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greater than intellect in so far as instinct can deal with life, and intellect cannot. Instinct represents the main push of the life-force in us; and it includes all the loves and hopes and longings and desires in which life works out in us. So far from being superior to these, it is doubtful whether intellect is as valid as they are. For, as Romanes says, in the whole realm of nature there is no such thing as an instinct pointing aimlessly. There is something that it points to. Intellect can only speculate; but the meaning of hunger is that there *is* food; the meaning of the longing for love is that there *is* love; and the meaning of faith is that there *is* a God and a spiritual universe which faith may apprehend. Intellect thinks it has a goal—"the goal of thought is *one*"—there is One behind the sum of things, in which the sum of things is gathered up. But it has never found the One; it has only guessed at it. This very One about which the intellect guesses, faith seeks and finds, and