

mindlessly. Strange as such a state of things might be, still motion would be producing nothing but motion; and, therefore, if there were any mind to contemplate the facts, it would encounter no philosophical paradox: it would merely have to conclude that such were the astonishing possibilities of mechanism. But, as the facts actually stand, we find that this is not the case. We find, indeed, that up to a certain level of complexity mechanism alone is able to perform all the compensations or adjustments which are performed by the animal body; but we also find that beyond this level such compensations or adjustments are never performed without the intervention of consciousness. Therefore, the theory of automatism has to meet the unanswerable question—How is it that in the machinery of the brain motion produces this something which is not motion? Science has now definitely proved the correlation of all the forces; and this means that if any kind of motion could produce anything else that is not motion, it would be producing that which science would be bound to regard as in the strictest sense of the word a miracle. Therefore, if we are to take our stand upon science—and this is what materialism professes to do—we are logically bound to conclude, not merely that the evidence of causation from body to mind is not so cogent as that of causation in any other case, but that in this particular case causation may be proved, again in the strictest sense of the term, a physical impossibility.