the mind in which they occur, and in this respect the quality of the mind is in part a function of the training it has had and of what is stored in it, for intuition involves a consultation of data and a use of the same logic that operates in any overt argument.

A claim to know something by intuition is only to assert that which is said to have been apprehended without being able to say how that is known; the claim secures for the assertion no exemption from trial. More advanced statements about knowing something intuitively may be (i) about the act and substance of apprehension itself; or (ii) a verbal formulation of what we understand our mind to have apprehended; or (iii) a logical argument in which we seek to represent the steps that must have been gone through by the mind in achieving apprehension; and, as Wilder shows, we may be in error in any or all of these. Yet, neither the frequent successes of intuition, nor the nature of our subsequent errors, makes of intuition anything other than an act of the mind that falls into those errors.

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Protests Unexpected Editorial Changes

Science editors introduced five changes into my recent letter ("Basic research and public support," 14 July 1967), all without my knowledge: they altered the title and my address (although trivially), added the word "so" (creating the tautology "sufficiently so"), reworded the last sentence and deleted its final phrase, "as effectively as it can be done," and *added*(!) the question whether biochemists can decide if biological systematists are competent, and vice versa (I asked whether either of these kinds of investigators can decide that the other field is wholly a waste of time, and therefore everyone in it by definition incompetent; the answers to the two questions are not the same). It saps one's confidence to realize he cannot control what he says in print, even in a brief letter to a magazine called *Science*.

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