

which we infer to be prompted by, or associated with, mental antecedents or accompaniments analogous to those of which we are directly conscious in our own subjective experience. That is to say, starting from what I know subjectively of the operations of my own individual mind, and of the activities which in my own organism these operations seem to prompt, I proceed by analogy to infer from the observable activities displayed by other organisms, the fact that certain mental operations underlie or accompany these activities.

From this statement of the case it will be apparent that our knowledge of mental activities in any organism other than our own is neither subjective nor objective. That it is not subjective I need not wait to show. That it is not objective may be rendered obvious by a few moments' reflection. For it is evident that mental activities in other organisms can never be to us objects of direct knowledge; as I have just said, we can only infer their existence from the objective sources supplied by observable activities of such organisms. Therefore all our knowledge of mental activities other than our own really consists of an inferential interpretation of bodily activities—this interpretation being founded on our subjective knowledge of our own mental activities. By inference we project, as it were, the known patterns of our own mental chromograph on what is to us the otherwise blank screen of another mind; and our only knowledge of the processes there taking place is really due to such a projection of our own subjectively. This matter has been well and clearly presented by the late Professor Clifford, who has coined the exceedingly appropriate term *eject* (in contradistinction to *subject* and *object*), whereby to designate the distinctive character of a mind (or mental process) other than our own in its relation to our own. I shall therefore adopt this convenient term, and speak of all our possible knowledge of other minds as *ejective*.

Now in this necessarily *ejective* method of enquiry, what is the kind of activities that we are entitled to regard as indicative of Mind? I certainly do not so regard the flowing of a river or the blowing of a wind. Why? First, because the subjects are too remote in kind from my own organism to admit of my drawing any reasonable analogy between them and it; and, secondly, because the activities which they present are invariably of the same kind under the same cir-