

the idea of guidance or control, and so to the efficacy of prayer, and to many another practical outcome of religious belief. It becomes therefore an important question to consider whether it is true that life or mind is incompetent to disarrange or interfere with matter at all, except as itself an automatic part of the machine,—whether in fact it is merely an ornamental appendage or phantasmal accessory of the working parts.

Now experience—the same kind of experience as gave us our scheme of mechanics—shows us that to all appearance live animals certainly can direct and control mechanical energies to bring about desired and preconceived results ; and that man can definitely will that those results shall occur. The way the energy is provided is understood, and its mode of application is fairly understood ; what is not understood is the way its activity is *determined*. Undoubtedly our body is material and can act on other matter ; and the energy of its operations is derived from