

All our ideas of matter start from sensuous impressions. Following these impressions, among the ideas which come intuitively, and which underlie our ideas of the properties of matter, there is first of all, perhaps, the idea of body, in which three things are involved—externality, extension, and causation.

Let us return to the paper on the table. It is perfectly plain that if the "psychic force" moves the paper, then energy is exerted upon every part of that material substance. But a nerve is matter, hence an external will may exert force upon that and produce a sensuous impression, just as certainly as our own wills somehow and somewhere produce motion among the brain cells and nerve arcs by the exertion of power. Suppose the ultimates to be centres of "psychic force," points in which the constant will of Deity is exerted, and that this form of the manifestation of the Divine will, like all the others, be continuous throughout all space, *i.e.*, that all ultimates are alike, then it follows that these would have the power of making sensuous impressions; and if endowed with ordered motions, that is, of changing their relative positions in space according to law, and having definite relations with all their fellows throughout the universe, thus becoming essential parts of one whole reality. the sum of all that is, and the existence of the vortex atom and its phenomena, are thinkable. Groups of such centres, held together and endowed with inter-atomic forces, would give us the impression of such properties as externality, extension, and causation.

Further, underlying these phenomena of body we think of substance as the something in which they adhere. We cannot think of force being exerted without also thinking of something on which it acts, just as we cannot think of any change without a cause. But as in the one case in tracing, through an almost infinite series, the chain of cause and effect we come to the First Cause, independent, uncaused existence; so in the other, if we trace the substrata of phenomena from gross matter to the ether and through an almost infinite range of ultra-etherial substances, we come unavoidably to what Milton called "an