

and laws of sensitive imaginations." Hence, instinctive actions arise when these faculties act to represent as pleasant to an agent what is objectively useful for its preservation, and that of its kind. But "intelligence" combines, with all this, deliberative thought, which takes in every aspect of the case, and draws conclusions of various kinds, both for the present and for the future. Hence, as the result of the study of the actual life and conduct of the creatures other than man, our author contends, and, we think, succeeds in maintaining his contention, that, in the correct sense of the term, those creatures cannot be proved to have "intelligence." He refuses agreement with the modern school of animal psychology on the ground that that school is lax in its use of the term intelligence. Their reasoning is, he thinks, founded on what is termed in logic, "ambiguous middle"; they really use "intelligence" in a double sense. In fact, all attempts to get even the most domesticated animals to "think" have proved abortive. Even Sir John Lubbock's poodle "Van" was a failure. Sir John tried to get his poodle to "read" by having two cards, one inscribed "food," and the other "out," and trained Van to bring the card "food" when hungry, and the other "out" when he wanted a walk. But Van often blundered. Lady Lubbock's lap-dog "Patience," though she had abundant opportunities of seeing the lessons, failed to take them in, nor did Van ever make the least attempt to teach her. There is no proof from even the case of ants that there is more in their actions than can be accounted for by our author's theory when these cases of ant "intelligence" are investigated by really scientific methods and human imagination is not called in to assist deductions.

The attempt, therefore, to prove, as modern animal psychologists try to do, that the intelligence of man differs only in degree, not in kind, from that of the lower creatures cannot be said to be at all established. Man is a thinking creature; he has a spiritual nature, not shared in by creatures lower than himself.

Then as regards "speech"—language—reasoning speech, so to call it, no animals but man have it, nor, in all these years of their existence, have they ever appeared even to seek to acquire it. Speech is the result of human and superior intelligence, and is the vehicle of reasoning thought properly so called.

There is a magnificent chapter on the "different forms of acquiring knowledge," which is, to our mind, one of the best portions of the book.