

analysis of which it is susceptible, and to which—in view of the general theory of evolution—it is unquestionably entitled. But I have everywhere endeavoured to avoid undue prolixity, trusting that the intelligence of any one who is likely to read the book will be able to appreciate the significance of important points, without the need of expatiation on the part of the writer. The only places, therefore, where I feel that I may be fairly open to the charge of unnecessary reiteration, are those in which I am endeavouring to render fully intelligible the newer features of my analysis. But even here I do not anticipate that readers of any class will complain of the efforts which are thus made to assist their understanding of a somewhat complicated matter.

As no one has previously gone into this matter, I have found myself obliged to coin a certain number of new terms, for the purpose at once of avoiding continuous circumlocution, and of rendering aid to the analytic inquiry. For my own part I regret this necessity, and therefore have not resorted to it save where I have found the force of circumstances imperative. In the result, I do not think that adverse criticism is likely to fasten upon any of these new terms as needless for the purposes of my inquiry. Every worker is free to choose his own instruments; and when none are ready-made to suit his requirements, he has no alternative but to fashion those which may.

To any one who already accepts the general theory of evolution as applied to the human mind, it may well appear that the present instalment of my work is needlessly elaborate. Now, I can quite sympathize with any evolutionist who may thus feel that I have brought steam-engines to break butterflies; but I must ask such a man to remember two things. First, that plain and obvious as the truth may seem to him, it is nevertheless a truth that is very far from having received general recognition, even among more intelligent members of the community: seeing, therefore, of how much importance it is to establish this truth as an integral part of the doctrine of descent, I cannot think that either time or