

are free for all practical purposes, and can choose between alternatives as they present themselves. We are controlled, as being intrinsic parts of an entire cosmos suffused with law and order.

No scheme of science based on knowledge of our environment can confidently predict our actions, nor the actions of any sufficiently intelligent live creature. For "mind" and "will" have their roots on the other side of the partition, and that which we perceive of them is but a fraction of the whole. Nevertheless, the more developed and consistent and harmonious our character becomes, the less liable is it to random outbreaks, and the more certainly can we be depended on. We thus, even now, can exhibit some approximation to the highest state—that conscious unison with the entire scheme of existence which is identical with perfect freedom.

If we could grasp the totality of things we should realise that everything was ordered and definite, linked up with everything else in a chain of causation, and that nothing was capricious and uncertain and uncontrolled. The totality of things is, however, and must remain, beyond our grasp; hence the actual working of the process, the nature of the links, the causes which create our determinations, are frequently unknown. And since it is necessary for practical purposes to treat what is utterly beyond our ken as if it were non-existent, it becomes easily possible to fall into the erroneous habit of conceiving the transcendental region to be completely inoperative.