

automatically have taken, and can be directed so as to produce effects that would not otherwise have occurred; and this without any breakage or suspension of the laws of dynamics, and in full correspondence with both the conservation of energy and the conservation of momentum.

That is where I part company with Professor James Ward in the second volume of *Naturalism and Agnosticism*; with whom nevertheless on many broad issues I find myself in fair agreement. Those who find a real antinomy between "mechanism and morals" must either throw overboard the possibility of interference or guidance or willed action altogether, which is one alternative, or must assume that the laws of Physics are only approximate and untrustworthy, which is the other alternative—the alternative apparently favoured by Professor James Ward. I wish to argue that neither of these alternatives is necessary, and that there is a third or middle course of proverbial safety: all that is necessary is to