

*desire* is an emotion that goes out to an object with the wish of possession, as the *desire of wealth, fame*, etc.

The *Will* is the power by which we resolve to do. It is the executive power of the mind—the power by which man becomes the conscious author of an intentional act. The products of the will are *volitions* and *voluntary actions*. It is in the domain of the will that man becomes a moral and responsible being.

The relation of these three spheres of activity may be illustrated in a variety of ways. I read of the destitution and suffering in a great city, and understand the means taken for their relief: this is an act of the intellect. I feel a deep sympathy with this suffering; my heart is touched with pity, and I experience a strong desire to aid in relieving their distress; this is an act of the sensibilities. I desire to express my feelings of pity and follow my sense of duty, and resolve to aid them by sending a contribution or going personally to their relief; this is an act of the will.

*The Intellect*.—The *Intellect* embraces several distinct faculties; *Perception*, *Memory*, *Imagination*, *Understanding* and *Intuition* or the *Reason*. This classification of the Intellect is now almost universally accepted, though writers occasionally differ in the terms they use to name the different powers.

*Perception* is the power by which we gain a knowledge of external objects through the senses. It is the faculty by which we gain a knowledge of the objects and their qualities. Its products are ideas of external objects and of the qualities of objects. The ideas which we possess of persons, places, things, etc., are mainly given by perception.

*Memory* is the power by which we retain and recall knowledge. It enables us to hold fast to the knowledge we have acquired, and also to recall it when we wish to use it. These two offices of the memory are distinguished as *Retention* and *Recollection*. By some writers these are regarded as separate faculties; and others again discard the element of retention. Besides these, in an act of the memory, there is also a *representation* of that which it recalls, and a *recognition* of it as something of our past experience.

*Imagination* is the power by which we form ideal conceptions. It is the power of forming mental images, by uniting different parts of objects given by perception, and also of creating ideals of objects different from anything we have perceived. Imagination is thus the power of ideal creation. Thus, I can conceive a *flying horse* by uniting my ideas of wings and a horse; or I can imagine a landscape or a strain of music different from anything I have ever heard or seen.

The *Understanding* is the power by which we compare objects and derive abstract and general ideas and thoughts. It is the elaborative power of the mind; it takes the materials furnished by the other faculties and works them up into new products. Its products are *abstract and general ideas, truths, laws, causes*, etc.

*Intuition*, or the *Reason*, is the power which gives us ideas and thoughts not furnished by the senses nor elaborated by the Understanding. Its products are called *primary ideas* and *primary truths*. The Primary Ideas are such as Space, Time, Cause, Identity, the True, the Beautiful, and the Good. The Primary Truths are all self-evident truths, as the axioms of mathematics and logic.

*The Understanding*.—The *Understanding* embraces several distinct faculties or forms of operation. These are *Abstraction*, *Conception*, *Judgement*, and *Reasoning*. This division is now almost universally adopted, and the same terms are employed by nearly all modern writers.

*Abstraction* is the power of forming abstract ideas. It is the power by which the mind draws a quality away from its object, and makes of it a distinct object of thought. Its products are *abstract ideas*, such as *hardness, softness, color*, etc. The naming of abstract ideas gives us abstract terms. The term abstraction is de-

rived from *ab*, from, and *traho*, I draw, and signifies a drawing from.

*Conception* is the power of forming general ideas. By it we take ideas of particular objects, and unite their common properties, and thus form a general idea which embraces them all. The products of Conception are *general ideas*, or ideas of classes; as *horse, bird, man*, etc. The naming of general ideas gives us common terms. This faculty is often called *generalization*; but the term *Conception* is more appropriate, and is the one generally adopted by logicians, etc. The term *Conception* is derived from *con*, together, and *cipio*, I take, and signifies a taking together.

*Judgment* is the power of perceiving the agreement or disagreement of two objects of thought. Thus *man* is one idea and *animal* is another idea, and a comparison of them gives us the judgment. "A man is an animal." Judgment is the power of comparison; it compares one object directly with another, and gives us a proposition. A proposition is a judgment expressed in words. Thus *a bird is an animal*, is an expression of the mental judgment which compares *bird* and *animal*. The term judgment is applied to both the mental faculty and its product.

*Reasoning* is the power of comparing two ideas through their relation to a third. It is a process of indirect or mediate comparison. It deals with three objects of thought and requires three propositions. Thus, suppose I wish to compare A and B, and perceiving no relation between them, see that A equals C, and B equals C, and thus infer that A equals B, such an inference is an act of reasoning. Reasoning differs from Judgment in that the latter compares two objects directly, while the former compares two objects indirectly by first comparing them with a third object.

The form in which reasoning is expressed is called a *Syllogism*. A Syllogism consists of three propositions so related that one of them is an inference from the other two. Two of these propositions are called the *premises* and the third the *conclusion*. Thus, in the above example, the two propositions "A equals C," and "B equals C," are the premises; and "A equals B" is the conclusion.

Reasoning is of two kinds—*Inductive Reasoning* and *Deductive Reasoning*. *Inductive Reasoning* is the process of deriving a general truth from particular truths. Thus, if I find that heat expands several metals, as zinc, iron, copper, etc., I may infer that *heat will expand all metals*. Such an inference of a general truth from the particular facts is called *Induction*. Inductive reasoning proceeds upon the principle that *what is true of the many is true of the whole*.

*Deductive Reasoning* is the process of deriving a particular truth from a general truth. Thus, from the general proposition that *heat expands all metals*, I may infer by Deduction that heat will expand any particular metal, as silver. Deduction proceeds upon the principle that *what is true of the whole is true of the parts*.

*Other forms of Mental Activity*.—Besides the faculties now named, there are two other forms of mental activities, or mental states, called *Consciousness* and *Attention*. These are not regarded as specific faculties of the mind, but as conditions or accompaniments of these faculties.

*Consciousness* is that power or attribute of the mind by which it knows its own states and actions. The term is derived from *con*, with, and *scio*, I know, and means a knowing with the mental acts or states. It is regarded as an attribute of the mind, and not as a mental faculty. Thus, to *know* is to know we know, to *feel* is to know we feel, to *will* is to know we will. The expressions "I know that I know," "I know that I feel," etc., are equivalent to, "I am conscious that I know," "I am conscious that I feel, etc." Consciousness is a kind of inner light by which one knows what is going on within his mind; it is a revelation of internal phenomena of thought, feeling, and will.