

experience, we are in possession of the best available evidence of conscious memory leading to intentional adaptation. Therefore, our criterion applies to the upper limit of non-mental action, not to the lower limit of mental."

Or, again adopting the convenient terminology of Clifford, we must always remember that we can never know the mental states of any mental beings other than ourselves as *objects*; we can only know them as *ejects*, or as ideal projections of our own mental states. And it is from this broad fact of psychology that the difficulty arises in applying our criterion of mind to particular cases—especially among the lower animals. For if the evidence of mind, or of being capable of choice, must thus always be ejective as distinguished from objective, it is clear that the cogency of the evidence must diminish as we recede from minds inferred to be like our own, towards minds inferred to be not so like our own, passing in a gradual series into not-minds. Or, otherwise stated, although the evidence derived from *ejects* is practically regarded as good in the case of mental organizations inferred to be closely analogous to our own, this evidence clearly ceases to be trustworthy in the ratio in which the analogy fails: so that when we come to the case of very low animals—where the analogy is least—we feel uncertain whether or not to ascribe to them any ejective existence. But I must again insist that this fact—which springs immediately out of the fundamental isolation of the individual mind—is no argument against my criterion of mind as the best criterion available; it tends, indeed, to show that no better criterion can be found, for it shows the hopelessness of seeking such.

The other point which has to be noted with regard to this criterion is as follows. I again quote from "Animal Intelligence:"—

"Of course to the sceptic this criterion may appear unsatisfactory, since it depends, not on direct knowledge, but on inference. Here, however, it seems enough to point out, as already observed, that it is the best criterion available; and, further, that scepticism of this kind is logically bound to deny evidence of mind, not only in the case of the lower animals, but also in that of the higher, and even in that of men other than the sceptic himself. For all objections which could apply to the use of this criterion of mind in the animal kingdom, would apply with equal force to the evidence of any