

can be used to contradict freedom of the will, under generalised conditions, in the Universe as a whole.

Nevertheless there are things which may perhaps be usefully said, even on the larger and much-worn topic of the present note. If we still endeavour to learn as much as possible from human analogies, examples are easy:—

An architect can draw in detail a building that is to be; the dwellers in a valley can be warned to evacuate their homesteads because a city has determined that a lake shall exist where none existed before. Doubtless the city is free to change its mind, but it is not expected to; and all predictions are understood to be made subject to the absence of disturbing, *i.e.* unforeseen, causes. Even the prediction of an eclipse is not free from a remote uncertainty, and in the case of the return of meteoric showers and comets the element of contingency is not even remote.

But it will be said that to higher and super-human knowledge all possible contingencies would be known and recognised as part of the data. That is quite possibly, though not quite certainly, true: and there comes the real difficulty of reconciling absolute prediction of events with real freedom of the actors in the drama. I anticipate that a complete solution of the problem must involve a treatment of the subject of *time*, and a