

act as you do." You know that you are free to act, and that you act freely when you do act, and that you not only might frequently act very differently from what you do, but should as well as could.

"The murderer," says Dr. Bushnell, in his work on *Nature and the Supernatural*, "knows within himself that he did the deed, and that nothing else did it through him. So his consciousness testifies—so the consciousness of every man revising his actions—and no real philosopher will ever undertake to substitute the verdict of consciousness by another which he has arrived at only by speculation, or a logical practice in words. The sentence of consciousness is final." On the very next page the Doctor combats the doctrine of necessity held by Edwards, and by every consistent Calvinist. Though a professed Calvinist, he does not believe that men yield to the strongest motive. He believes that one-half of the criminal's crime consists in his motives being those which his own bad heart has supplied. And then he proceeds to say: "The matter of the strongest motive is more doubtful; but if it be true, in every case that the wrong-doer choses what to him is the strongest motive, it by no means follows that he acts in the way of a scale-beam, and weighed by the heaviest weight; for the strength of the motive may consciously be derived, in great part, from what his own perversity put into it; and, what is more, he may be as fully conscious that he acts, in every case, from himself, in pure self-determination, as he would be if he acted for no motive at all. Consciously he is not a scale-beam, or any passive thing, but a self-determining agent; and if he looks out always (?) for the strongest motive, he still as truly acts from his own personal arbitrament as if he were always pursuing the weakest."*

Though we never act without motives, we shall find, if we consult our own consciousness, that we have a great deal to do with the *origination* of motives. We know that we have power not only to resist a class of motives originated by another, and brought to bear upon our minds independent of ourselves; we can, over and above resisting these and dismissing them, manufacture a different class of motives, and act, as well as will to act, in view of them. This is a power, a moral power or liberty, with

* *Nature and the Supernatural*, page 47. There are a great many fine thoughts in this volume, though Dr. Bushnell sometimes contradicts himself.