

ones, in accordance with the results of its own individual experience? If it does so, the fact cannot be merely due to reflex action in the sense above described; for it is impossible that heredity can have provided in advance for innovations upon or alterations of its machinery during the lifetime of a particular individual."

Two points have to be observed with regard to this criterion, in whichever verbal form we may choose to express it. The first is that it is not rigidly exclusive either, on the one hand, of a possibly mental character in apparently non-mental adjustments, or, conversely, of a possibly non-mental character in apparently mental adjustments. For it is certain that failure to learn by individual experience is not always conclusive evidence against the existence of mind; such failure may arise merely from an imperfection of memory, or from there not being *enough* of the mind-element present to make the adjustments needful to meet the novel circumstances. Conversely, it is no less certain that some parts of our own nervous system, which are not concerned in the phenomena of consciousness, are nevertheless able in some measure to learn by individual experience. The nervous apparatus of the stomach, for instance, is able in so considerable a degree to adapt the movements of that organ to the requirements of its individual experience, that were the organ an organism we might be in danger of regarding it as dimly intelligent. Still there is no evidence to show that non-mental agents are ever able in any considerable measure thus to simulate the adjustments performed by mental ones; and therefore our criterion, in its practical application, has rather to be guarded against the opposite danger of denying the presence of mind to agents that are really mental. For, as I observed in "Animal Intelligence," "it is clear that long before mind has advanced sufficiently far in the scale of development to become amenable to the test in question, it has probably begun to dawn as nascent subjectivity. In other words, because a lowly organized animal does *not* learn by its own individual experience, we may not therefore conclude that in performing its natural or ancestral adaptations to appropriate stimuli, consciousness, or the mind-element, is wholly absent; we can only say that this element, if present, reveals no evidence of the fact. But, on the other hand, if a lowly organized animal *does* learn by its own individual