

large classes of phænomena, and those most important ones, which, we are quite sure, take place in virtue of such volitions, and without which we are equally sure they would not take place at all. In that peculiar *mental sensation*, clear to the apprehension of every one who has ever performed a voluntary act, which is present at the instant when the determination to do a thing is carried out into the act of doing it—(a sensation which, in default of a term more specifically appropriated to it, we may call that of *effort*)—we have a consciousness of immediate and personal causation which cannot be disputed or ignored. And when we see the same kind of act performed by another, we never hesitate in assuming for him that consciousness which we recognize in ourselves: and in this case we can verify our conclusion by oral communication. The first step in the way of generalization thus taken, the next is obvious enough. Though a flight rather than a step, it forces itself on our thoughts with ever-increasing cogency, the more it is dwelt upon, and the more utterly abortive all attempt to render any other account of that deep mystery of nature—mechanical force—is found to be. Whenever, in the material world, what we call a phænomenon or an event takes place, we either find it resolvable ultimately into some change of place or of movement in material substance, or we endeavour to trace it up to some such change; and only when successful in such endeavour we consider that we have arrived at its theory. In every such change we recognize the action of FORCE. And in the only case in which we are admitted into any personal knowledge of