

of the present day may naturally feel respecting the events and persons of his story.

But such a survey may possess also an interest of another kind; it may be instructive as well as agreeable; it may bring before the reader the present form and extent, the future hopes and prospects of science, as well as its past progress. The eminence on which we stand may enable us to see the land of promise, as well as the wilderness through which we have passed. The examination of the steps by which our ancestors acquired our intellectual estate, may make us acquainted with our expectations as well as our possessions;—may not only remind us of what we have, but may teach us how to improve and increase our store. It will be universally expected that a History of Inductive Science should point out to us a philosophical distribution of the existing body of knowledge, and afford us some indication of the most promising mode of directing our future efforts to add to its extent and completeness.

To deduce such lessons from the past history of human knowledge, was the intention which originally gave rise to the present work. Nor is this portion of the design in any measure abandoned; but its execution, if it take place, must be attempted in a separate and future treatise, *On the Philosophy of the Inductive Sciences*. An essay of this kind may, I trust, from the progress already made in it, be laid before the public at no long interval after the present history.¹

Though, therefore, many of the principles and maxims of such a work will disclose themselves with more or less of distinctness in the course of the history on which we are about to enter, the systematic and complete exposition of such principles must be reserved for this other treatise. My attempts and reflections have led me to the opinion, that justice cannot be done to the subject without such a division of it.

To this future work, then, I must refer the reader who is disposed to require, at the outset, a precise explanation of the terms which occur in my title. It is not possible, without entering into this philosophy, to explain adequately how science which is INDUCTIVE differs from that which is not so; or why some portions of *knowledge* may properly be selected from the general mass and termed SCIENCE. It will be sufficient at present to say, that the sciences of which we have

¹ The *Philosophy of the Inductive Sciences* was published shortly after the present work.