

**MORAL FREEDOM RECONCILED
WITH CAUSATION, BY THE
ANALYSIS OF THE PROCESS OF
SELF-DETERMINATION. THE MORAL
BASIS OF SOCIAL SCIENCE**

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Moral Freedom Reconciled with Causation, by the Analysis of the Process of Self-Determination. The Moral Basis of Social Science by Henry Travis

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HENRY TRAVIS

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The first part of the document discusses the importance of maintaining accurate records of all transactions. It emphasizes that every entry should be supported by a valid receipt or invoice. This not only helps in tracking expenses but also ensures compliance with tax regulations.

In the second section, the author provides a detailed breakdown of the monthly budget. It includes categories for housing, utilities, food, and entertainment. By comparing actual spending against the budgeted amounts, one can identify areas where costs are exceeding expectations.

The third section focuses on investment strategies. It suggests diversifying investments across different asset classes to mitigate risk. The author also mentions the importance of regularly reviewing and rebalancing the investment portfolio to align with long-term financial goals.

Finally, the document concludes with a summary of key takeaways. It reiterates the need for discipline and consistency in financial planning. The author encourages readers to take control of their finances and make informed decisions that lead to long-term wealth accumulation.

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RECONCILED WITH

CAUSATION,

BY THE ANALYSIS OF THE PROCESS OF SELF-
DETERMINATION.

THE MORAL BASIS OF SOCIAL SCIENCE.

WITH A POSTSCRIPT ON CO-OPERATION.

BY

HENRY TRAVIS, M.D.

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FREE WILL AND CAUSATION.

CHAPTER I.

The Writer's Experience.—The Necessitarian Views.—Opponents Unconvinced.—Facts Examined.—Importance of the Subject.

THE solution of the great problem of Free Will is the result of many years of study of the subject. The writer has felt deeply interested in it ever since his attention was first directed to it. Up to the age of about twenty, he, like all who have not made a particular study of mental science, had never very attentively considered the subject of free will. He consequently had grown up in the ordinary vague popular idea, that we make our own opinions, feelings, and volitions, (that these, in fact, are free mental acts,) and that we form our own character, and that, consequently, it is "our own fault" if these are not what they ought to be.

When he first heard the necessitarian opinion stated and maintained, he, of course, felt confident that it could not be correct. But by reading, and still more by arguing with himself, he became convinced that the doctrine was correct—that our