

of a machine under the manipulations of an operator: when certain springs of action are touched by certain stimuli, the whole machine is thrown into appropriate action; there is no room for choice, there is no room for uncertainty; but, as surely as any of these inherited mechanisms is affected by the stimulus with reference to which it has been constructed to act, so surely will it act in precisely the same way as it always has acted. But the case with conscious mental adjustment is quite different. For, without going into the question concerning the relation of Body and Mind, or waiting to ask whether cases of mental adjustment are not really quite as *mechanical* in the sense of being the necessary result or correlative of a chain of psychical sequences due to a physical stimulation, it is enough to point to the variable and incalculable character of mental adjustments as distinguished from the constant and foreseeable character of reflex adjustments. All, in fact, that in an objective sense we can mean by a mental adjustment, is an adjustment of a kind that has not been definitely fixed by heredity as the only adjustment possible in the given circumstances of stimulation. For, were there no alternative of adjustment, the case, in an animal at least, would be indistinguishable from one of reflex action.

It is, then, adaptive action by a living organism in cases where the inherited machinery of the nervous system does not furnish data for our prevision of what the adaptive action must necessarily be—it is only in such cases that we recognize the element of mind. In other words, eactively considered, the distinctive element of mind is consciousness, the test of consciousness is the presence of choice, and the evidence of choice is the antecedent uncertainty of adjustive action between two or more alternatives. To this analysis it is, however, needful to add that, although our only criterion of mind is antecedent uncertainty of adjustive action, it does not follow that all adjustive action in which mind is concerned should be of an antecedently uncertain character; or, which is the same thing, that because some such action may be of an antecedently certain character, we should on this account regard it as non-mental. Many adjustive actions which we recognize as mental are, nevertheless, seen beforehand to be, under the given circumstances, inevitable; but analysis would show that such is only the case when we have in view agents whom we already, and from independent evidence, regard as mental.