

will, in a future volume, form one of the appropriate links which join science to philosophy—which lead us on from exact to speculative thought. At present I have to refer to another and very extensive field of research, into which the natural as well as the speculative philosopher have been led from opposite sides, and which especially affords a hopeful prospect for an enlargement of the psycho-physical view of nature. If the natural philosopher cannot consistently and fairly enter into the mysteries of an inner consciousness from which his opponent—the speculative philosopher—starts, he may perhaps do so by a roundabout way or a side-door.

As I stated above, the inner world, the psychosis, which intermittently accompanies the neurosis, the epi-

attention of psychologists in all the three countries, it became customary to introduce purely psychological treatises by an exposition of the psycho-physical relations, introducing into psychology chapters from physiology. The consequence of this has been that modern works on psychology have grown to inordinate length, and frequently exhibit a dual aspect and method. Quite recently it has therefore been insisted on that psychology can be written either from the physiological or from the purely psychological point of view. A good example of the latter is Prof. G. F. Stout's 'Analytic Psychology' (2 vols., 1896). "Physiological results," he says (vol. i. p. 37), "are likely to be valuable only in proportion as they are controlled and criticised by psychological analysis. This holds good apart from consideration of such metaphysical questions as whether the brain-process is the sole real agency, and consciousness a mere function, or consequence, or epi-phenomenon ;

or whether consciousness is the reality of which the correlated brain-process is a phenomenon, or whether they are two aspects of the same fact. Whatever may be our attitude to such questions, the psychologist has still his own work to do on his own lines ; and for the sake of physiology itself, so far as it entertains the hope of throwing light on the mechanism of brain-processes, he must attempt to do it. It is idle to require psychology to wait for the progress of physiology. Such a demand is logically parallel to a demand that history or biography, or the practical estimate of character and anticipation of men's actions in ordinary life, shall come to a standstill until they have a sufficient physiological basis. On this view, Carlyle should have abstained from writing his 'French Revolution,' because he did not know what precise configuration and motion of brain particles determined the actions of the mob who stormed the Bastille."