

THE CANADA
EDUCATIONAL MONTHLY
AND SCHOOL MAGAZINE.

OCTOBER, 1895.

TRANSCENDENTAL FREEDOM.

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IT seems to me that the subject can be best approached from the following standpoint: All things may be classified as independent or dependent beings. Things which are in a chain of causation and which have antecedent causes outside of themselves, and which are in the process of passing over into effects which they produce, are dependent beings and possess no permanent individuality. Such beings can have no will whatever; the activity in them is derivative and belongs to something else. Dependent things are mere manifestations of some other being upon which they depend.

With the idea of dependent being we can have no question of the will. Whatever force a thing is manifesting now, whatever energy it is exercising does not deserve the name of will, because it is a force that comes from beyond; it is an energy which is derived and not originated by the thing in which it appears.

A person who believes in the absoluteness of evolution, as Miss Forbes describes and defines it in your September number, certainly has no place for a will at all; all energy which the human being or the animal or the plant manifests is a part of the

chain of causation and comes from outside into the being which manifests it. The plant, animal, or man does nothing to this energy to make it his own. Nothing is originated, everything is derived.

Another kind of being, however, is possible, namely, a self-determined being, an independent being, a being which originates its forms, creates ideals for itself, changes its real into its own ideals; proceeds or moves outward from itself to act upon its environment and to modify its environment by its own act. Independent being, if there is any such being, originates its own determinations. It is a living force which does not receive and transmit forms, but originates new forms.

Now, a being that can originate new forms, can change itself, and can change other things, is a will power, or at least a living individuality.

Now, once admitting this classification we are able to identify objects in the outer world corresponding to one or the other of the two classes. We regard a stone or a quantity of water as dependent, as inert, as receiving and transmitting energy, but not as originating energy. On the other hand we regard a plant as