

living creation which is capable of an unlimited development and an external realisation of its inner life from that which has no mental history or development: it is the point of discontinuity in the physical development. The study of language in its physical and mental aspects—*i.e.*, in phonetics and in sematology—affords, according to this view, the only means of penetrating from outside into the inner world of thought: it is the psycho-physical problem *par excellence*—the “Science of Thought.”

Inasmuch as in this latest development of psychophysics the whole of the accumulated material and most of the arguments have been drawn from the historical and philological researches of such thinkers as Schlegel, W. von Humboldt, Bopp, Grimm, and their followers, who were without exception trained, not in the mathematical but in the philosophical schools of Thought which ruled in the earlier part of our century, the further consideration of their ideas belongs properly to that portion of this work which will deal specially with philosophical thought and its application in such separate branches as are presented, *inter alia*, by the historical sciences.

admirer of Darwin, observed once jokingly, but not without a deep irony, ‘If a pig were ever to say to me, “I am a pig,” it would *ipso facto* cease to be a pig.’ This shows how strongly he felt that language was out of the reach of any animal, and constituted the exclusive or specific property of man. I do not wonder that Darwin and other philosophers belonging to his school should not feel the difficulty of

language as it was felt by Prof. Schleicher, who, though a Darwinian, was also one of our best students of the science of language. But those who know best what language is, and still more, what it presupposes, cannot, however Darwinian they may be on other points, ignore the veto which, as yet, that science enters against the last step in Darwin’s philosophy.”