

words can be as little dispensed with in language and literature as the terms matter and force. In using them we appeal in the one case as well as in the other to the meaning which every thinking person involuntarily connects with them, and which is based upon definite subjective experience. Now the two classes of experience, of which the terms matter and force on the one side, idea and spirit on the other, are typical, differ widely; they represent the inner and the outer worlds of experience. It is the desire of philosophy to bring them together in some conception, theory, or creed in which their mutual relation and respective importance are recognised. In this endeavour it is, *prima facie*, just as legitimate to start with the one class as with the other. It depends upon the reality and importance which the thinker attaches respectively to the two sides of experience which way he will choose. Practice, however, has shown that the terms referring to the outer world, such as matter and force, referring as they do to things located in space, are capable of a mathematical definition, and in consequence of a systematic elaboration, to which the other class of terms do not lend themselves. From this it of course does not follow that the latter do not refer quite as much as the former to real experiences, as we have slowly learned that ever so clear a definition is not identical with, and does not necessarily imply, certainty.

19.
Inexactness
of the popular term
Force.

One of the principal causes of the widespread misunderstanding which existed, and still exists, about the creed of materialism is to be found in the use of the word Force. Not till the term was mathematically