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Central factors in us *must* be accepted, and the right line of human conduct must lie somewhere within the range they allow.<sup>35</sup> Beings who would love everybody equally and unfailingly, having no preference among them and never wanting to drive anyone away, may be in a sense conceivable to us, but they are certainly not imaginable. Trying to behave thus would land us in the mess we always reach if we ignore the central structure of our feelings. We might get rid of the vigor that goes with aggression, but not of the ill feeling. Accepting aggression in this way does not, of course, commit us to approving all aggressive acts, any more than our general acceptance of sex or of the demand for power or pleasure commits us to endorsing everything in those provinces. These general motives are innate, but they are wide. Guidance within their limits comes from balancing their various possible expressions with one's other motives, in the light of a proper system of priorities.

As a crucial stage in my attempt to clean up concepts necessary for grasping our nature, I have been looking at the use of purpose arguments in biology, and suggesting that the notion of purpose is not itself a fishy one. It can be misused, but properly handled it is a valuable and necessary tool. In the next step of my argument, I shall discuss certain difficulties about using it properly, difficulties that particularly afflict those physical scientists who are most anxious to get rid of it altogether.

<sup>35</sup> Jung's remarks about the need to acknowledge our Shadow, the futility of trying to reject those aspects of our nature which frighten and sometimes shame us, seem relevant.