

measurable quantities, time, space, and velocity. It became quite clear in the course of the controversies carried on between the years 1840 and 1870, that the familiar term matter was not clearly definable, and that the word force was used to denote two entirely different conceptions. It was therefore unfortunate that in dealing with psychological questions, with things pertaining to the soul, two conceptions were placed at the head of the new doctrine which could not stand the test of rigorous definition.¹ The second error committed by the new school of thought was this, that in spite of all criticism which they rightly levelled against the vagueness of the older philosophy, they did not really break with the metaphysical method and resort to that method suggested by Beneke and to some extent by Herbart, the empirical method of introspection, but simply continued, on a lower plane, the same sort of abstract and *a priori* reasoning which they condemned in their opponents. By the time that this inherent defect of both idealism and materialism was recognised, another way had been opened by which access could be gained to the phenomena of the inner world: this was the method that studied them in their concomitant, physical and physiological manifestations. As I showed in former chapters,² the phenomena of consciousness began to be studied from the physiological side.

In the meantime, and only slightly influenced by German metaphysics, the introspective mode of dealing

¹ For a further discussion of the value of the fundamental notions of physical science for philosophical purposes, see chapter vi., *infra*,

which deals with the philosophical problem of nature.

² See chapter xi., vol. ii. of this History.