

THE RIDDLE OF THE UNIVERSE

larly the activity of the senses and speech, can only be studied in the same way as every other vital function of the organism—that is, firstly, by a thorough anatomical study of their organs, and, secondly, by an exact physiological analysis of the functions which depend on them. In order, however, to complete this external study of the mental life, and to supplement the results of *internal* observation, one needs a thorough knowledge of human anatomy, histology, ontogeny, and physiology. Most of our so-called “psychologists” have little or no knowledge of these indispensable foundations of anthropology; they are, therefore, incompetent to pronounce on the character even of their own “soul.” It must be remembered, too, that the distinguished personality of one of these psychologists usually offers a specimen of an educated mind of the highest civilized races; it is the last link of a long ancestral chain, and the innumerable older and inferior links are indispensable for its proper understanding. Hence it is that most of the psychological literature of the day is so much waste paper. The introspective method is certainly extremely valuable and indispensable; still it needs the constant co-operation and assistance of the other methods.

In proportion as the various branches of the human tree of knowledge have developed during the century, and the methods of the different sciences have been perfected, the desire has grown to make them *exact*; that is, to make the study of phenomena as purely empirical as possible, and to formulate the laws that result as clearly as the circumstances permit—if possible, *mathematically*. The latter is, however, only feasible in a small province of human knowledge, especially in those sciences in which there is question of measurable