

its most extended sense. Yet it appeared convenient to carry on the history of Science, so far as it depends on Observation, in a line separate from these discussions concerning Ideas. The account of these discussions and the consequent controversies, therefore, though it be thoroughly historical, and, as appears to me, a very curious and interesting history, is reserved for the other work, the *Philosophy of the Inductive Sciences*. Such a history has, in truth, its natural place in the Philosophy of Science; for the Philosophy of Science at the present day must contain the result and summing up of all the truth which has been disentangled from error and confusion during these past controversies.

I have made a few Additions to the present Edition; partly, with a view of bringing up the history, at least of some of the Sciences, to the present time,—so far as those larger features of the History of Science are concerned, with which alone I have here to deal,—and partly also, especially in the First Volume, in order to rectify and enlarge some of the earlier portions of the history. Several works which have recently appeared suggested reconsideration of various points; and I hoped that my readers might be interested in the reflections so suggested.

I will add a few sentences from the Preface to the First Edition.

“As will easily be supposed, I have borrowed largely from other writers, both of the histories of special sciences and of philosophy in general.¹ I have done this without

¹ Among these, I may mention as works to which I have peculiar obligations, Tennemann's *Geschichte der Philosophie*; Degerando's *Histoire Comparée des Systèmes de Philosophie*; Montuola's *Histoire des Mathématiques*, with Delalande's continuation of it; Delambre's *Astronomie Ancienne*, *Astronomie du Moyen Age*, *Astronomie Moderne*, and *Astronomie du Dix-huitième Siècle*; Bailly's *Histoire d'Astronomie Ancienne*, and *Histoire d'Astronomie Moderne*; Voiron's *Histoire*