

realise that the whole was welded together, and that influences were coming through which produced the effects that we observe.

Those philosophers, if there are any, who assert that we are wholly chained bound and controlled by the circumstances of that part of the Universe of which we are directly aware—that we are the slaves of our environment and must act as we are compelled by forces emanating from things on our side of the boundary alone,—those philosophers err.

This kind of determinism is false ; and the reaction against it has led other philosophers to assert that we are *lawlessly* free, and able to initiate any action without motive or cause,—that each individual is a capricious and chaotic entity, not part of a Cosmos at all !

It may be doubted whether anyone has clearly and actually maintained either of these theses in all its crudity ; but there are many who vigorously and cheaply deny one or other of them, and in so denying the one conceive that they are maintaining the other. Both the above theses are false ; yet Free Will and Determinism are both true, and in a completely known universe would cease to be contradictories.

The reconciliation between opposing views lies in realising that the Universe of which we have a kind of knowledge is but a portion or an aspect of the whole.

We are free, and we are controlled. We are free, in so far as our sensible surroundings and immediate environment are concerned ; that is, we