

is: Can Hume's Theory explain "Thought" or cognition by means of conception, as something which happens in sequence, upon previous **psychical** events? Hume made a strenuous effort, but failed. Hume admitted that since Reason is incapable of dispelling the "First Principles" upon which Reason is founded. Nature herself suffices for that purpose and cures me of this philosophical delirium. My systematic attack on all the Principles of Knowledge and Belief is simply a mere exercise of subtlety, in order to check Dogmatism.

Hume's Ideas and Perceptions is Mind. His Impressions and Sensations is Matter, so with Hume's Mind and Matter, all the worlds in Existence and everything in it can be built as well as all the theories of every ancient philosopher and modern "Scientist."

Thus, we are still left stranded in Dualism (Mind and Matter), but something considerably different from the traditional Dualism handed down to us. In this case we must posit "Mind" as the prius and "Matter" as its vehicle or expression.

The two being in combination, must act and react on each other; if a molecular change is produced in the cerebrum, it must affect the Mind, and if Mind, when it has once emerged, works out its own activities by means of nerve, these mind-originated activities must again make their record in the cerebrum. This being so, we should not be surprised to learn that a change might be made in the cerebrum by an outer or inner stimulus, which did not then and there emerge as a consciousness; because consciousness as a one whole was too busy with some other occupation to admit of the nerve stimulus fulfilling itself to Mind.