

I should like to have it also understood that it is further restricted to the psychology as distinguished from the philosophy of the subject. In a short and independent essay, published elsewhere,* I have already stated my views concerning the more important questions of philosophy into which the subject-matter of psychology is so apt to dip; but here it is only needful to emphasize the fact that these two strata of thought, although assuredly in juxtaposition, are no less assuredly distinct. My present enquiry belongs only to the upper stratum, or to the science of psychology as distinguished from any theory of knowledge. I am in no wise concerned with "the transition from the object known to the knowing subject," and therefore I am in no wise concerned with any of the philosophical theories which have been propounded upon this matter. In other words, I have everywhere to regard mind as an object and mental modifications as phenomena; therefore I have throughout to investigate the process of Mental Evolution by what is now generally and aptly termed the historical method. I cannot too strongly impress upon the memory of those who from previous reading are able to appreciate the importance of the distinction, that I thus intend everywhere to remain within the borders of psychology, and nowhere to trespass upon the grounds of philosophy.

On entering so wide a field of enquiry as that whose limits I have now indicated, it is indispensable to the continuity of advance that we should be prepared, where needful, to supplement observation with hypothesis. It therefore seems desirable to conclude this Introduction with a few words both to explain and to justify the method which in this matter I intend to follow.

It has already been stated that the sole object of this work is that of tracing, in as scientific a manner as possible, the probable history of Mental Evolution, and therefore, of

* *Nineteenth Century*, December, 1882.