

course, of enquiring into the causes which have determined it. So far as observation is available to guide us in this enquiry, I shall resort to no other assistance. Where, however, from the nature of the case, observation fails us, I shall proceed to inference. But though I shall use this method as sparingly as possible, I am aware that criticism will often find valid ground to object—'It is all very well to map out the supposed genesis of the various mental faculties in this way, but we require some definite experimental or historical proof that the genesis in question actually did take place in the order and manner that you infer.'

Now, in answer to this objection, I have only to say that no one can have a more lively appreciation than myself of the supreme importance of experimental or historical verification, in all cases where the possibility of such verification is attainable. But in cases where such verification is not attainable, what are we to do? We may clearly do either of two things. We may either neglect to investigate the subject at all, or we may do our best to investigate it by employing the only means of investigation which are at our disposal. Of these two courses there can be no doubt which is the one that the scientific spirit prompts. The true scientific spirit desires to examine everything, and if in any case it is refused the best class of instruments wherewith to conduct the examination, it will adopt the next best that are available. In such cases science clearly cannot be forwarded by neglecting to use these instruments, while her cause may be greatly advanced by using them with care. This is proved by the fact that, in the science of psychology, nearly all the considerable advances which have been made, have been made, not by experiment, but by observing mental phenomena and reasoning from these phenomena deductively. In such cases, therefore, the true scientific spirit prompts us, not to throw away deductive reasoning where it is so frequently the only