and maintain that the will acts, in any case, without inclining motives, and, as it were, in a vacuum. But the nature of the connection remains a mystery. We learn its existence not from inspection but from consciousness, and this same consciousness tells us that the connection is not such as to preclude the existence of liberty of choice, moral aspiration, moral effort, moral responsibility, which are the contradictories of Necessarianism. The terms *cause and effect*, and others of the same kind, which the defect of psychological language compels us to use in speaking of the mental connection between action and its antecedents, are steeped, from their employment in connection with physical science, in physical association, and they import with them into the moral sphere the notion of physical enchainment, for which the representations of consciousness, the sole authority, afford no warrant whatever. We commend this to the consideration of Necessarians like Professor Huxley, who, though they have never had, any more than the rest of us, the opportunity of inspecting the connection of a human action with its motive, have sufficient confidence in their own exact knowledge of it to pronounce dogmatically that man is an automaton—an automaton which automatically fancied itself possessed of volition, but has now automatically come to the conviction that it is an automaton and nothing else. Once more, it is early to decide ; we are in the midst of a freshet of discovery in physical science which may well have taken people off their feet for the time ; let us not be too cocksure.

—The fate of Jonathan Edwards is a warning to writers on religious philosophy against writing with any object but truth. The object of Jonathan Edwards was not truth ; it was to construct a philosophic defence of the Calvinistic dogma. He saw plainly enough whither the doctrine of Predestination led—that it presented the Deity as visiting with eternal tortures in the persons of his creatures the Evil of which He was Himself the Author—and nothing can be more pitiable than the sophistry