

to is the production of motion by the exertion of force. We are conscious of a power to move our limbs, and by their intervention other bodies; and that this effect is the result of a certain inexplicable process which we are aware of, but can no way describe in words, by which we exert *force*. And even when such exertion produces no visible effect (as when we press our two hands violently together, so as just to oppose each other's effort), we still perceive, by the fatigue and exhaustion, and by the impossibility of maintaining the effort long, that something is going on within us, of which the mind is the agent, and the will, the determining cause. This impression which we receive of the nature of force from our own effort and our sense of fatigue, is quite different from that which we obtain of it from seeing the effect of force exerted by others in producing *motion*. Were there no such thing as motion, had we been from infancy shut up in a dark dungeon, and every limb encrusted with plaster, this internal consciousness would give us a complete idea of *force*; but when set at liberty, habit alone would enable us to recognise its exertion by its *signal* motion, and *that* only by finding that the same action of the mind which in our confined state enables us to fatigue and exhaust ourselves by the tension of our muscles, puts it in our power, when at liberty, to move ourselves and other bodies. But how obscure is our knowledge of the process going on within us in the exercise of this important privilege, in virtue of which alone we act as direct *causes*, we may judge from this, that when we put any limb in motion, the seat of the exertion seems to us to be *in* the limb, whereas it is demonstrably no such thing, but either in the brain or in the spinal marrow; the proof of which is, that if a little fibre, called a nerve, which forms a communication between the limb and the brain, or spine, be divided in any part of its course, however we may make the effort, the limb will not move.

(78.) This one instance of the obscurity which hangs about the only act of direct *causation* of which we have an immediate consciousness, will suffice to show how