

he finds reason to suspect his wife of unfaithfulness — he cannot be guided wholly by habit. In proposing marriage he may be guided by mere instinct, or he may be influenced by the belief that the lady is rich. If he is guided by instinct, he no doubt believes that the lady possesses every virtue, and this may seem to him to be a cause of his action, but in fact it is merely another effect of the instinct which alone suffices to account for his action. In choosing a school for his son, he probably proceeds in much the same way as in making difficult business decisions; here belief usually plays an important part. If evidence comes into his possession showing that his wife has been unfaithful, his behaviour is likely to be purely instinctive, but the instinct is set in operation by a belief, which is the first cause of everything that follows.

Thus although beliefs are not directly responsible for more than a small part of our actions, the actions for which they are responsible are among the most important, and largely determine the structure of our lives. In particular, our religious and political actions are associated with beliefs.

(2) The new to our second question — which is itself twofold: (a) how far are beliefs in fact based upon evidence? (b) how far is it possible to demonstrate that they should be?

(a) The extent to which beliefs are based upon evidence is very much less than believers suppose. Take the kind of action which is most

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sympathies, and yet is so strongly held that he is prepared to risk money on it. In bankruptcies it often appears that some sentimental factor was the original cause of ruin. Political opinions are hardly ever based upon evidence, except in the case of civil servants, who are forbidden to give utterance to them. There are of course exceptions. In the tariff reform controversy which began twenty-five years ago, most manufacturers supported the side that would increase their own incomes, showing that their opinions were really based on evidence, however little their utterance would have led one to suppose so. We have here a complication. Freudians have accustomed us to 'rationalising', i.e. the process of inventing what seem to ourselves rational grounds for a decision or opinion that is in fact quite irrational. But there is, especially in

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