cumstances: they therefore offer no evidence of that which I deem the distinctive character of my own mind as such—Consciousness. In other words, two conditions require to be satisfied before we even begin to imagine that observable activities are indicative of mind; the activities must be displayed by a living organism, and they must be of a kind to suggest the presence of consciousness. What then is to be taken as the criterion of consciousness? Subjectively, no criterion is either needful or possible; for to me, individually, nothing can be more ultimate than my own consciousness, and, therefore, my consciousness cannot admit of any criterion having a claim to a higher certainty. But, ejectively, some such criterion is required, and as my consciousness cannot come within the territory of a foreign consciousness, I can only appreciate the latter through the agency of ambassadors —these ambassadors being, as I have now so frequently said, the observable activities of an organism. The next question, therefore, is, What activities of an organism are to be taken as indicative of consciousness? The answer that comes most readily is,—All activities that are indicative of Choice; wherever we see a living organism apparently exerting intentional choice, we may infer that it is conscious choice, and, therefore, that the organism has a mind. But physiology shows that this answer will not do; for, while not disputing whether there is any mind without the power of conscious choice, physiology, as we shall see in the next chapter, is very firm in denying that all apparent choice is due to mind. The host of reflex actions is arrayed against the proposition, and, in view of such non-mental, though apparently intentional adjustments, we find the necessity for some test of the choice-element as real or fictitious. The only test we have is to ask whether the adjustments displayed are invariably the same under the same circumstances of stimulation. The only distinction between adjustive movements due to reflex action, and adjustive movements accompanied by mental perception, consists in the former depending on inherited mechanisms within the nervous system being so constructed as to effect *particular* adjustive movements in response to *particular* stimulations, while the latter are independent of any such inherited adjustment of special mechanisms to the exigencies of special circumstances. Reflex actions, under the influence of their appropriate stimuli, may be compared to the actions