

matter, and therefore necessary, in exactly the same manner in which the falling of a stone to the earth under the earth's attraction is necessary. Accordingly, those physiological psychologists, who either deny, or fail to recognise, the existence of an immaterial principle in man, are, with one consent, necessitarians, in a sense of the word necessity, in which necessity and freedom are incompatible with one another. We have an example of this in Professor Bain of Aberdeen. That writer's view of the Will is as follows. It has two fundamental constituent elements. The first is, the existence of a spontaneous tendency—the response of the system to nutrition—for movement to take place, independently of the stimulus of feeling. The second is, the law that connects pleasure with increased vitality, and pain with diminished vitality. The manner in which these laws combine to produce Will, the following quotation will explain: "We suppose movements spontaneously begun, and accidentally causing pleasure; we then assume, that, with the pleasure, there will be an increase of vital energy, in which increase the fortunate movements will share, and thereby increase the pleasure. Or, on the other hand, we suppose the spontaneous movements to give pain; and assume, that, with the pain, there will be a decrease of energy, extending to the movements that cause the evil, and thereby providing a remedy. A few repetitions of the fortuitous concurrence of pleasure and a certain movement will tend to the forging of an acquired connection, under the law of Retentiveness or Contiguity, so that, at a future time, the idea shall evoke the proper movement at once." You will observe, that, in this theory of the origin of voluntary power, there is an entire ignoring of any thing that can properly be called the exertion of energy by the mind. All the stages through which Professor Bain conducts us, are such as might be laid down by one who did not believe that there is an immaterial principle in man, but who held that all the varieties of mental manifestation are merely the product of organization. Nutrition is received into the system. Nervous currents begin to flow. Movements follow. A movement accidentally leads to pleasure; this heightens the general vitality; and the fortunate movement shares in the increased vitality. Or, a movement leads to pain; this lessens the general vitality;