

control it as an instrument of scientific discovery. It must discipline itself in order to acquire this power.

The first step in this difficult road is to make an inventory of the three great departments of mental phenomena, and the present volume will afford the student timely aid in this work. It will help the teacher in training his pupils into the second order of observation—the observation of noumena or self-activities.

As I have above intimated, the first order of observation—sense-perception—does not suffice to the perception of organic beings; it can perceive only mechanical things and movements. The phenomena of plant life, animal life, and human life involve self-activity, and they must be recognized and interpreted through our consciousness of our inner self, its desires and instincts, its ideas and volitions.

We apperceive—to use the new technical word for this act of recognition and interpretation of what is perceived by what is known before—we apperceive plants and animals by referring their actions and manifestations to inward selves analogous to our own.

By no possibility can we perceive through external observation a feeling, a thought, or a volition in any object before us in time and space. The anatomy of the brain does not furnish anything visible or tangible that resembles a thought any more than does a wig-block. There is no known movement in the brain which indicates that any process of feeling or thought or will is going on. By introspection alone we see mind directly, and by its aid we conduct observations on whatever in nature manifests life and mind.

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