

fatiguing, leading to mental exhaustion and the loss of mental activity.

In fact, it is only by continuous changes and surprises that we are kept awake and alive. The facility with which we realise these surprises and enjoy them, marks the degree of mental vitality, which is probably at its highest point in infant life, whilst on the other hand it decreases and dies away into indifference in old age.

These features of mental life are well known, but an application of the doctrine of the growth of mental energy may here be pointed out which has not been sufficiently noted, as it seems to me, in current psychology.

This idea may be expressed by saying that where creation is there is freedom.

And the result of this way of stating an undeniable fact points to an aspect from which the problem of free will appears in a new light.

As just stated, the implications of the doctrine of the growth of mental energy are many, and have not yet been followed out in detail. Nor is it likely that we are at present in a position to follow them out in any completeness.

If we consider that the implications of Descartes' original and leading idea have occupied thinkers ever since, each one of his nearer or remoter followers, such as Locke, Leibniz, Berkeley, and Hume, having taken a step forward without exhausting the outflow from the original source, it will not seem likely that we shall at once be able to draw all the inferences suggested by the fruitful ideas referred to.