

causes acting on them, and which would seem (as we are at present constituted), to overrule lasting misery or happiness in any one. It will nevertheless be granted, that could we separate from such pain or pleasure in any creature, all counteracting influences, by which other states of mind, as of indifference, forgetfulness, &c. are produced—that then pain or pleasure, the one or the other, must continue, so long as thought itself continues; just as a body, when in motion, must continue in one direction, and with the same velocity, to move in pure space; that is, till other counteracting influences alter that direction, or bring it to a state of rest. In fine, there is no escaping from the above, and similar imaginary and unnatural conclusions, so long as, in any phenomenon, the occasional efficient is identified or confounded with the formal causes.

6. Causes ~~of~~ ~~the~~ ~~same~~ ~~with~~ ~~their~~ ~~effects.~~

When any phenomenon is considered as a complete whole, when all idea of change is separated from it—in other words, when its commencement, alteration, or destruction, is not thought of, then it is evident the causes must be simultaneous with their effects, because they co-exist. As, for instance, in any chemical combination, in pain now felt, in life or death, in a body now living or dead. It is not, therefore, essential to the nature of a cause, that it should be prior to its effect, for were it essential, it must be so throughout, in every moment, while the phenomenon