

tion is not a set of automata mechanically constrained or coerced to go right, but human beings, knowing good and evil, who can go wrong if they choose, and whose will to do right gradually develops; at a cost in suffering and error, great indeed, but not too great for the worthwhileness of the ultimate product. This point of view is more fully explained in my book 'Man and the Universe' and other such writings.

The outstanding difficulty always felt about reconciling freedom with fixed law is dealt with in the first article of my book called 'Modern Problems' (Methuen), where what I have to say, whether it be considered useful or not, represents or summarises the results of very careful consideration.

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It will be said, it has indeed been frequently said, that the evidence ought here to have been adduced. To this there are two fairly obvious replies. The first is that the evidence for any kind of scientific statements is quite inappropriate to an address; a summary and an allusion is all that can be allowed, and nothing more is attempted in any part of an address of this kind; study of the evidence is necessarily a long and laborious undertaking. The second is that even though some parts of the evidence were offered, not in an address but in a paper to one of the Sections, it would as yet not be admitted. The attempt has been made. Sir William Barrett in the year 1876 read a paper on the evidence for telepathy before the British Association at Glasgow, but its publication was prevented.

No, the time is not ripe for discussing the evidence for supernormal psychical experience except in connexion with a scientific society formed for the purpose. The subject is only emerging from the stage expressed by the first paragraph on page 69, though under the guidance of the critical leaders of the Society for Psychical Research it is emerging rather fast.