

to say that, whether or not these footsteps will ever admit of being thus tracked in detail, they are all certainly present in the cerebral structures of each one of us. What we know on the side of mind as logical sequence, is on the side of the nervous system nothing more than a passage of nervous energy through one series of cells and fibres rather than through another: what we recognize as truth is merely the fact of the brain vibrating in tune with Nature.

Such being the intimate relation between nerve-action and mind-action, it has become the scientifically orthodox teaching that the two stand to one another in the relation of cause to effect. One of the most distinguished of my predecessors in this place, the President of the Royal Society, has said in one of the most celebrated of his lectures:— 'We have as much reason for regarding the mode of motion of the nervous system as the cause of the state of consciousness, as we have for regarding any event as the cause of another.' And, by way of perfectly logical deduction from this statement, Professor Huxley argues that thought and feeling have nothing whatever to do with determining action: they are merely the bye-products of cerebration, or, as he expresses it, the indices of changes which are going on in the brain. Under this view we are all what he terms conscious automata, or machines which happen, as it were by chance, to be conscious of some of their own movements. But