess sufficient size and intensity to stimulate to a certain degree any of the five senses. They are wholly terrestrial. This is true as long as this life lasts, unless the catenation or adjustment of soul and body is partially broken, but not true when this life ceases. The medium which connects soul and body, and of course mind and body, is spirit, which belongs to a degree of substance above matter, and is the atmosphere of departed intelligences, as it is, while they are here, the medium of the mind. Even in this life mind perceives through spirit, because the electrical disturbances which the objects of the senses produce in the senses, and which they produce in the cortical cells of the cerebrum, impress the spirit something as the vocal chords of the larynx impress the air in speech, and these associations of the

spirit seek Perception and impinge it according to the electrical changes in the brain. And we learn to call these impressions by the spirit upon Perception, excited by the brain, sounds, odors, flavors, objects of vision, &c.

The acts of Perception are called perceptive. The same word is used for the faculty and for the acts of the faculty.—The words, see, hear, taste, smell and touch, are used to express actions of Perception. The acts of Perception constitute a class of mental actions. And they are known as the first class. This class may be divided into five orders, viz. — Sights, Sounds, Tastes, Smells and Touches; into first, second, third, fourth and fifth orders of class first.

The first order of class first embraces four genera, namely, size, shape, distance and motion. The eye, as an informant of the mind, is ever presenting the above properties of matter. They bound the theatre of its action. The second order of class first contains many genera, such as intonation, accent, melody, rate, note, force, discord, &c. These embrace the objects of the ear. The third order of class first includes the following genera, viz., salt, bitter, sweet, pungent, nauseating, acid, &c. The fourth order of class first embraces three genera, viz., fragrant, nauseating and indifferent. The fifth order of class first possesses these genera, viz., warm, cold, weak, sickly, chilly, hungry, biting, lancinating, congestion, &c. External mediums, light, air, odors, heat, solid objects, flow into the senses. The senses flow into their nerves. These five nerves flow into the sensorium, the sensorium flows into the diverging, ascending nerves of the brain.—These nerves flow into the cortical cells of the hemispherical ganglia. These cortical cells constitute the last link in the organic medium, and the five senses in the periphery of the body constitute the first link in the organic medium. The first link is related to the mundane—outer mediums. The last link is associated with a psychological, celestial medium—the spirit. Now the cortical cells flow into this inner medium, and the ability with which they transmit impressions to this impressible medium, depends upon their number, the completeness of their association by inter-nuncial nerves, and the vigor of circulation through them. Their power lies in their number, while, their intensity depends upon their unity caused by their commissural connections. When these condi-

tions obtain, the outer world flows with power and intensity into perception. The mind then easily and rapidly acquires a knowledge of the material world. Such persons are rich in observation and in the use of such facts.

The immediate cause of the activity of Perception next presents itself for our investigation. In all probability the natural, that is uncultured ability of Perception in all is the same. That it is not always active is proved by sleep. Hence there is an immediate cause of its activity. This is the result of an accumulation and concentration of the spirit upon it. The spirit is not only a medium between the brain and Perception, but is a faithful medium between Will, the dictator of the mind, and the other faculties of the mind. Again, besides being a medium between brain and perception, and between will and the other faculties of the mind, it is the immediate stimulant of the mind and of each faculty. Will directs its current upon Perception, and in proportion to the direction and concentration is the activity and utility of Perception.

Lastly, how does Perception perceive the objects that impinge the finer senses? The incident nerves of the body are related to the nerve cells at their periphery.—These same nerves are also related at their center to nerve cells; they lie between nerve cells. The nerve fibre is the conducting medium between the peripheral and central or ganglionic cells. While the system is in a normal condition, the nerve fibre is in a slight positive electrical state. The cells which are situated at the periphery are subject to the stimulation of the five mediums outside of the body. They stimulate the cells of the five senses. This stimulation causes a chemical action to occur between the oxygen of the vessels of the parts and the contents of the cells. This chemical action evolves electricity, and this electricity renders the cells positive. These cells are related to the already positive nerves. When positives meet the major repels the minor, the minor is in the nerve fibre.

Hence a current by induction of electricity is caused to pass from the peripheral to the central cells. This current thus passed to the ganglionic cells by the centripetal nerve, becomes, when it impinges the cells, a stimulant to these cells. This stimulation by currents of electricity from the periphery causes the oxygen in the blood vessels in the immediate neigh-