deposits of mud left behind will smother much of the natural vegetation that held it. Other stretches were severely eroded, and the surface vegetation taken away along with the surface soil. Into these bare patches the tall ragweed armies can be expected to march.

Some of the denuded areas, in the country, will of course be seized upon, plowed and planted. But there are considerable empty areas in even more critical places, in the waste lands that fringe the industrial districts and railroad yards of every important city. In the river-deposited mud of these neglected lands the ragweed will flourish as no green bay tree ever dreamed of doing—and their pollen will be launched in greatest concentration just where it will do the most mischief.

There are two flood-caused classes of supplementary areas that will be open to ragweed invasion. Where levees were breached, there will be new mounds of loose earth. Unless these are sodded down immediately they will of course be fair ground for weed competition—and ragweed always wins in that kind of beggars' battle. City dumps, also, are receiving immense quantities of muck, left behind by the flood in city streets and homes and workplaces and shoveled into dump trucks and railroad cars as the first cleanup task. This also is meat for the ragweeds.

It might be a good politico-medical idea to make pollen-sensitiveness a necessary qualification for municipal public office. A sneezing city council would not hesitate long over a proposal to arm relief workers with scythes and send them forth to do battle against the ragweed phalanxes.

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PHILOSOPHY

Free Will Doctrine Advanced By Professor Max Planck

FREE WILL versus determinism or foreordination, old, old riddle that has been a wit-racker to theologians and philosophers in past generations, crops up anew as a source of controversy and discussion, this time in the mouths of scientists. Ironically, too, the new antagonism against the notion of a cosmos completely and relentlessly regimented by exceptionless natural laws comes from the intellectual descendants of the very group of scientists who first forged the seemingly unbreakable iron ring of such laws, the physicists.

Newest voice of challenge to the long-established doctrine of unescapable determinism is that of Prof. Max Planck, Berlin University's Nobel prizeman. He presents a brief but closely reasoned and carefully worded inquiry into the ancient question, from the point of view of modern physics. (*Forschungen und Fortschritte,* June 10.)

His central point is that the laws of physics are iron and immutable in the outside world of observable phenomena, where no kind of will is exercised at all. Here, the observer who knows the rules of the particular game of events going on before him, and who is careful also not to stick an interfering finger into the natural sequence of those events, can confidently predict their outcome.

But if the same observer tries to split himself in two, as it were, in an endeavor to stand aside and watch his own mental machinery grinding out a decision, he inevitably meets frustration. He may have the most intimate objective knowledge of the various forces and considerations pitted against each other and interacting toward the final choice, yet:

Will is Sovereign

"The will indeed permits itself to be influenced by the intellect, but never to be completely dominated. No matter how deeply one's intellectual insight may penetrate into the obscurity of one's own will-motives, at the decision the will is sovereign and gives the final stroke independently of the intellect. Nevertheless, the will of each person, like his character, remains strictly causally conditioned."

Summarizing, Prof. Planck continues: "From without, looked at objectively, the will is causally bound; from within, looked at subjectively, the will is free. No matter how exact is one's self-knowledge, it is impossible to deduce, by purely intellectual methods based on present circumstances and the influences of the environment, a knowledge of one's own future voluntary conduct."

Prof. Planck extends his conclusion from the individual will to the will of communities and nations: "The history of a people is comprehensible on a causality basis only as regards the past; its future on the contrary can never be understood in a purely scientific manner. Hence it is fundamentally fallacious, to attempt to solve the question of decline or advance through scientific research alone. The future blossoms only for that people which applies and activates its will."

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