

James's term implies, an expanse or succession in Time, and the contemplation which makes use of this is what we now term the genetic view, or, in fact, the plain historical way of Locke.

The Genetic or historical view has, in the Natural Sciences, been adopted in two distinct ways. It was first applied to the origin and growth of individual things, both living and lifeless: notably in embryology and geology, the history of the individual human frame and the history of the Earth. But the investigation of the human body, and also that of animals and plants, led on to the question of the development of species, to the genealogy of living things. The earlier studies in genesis, those referring to individual beings, was termed Ontogenesis; the later form of genetic study was termed Phylogenesis.

Now this genetic study may also be carried on with the human mind as its object, and so it has been in recent times, under various aspects. The study of savage and half-civilised peoples has led to various theories regarding the growth of the forms of human speech, the customs and habits of many countries, the religious and moral ideas, as also the beginnings of methodical thought, and the rudiments of science. A second class of thinkers have studied the development of child-life, the dawn of mental and moral achievements in infants and children.

But in both cases we are met by a great difficulty. As stated above, we know directly and observe only the physical side, the external and bodily manifestations of the subject we are interested in: and this latter we infer or picture to ourselves only by analogy