

with fact, i.e., truth, and harmful when they are not. On the whole, instinct diminishes in value as civilization increases. It is, broadly speaking, of greater extent and importance in the uneducated than in the educated, in children than in adults. In dogs its operations probably exceed anything to be found in man. "But those who find in these facts a recommendation of intuition (or instinct) ought to return to running wild in the woods, dyeing themselves, and living on hips and haws." This would really be following M. Bergson's recommendation of undoing the work of intelligence. The ultimate ideal of existence would be that of the polyp, in which the distinction between the animal and external reality tends to disappear, the "intuited time" would be best described by negatives, and the "freedom," which some of our philosophers find so praiseworthy in Bergson, would coincide with the total elimination of cognition. Thus would be settled finally the vexed question—unsettled only for those who are unable or unwilling to follow the results of physiology and psychology—of the freedom of the will. For cognition at the vanishing point involves no problems of knowledge or of action.

We shall now inquire whether intuition or instinct possesses the infallibility ascribed to it by Bergson. Do the instances which he adduces and discusses with literary skill and which have imposed and probably will continue to impose on those who know less of biology and psychology than he does, support the alleged superiority of instinct over intelligence as a guide to knowledge and the affairs of life? Let us briefly consider the case of intuition in human beings and then review some of the notable instances of it in the lower animals.

In the former, M. Bergson considers that the best instance of it is to be seen in acquaintance with ourselves, in self-knowledge. When we can enter truly into and take possession of ourselves we are, he tells us, free. But he has immediately to admit that such experiences are extremely rare. Apart from M. Bergson, the imperfection of such self-knowledge is notorious. Many persons have in their natures qualities and