

Hence it is that psychology—the science of mind, the study and investigation of the phenomena of spirit, as distinguished from the investigation of material things; the study of the inner or subjective, as opposed to the outer or objective—is later in its development than the physical sciences. Just as the little child is at first wholly engrossed with those things which he can see, hear, taste and touch, and has no thought of himself as the seeing, hearing, tasting, and touching one; so the thinking world was at first attracted outward, to the macrocosm of materiality, and only at a later time did it come to reflect upon the microcosm of soul and mind. The metaphysics of the ancient world were physical and not psychological. The study of mind has followed the study of matter.

Once begun, however, psychological study has been pursued in much the same spirit, and has been hampered by much the same difficulties, as in the case of physical science. One fact is so specially prominent, and so largely determines the direction of all human thought, that attention must be drawn to it here. It may be expressed briefly by saying that the human mind, speaking generally, prefers metaphysics to science. By metaphysics I mean speculation concerning the ultimate nature of things; by science, the investigation of the phenomena of the things.*

To illustrate: When men first began to take notice of the world around them, and to observe the sun and stars, their first proceeding was not to examine and observe, with the object of discovering the actual behaviour of these heavenly bodies, and the laws by which that behaviour was governed; but rather to speculate regarding the origin and ultimate constitution of the

as a spiritual entity, but thought of it always under some material form, (light airy vapour, *e.g.*,) yet on the other hand they held to the dualism of soul and body, and believed that the soul detached itself, at the death of the body, and took its journey to the abodes of the departed. Anaxagoras foreshadowed, to a certain extent, the Socratic doctrine of the spirituality of the immortal part of man, as well as of the divine nature itself.

* “Phenomena” means “appearances” or “manifestations” of a thing, as distinguished from the thing itself. *E.g.*, the colour, hardness, weight, odour, etc., of a material substance, are its phenomena, because they are “manifest” to our senses; but the material substance itself, of which the colour, etc., are attributes (phenomena), is not a phenomenon; and if apprehended at all, must be apprehended by some other faculty than that of sense. The phenomena of things form the subject-matter of science; the things themselves, the subject-matter of metaphysics.