

self, therefore, differs with the variation of our feelings. Such a self evidently offers no intelligible source of any activity that is not absolutely determined by natural causation.

II. The opposite theory, maintaining that volition is in its essential character free from the determinations of natural law, is spoken of as the doctrine of Liberty, or of the Freedom of the Will. Its supporters are sometimes called Libertarians. This doctrine contends, in one form or another, that there is an essential difference between human volitions and other events, and that their character is not to be interpreted, like that of other events, solely by referring to the antecedent circumstances in which they were done. This theory tends to ally itself at the present day with that Transcendental Idealism, which refuses to accept Empirical Evolutionism as a complete solution of the problem of man's nature.

The doctrine of Liberty insists on the essential distinction between the reality, the unity, of the self and that of objects. The notselves, that make up the objective world, have no real point of unity, no selfhood; so that from themselves nothing can originate. But the self is a real self, a real centre of unity, from which radiate all the unifying functions of intelligence that form into intelligible order the world of sense. The self, therefore, stands related to the notselves of the objective world, not simply as these are related to each other; it is contradistinguished from the whole of them in a way, in which each is not contradistinguished from the others, as the intelligent interpreter without which they could form no intelligible system. This system is formed of parts which are construed as holding relations of reciprocal causality; but the intelligence, that construes the system, is not simply one of the parts, whose