

been to present a book, if not of inconvenient bulk, at least quite out of keeping with the size of all the other books in the same series. Moreover, the subject-matter of each work, although intimately related to that of the other, is nevertheless quite distinct. The first is a compendium of facts relating to Animal Intelligence, which, while necessary as a basis for the present essay, is in itself a separate and distinct treatise, intended to meet the interest already alluded to as attaching to this subject for its own sake; while the second treatise, although based upon the former, has to deal with a wider range of subject-matter.

It is evident that, in entering upon this wider field, I shall frequently have to quit the narrower limits of direct observation within which my former work was confined; and it is chiefly because I think it desirable clearly to distinguish between the objects of Comparative Psychology as a science, and any inferences or doctrines which may be connected with its study, that I have made so complete a partition of the facts of animal intelligence from the theories which I believe these facts to justify.

So much, then, for the reasons which have led to the form of these essays, and the relations which I intend the one to bear to the other. I may now say a few words to indicate the structure and scope of the present essay.

Every discussion must rest on some basis of assumption; every thesis must have some hypothesis. The hypothesis which I shall take is that of the truth of the general theory of Evolution: I shall assume the truth of this theory so far as I feel that all competent persons of the present day will be prepared to allow me. I must therefore first define what degree of latitude I suppose to be thus conceded.

I take it for granted, then, that all my readers accept the doctrine of Organic Evolution, or the belief that all species of plants and animals have had a derivative mode of origin by way of natural descent; and, moreover, that one great law or