

Bacon expresses it, "give the forms or laws of things, and in which the power of man resides."

By which law we may, for the sake of example, infer the narrowness and unsoundness of the more modern doctrine, which makes the relation of cause and effect to be a relation—or a sort of priority and sequence—between a remote occasional efficient and some assigned nature, popularly termed the effect; a partial and one-sided view of a synthetical arrangement of dissimilar and incongruous things: as over-feeding or starvation, the cause of death; as an object of sense, the cause of pleasure or pain; as fire, or a liquid and cold acid, the cause of the liquefaction of iron, or of the explosion of gunpowder; thus leaving us as much in the dark as we were before of the nature of death, pleasure, pain, iron, gunpowder, &c.; whereas the true causes of these things will also be found in the part or organ which dies, and in the state or constitution of the being pleased or pained, and in the nature of the iron, which has its own peculiar laws or causes, and by which alone, at a given temperature and pressure, it liquifies, and with a given acid it combines; and gunpowder, having another nature, other causes act in it, by virtue of which it is decomposed, and its elements explode. For in physics the inquiry is into those efficient which are concealed and active in the thing itself; efficient which, when discovered, disclose to us at once the nature of