WHAT more interesting study can there be than that of the Mind of Man? Tennyson wrote enthusiastically of "the fairy tales of science," having in view only the results of physical research, and yet, manifestly, the exploration of the realm of mind must yield information which is no less fascinating. To observe the mind at work, thinking, or imagining, or feeling, or dreaming—must assuredly rival what is given by geology or by astronomy.

The scientific study of mind, however, is not only interesting; it has far-reaching consequences. The principles of education and those of morals and aesthetics are closely bound up with it. While even such sciences as political economy and sociology are likely to be transformed through its influence.

Furthermore, a science of mind must revolutionise the whole of philosophy. By determining the nature of mental process and the nature of mind, it will set at rest once for all those discussions which have raged around a unitary conception of the universe. Physical science and mental science will then no more form two independent and hostile camps, and speculative metaphysics will cease to exist, handing over its many interesting problems to science.

If psychology cannot as yet boast of any great truths, that is because introspection has been unjustifiably regarded as impossible or impracticable. Yet, as we shall see, this mode of investigation offers no great difficulties and may be applied with marked advantage.

The chapters which follow represent an attempt to apply the scientific method in Psychology. The reader, therefore, will not find here mathematical demonstrations in the style of Herbart, nor will he meet with a neatly elaborated system seemingly flawless in every detail like that of Herbert Spencer. Speculation, metaphysical and non-metaphysical, and hypotheses, large and small, have been severely boycotted, their place being taken by a ceaseless
and minute experimental examination of the facts, with a view to arriving at comprehensive statements or descriptions. The results, consequently, lay no claim to infallibility, and they obviously, like all work of a scientific character, especially as the ground covered is so vast, require corroboration, checking and extension.

The volume consists of three parts: Method, General Analyses, and Special Syntheses. Its most pervading feature is perhaps the organic conception of the life of thought and action which the inquiry has forced to the foreground. Hence the current notions as regards motives, pleasure-pain, reason, attention, association, habit, and the will,—which suggest no intricate and developed organic processes,—have been either rejected or considerably modified. Thus also the tripartite division into Intellect, Feeling and Volition has been replaced by a close analysis of the nature and satisfaction of Needs or functional tendencies. Tho' key to the whole work is contained in chapters 7, 2, and 3. The nature of Needs dwelt upon more especially in chapter 7 forms the root out of which the conclusions of any importance may be developed; the process of attention, or the distribution of systems, examined in the second chapter,* goes far towards explaining chapters 3, 5, 10, and 11; while the fact of habit, or economisation, studied in the third chapter,† paves the way for chapter 4 and is implied throughout the work. Only chapter 8 stands somewhat aloof from its companions, as it attempts to show, in the spirit of Mach, that the traditional views on matter and mind are not borne out by a painstaking inspection of the facts. Perusing the eleven chapters the reader will perhaps recognise that each chapter, and every portion of each chapter is, in the first instance, the outcome of research, and that the final form, like an equation, merely represents the total labour expended and was in no particular case thought of before the examination had drawn to a close.

The work is more especially designed for the use of students. For this reason I have ventured on reviewing the extensive literature of normal psychology, quoting the opinions which are most generally held, and supplying almost a complete bibliography of the subjects dealt with. On the same account "asides" are inserted in the text to encourage observation and experiment on the part of the learner; the sectioning is continuous, so as to make reference easier; each chapter finishes with a bird's eye view; and a general summary (ch.

* The substance of this chapter appeared in *Mind*, 1901.
† The substance of this chapter appeared in *Mind*, 1899.
13) offers a comprehensive survey of the whole work. Finally, a psychological terminology has been put forward which is intended to assist ready comprehension.

Readers need not go far to understand this work. For the purpose of avoiding perplexity, I have spoken of what every man can verify within himself; that is to say, I have made only casual references to physiology, evolution, anthropology, or to the study of children, of abnormal persons and of animals (sec. 11). This course alone prevented superficial treatment on the one hand and bulkiness on the other. I have been compelled, however, to deal at length with a few extraneous but interesting subjects as they were intimately connected with the chief conclusions arrived at. These are: the nature of genius, with special reference to Shakespeare (ch. 9); the nature of dream-life, as also the alleged facts of Spiritualism (ch. 10); and, lastly, the problems of æsthetics (ch. 11).

The point of view from which this work is written will, it is hoped, commend itself to the lovers of science. I have attempted to walk the straight and narrow path, and I have consequently declined to accommodate my conclusions to any party. To my mind, the amazing backwardness of psychology is principally due to its having been almost exclusively cultivated by philosophers of those philosophically inclined, i.e., by those who have settled doctrines to begin with, instead of by men of science who possess only the desire for truth as such. This work will have fulfilled its author's purpose if it accentuates the need of, and assists in establishing, a psychology of a strictly scientific character.