

## THE RIDDLE OF THE UNIVERSE

(the third, fourth, and sixth) he considers to be capable of solution, though extremely difficult; as to the seventh and last "world-enigma," the freedom of the will, which is the one of the greatest practical importance, he remains undecided.

As my monism differs materially from that of the Berlin orator, and as his idea of the "seven great enigmas" has been very widely accepted, it may be useful to indicate their true position at once. In my opinion, the three transcendental problems (1, 2, and 5) are settled by our conception of substance (*vide* chap. xii.); the three which he considers difficult, though soluble, (3, 4, and 6), are decisively answered by our modern theory of evolution; the seventh and last, the freedom of the will, is not an object for critical, scientific inquiry at all, for it is a pure dogma, based on an illusion, and has no real existence.

The means and methods we have chosen for attaining the solution of the great enigma do not differ, on the whole, from those of all purely scientific investigation—firstly, experience; secondly, inference. Scientific experience comes to us by observation and experiment, which involve the activity of our sense-organs in the first place, and, secondly, of the inner sense-centres in the cortex of the brain. The microscopic elementary organs of the former are the sense-cells; of the latter, groups of ganglionic cells. The experiences which we derive from the outer world by these invaluable instruments of our mental life are then moulded into ideas by other parts of the brain, and these, in their turn, are united in a chain of reasoning by association. The construction of this chain may take place in two different ways, which are, in my opinion, equally valuable and indispensable: *induction* and *deduction*. The higher