

when he said: "I look upon instinct as upon the principle of gravitation in bodies, which is not to be explained by any known qualities inherent in the bodies themselves, nor from any laws of mechanism, but as an immediate impression from the first Mover to the Divine Energy acting in the creatures." This is at least clear and relatively modest. Its only drawback is that it cuts away the possibility of a scientific treatment of the phenomena.

A hen that hatches out a brood of ducklings has presumably intuitions which seem "to place her inside them and their desires." She is not limited by the "analytical method of science." But when the ducklings take to water, the hen becomes flustered, is left helpless on the land, and her intuitions are found to be illusory. Many parents have similar illusory intuitions regarding their children. Nor is this surprising; for such instinctive intuitions are useful just in habitual surroundings and have to be modified by intelligence as soon as the environment changes in such a way as to render habitual modes of action untrustworthy. It seems to be a well-established proposition of psychology that intelligence, involving in its earliest phase the capacity to learn by experience, and later the ability to apprehend relations, is indispensable to the welfare of the animal where non-habitual modes of action arising out of unfamiliar situations are necessary.

Bergson takes a strange view of intelligence, and limits it by a pure assumption, when he maintains that it can only deal with things in so far as they resemble what has been experienced in the past. Intuition, on the other hand, is able to apprehend the uniqueness and novelty that belongs to each new moment of reality. As a matter of fact, fresh moments of reality are given to us in sensation and do not require us to postulate any peculiar method or faculty of intuition. If intelligence were really limited, in the way Bergson assumes, it would be impossible to understand historical events, since such events may all be regarded as unique. Bergson's view involves an untenable interpretation or application of the principle of causation, which