

meaning according to which force is the hidden cause or spring of motion. For, in the same degree as the modern definition of energy has brought clearness into physical science, where the tendency is to look upon all natural processes as transformations of energy or of various modes of motion, it has been found more and more impracticable to comprise in this attempt, in the same way, a definition of life and an explanation, or even an adequate description, of vital phenomena.

Accordingly, this first great step¹ by which the physical sciences have been more completely elevated into the region of exact research would have left the biological and psychological phenomena at a comparative disadvantage, inasmuch as, the older sense (the duplex meaning) of the word force being destroyed, the connec-

¹ The dualism which, according to the modern conception, attaches to the term knowledge, and which differs from that which was characteristic of the middle ages, which distinguished divine and human knowledge, may—in one aspect—be defined by looking at the meaning of the term force. In the older and popular use of the term there lurks a reference to the subjective element, that connected with volition and conscious exertion, what we may term the active principle as known to us through personal experience or introspection. If on the one side the clarifying and simplifying process in scientific thought consists in removing this subjective element, then, on the other side, we may say that a parallel movement in philosophical thought consists in the increasingly distinct recognition how this subjective factor of volition enters into all mental phenomena. A one-

sided and extreme expression of this fact is to be found in the philosophy of Schopenhauer, who, in his first great work (1819), influenced, no doubt, not only by Kant but also by Fichte and Schelling, identified the unknown "Thing in itself" of Kant with the Will. It is interesting to note that, when materialistic philosophy in the middle of the century had emphasised the purely mechanical aspect of the forces of nature, at a time when the conception of vital forces was banished from German physiology, many of those who still longed for the spiritual view of things were powerfully attracted by the philosophy of Schopenhauer, the fundamental idea of which in endless different forms permeates the whole of modern philosophy, as we shall have occasion to see in subsequent chapters.