

the consciousness is altogether adventitious, and bears the same ineffectual relation to the activity of the brain as a steam-whistle bears to the activity of a locomotive, or the striking of a clock to the time-keeping adjustments of the clock-work. Here, again, we meet with an echo of Hobbes, who opens his work on the Commonwealth with these words:—

‘Nature, the art whereby God hath made and governs the world, is by the *art* of man, as in many other things, in this also imitated, that it can make an artificial animal. For seeing life is but a motion of limbs, the beginning whereof is in the principal part within; why may we not say, that all *automata* (engines that move themselves by springs and wheels as doth a watch), have an artificial life? For what is the *heart*, but a *spring*; and the *nerves*, but so many *strings*; and the *joints*, but so many *wheels*, giving motion to the whole body, such as was intended by the artificer¹?’

Now, this theory of conscious automatism is not merely a legitimate outcome of the theory that nervous changes are the causes of mental changes, but it is logically the only possible outcome. Nor do I see any way in which this theory can be fought on grounds of physiology. If we persist in regarding the association between brain and thought exclusively from a physiological point of view, we must of necessity be materialists. Further, so far as we are physiologists our materialism can do us no harm. On the contrary, it is to us of the utmost service, as at once the simplest physiological

¹ *Leviathan*, Introduction.

