

To adduce only one other consideration. Apart from all that I have said, is it not in itself a strikingly suggestive fact that consciousness only, yet always, appears upon the scene when the adjustive actions of any animal body rise above the certain level of intricacy to which I have alluded? Surely this large and general fact points with irresistible force to the conclusion, that in the performance of these more complex adjustments, consciousness—or the power of feeling and the power of willing—is of some *use*. Assuredly on the principles of evolution, which materialists at all events cannot afford to disregard, it would be a wholly anomalous fact that so wide and important a class of faculties as those of mind should have become developed in constantly ascending degrees throughout the animal kingdom, if they were entirely without use to animals. And, be it observed, this consideration holds good whatever views we may happen to entertain upon the special theory of natural selection. For the consideration stands upon the general fact that all the organs and functions of animals are of use to animals: we never meet, on any large or general scale, with organs and functions which are wholly adventitious. Is it to be supposed that this general principle fails just where its presence is most required, and that the highest functions of the highest organs of the highest animals stand out of analogy with all other functions in being themselves functionless? To this question I, for one, can only answer, and