

sensations, but they are not the faculty itself, without which they would be useless. We all know that the eye and ear may be open to the sights and sounds about us; but if the mind happens to be preoccupied, we perceive them not. We may even be searching for something which actually lies within the compass of our vision; the light enters the eye as usual, and the image is formed on the retina; but, to use a common expression, we look without seeing, unless the mind that perceives is directed to the object.

131. In addition to the faculty of perceiving sensations, the higher animals have also the faculty of recalling past impressions, or the power of *memory*. Many animals retain a recollection of the pleasure or pain they have experienced, and seek or avoid the objects which may have produced these sensations; and, in doing so, they give proof of *judgment*.

132. This fact proves that animals have the faculty of comparing their sensations and of deriving conclusions from them; in other words, that they carry on a process of *reasoning*.

133. These different faculties, taken together, constitute *intelligence*. In man, this superior principle, which is an emanation of the divine nature, manifests itself in all its splendor. God "breathed into him the breath of life, and man became a living soul." It is man's prerogative, and his alone, to regulate his conduct by the deductions of reason, he has the faculty of exercising his judgment not only upon the objects which surround him, and of apprehending the many relations which exist between himself and the external world; he may also apply his reason to immaterial things, observe the operations of his own intellect, and, by the analysis of his faculties, may arrive at the consciousness of his own nature, and even conceive of that Infinite Spirit, "whom none by searching can find out."