

to the opposite doctrine of determinism. Some of our professors of philosophy have welcomed M. Bergson's pronouncements, because it has relieved them of a mental difficulty. They enter into themselves and "feel" free: and they continue to be free so long as they remain safely entrenched within a morass of incommunicable feeling.

But we shall not now discuss the fallacies contained in this and other doctrines of Bergson. It is not too much to say that a large part of M. Bergson's philosophy and its method is based on a keen appreciation of the errors of science and the difficulties that arise for any system of knowledge which aims at completeness. It appeals to those who dislike the restraint that scientific method places on undisciplined phantasy. It flourishes by emphasizing the shortcomings of knowledge and by overlooking the imperfections and limitations of intuitions and instincts, which, of course, may be most useful in prompting and stimulating intelligence. Errors connected with intellectual activities are seized upon as showing the bankruptcy of reason, while the results of instinctive activities are lauded to the skies. "Instinct alone is knowledge at a distance." A good test ought presumably to be afforded by our astronomical knowledge; but our knowledge of the stars without the use of the telescope is very limited; and it is notorious that some of the most brilliant discoveries in this field have been due to logical inferences from mathematically defined premises. Is there the least evidence to support the view that insects are capable of such knowledge or of detecting the presence of argon in the earth's atmosphere? It might be supposed that instances of telepathic communication supply illustrations of M. Bergson's proposition. In the very few verified instances, however, it has been found that increase of distance has an unfavourable effect on the results, and that the closer in space the "subjects of the experiment" are, the more intense is the "intuitional rapport," which not improbably depends on the presence of intervening, although so far undetected, atmospheric vibrations. If the insects, including stinging wasps, are presumably at the very centre of reality and life, why is it then that these creatures do not advance,