

Upon the whole, then, I conclude that this is the teaching of Monism. If we view the facts of human volition relatively, or within the four corners of psychological science, there is no escape from the conclusion that they are determined with all the rigour which belongs to natural causation in general. For every sequence of mental changes and every sequence of cerebral changes, although phenomenally so diverse, are taken by this theory to be ontologically identical; and therefore the sequence of mental changes must be determined with the same degree of 'necessity' as is that of the cerebral changes. In short, mental causation is taken to be but the obverse aspect of physical causation, and, as previously remarked, it is impossible that the doctrine of determinism could be taught in a manner more emphatic. But, on the other hand, the theory of Monism is bound to go further than this. From the very fact of its having gone so far as to identify all physical processes with psychical processes, it cannot refuse to take the further and final step of identifying the most ultimate known principle of the one with the most ultimate known principle of the other; it is bound to recognize in natural causation the phenomenal aspect of that which is known ontologically as volition. But if these two principles are thus regarded as identical, it clearly becomes as unmeaning to ask whether the one is the cause of the other, as it would be to ask whether the one wills the other. For, *ex hypothesi*, the two things being one thing,