

THE RIDDLE OF THE UNIVERSE

of the object it has to investigate. In no science, however, is this preliminary task so difficult as in psychology; and this circumstance is the more remarkable since logic, the science of defining, is itself a part of psychology. When we compare all that has been said by the most distinguished philosophers and scientists of all ages on the fundamental idea of psychology, we find ourselves in a perfect chaos of contradictory notions. What, really, is the "soul"? What is its relation to the "mind"? What is the inner meaning of "consciousness"? What is the difference between "sensation" and "sentiment"? What is "instinct"? What is the meaning of "free will"? What is "presentation"? What is the difference between "intellect" and "reason"? What is the true nature of "emotion"? What is the relation between all these "psychic phenomena" and the "body"? The answers to these and many other cognate questions are infinitely varied; not only are the views of the most eminent thinkers on these questions widely divergent, but even the same scientific authority has often completely changed his views in the course of his psychological development. Indeed, this "psychological metamorphosis" of so many thinkers has contributed not a little to the *colossal confusion of ideas* which prevails in psychology more than in any other branch of knowledge.

The most interesting example of such an entire change of objective and subjective psychological opinions is found in the case of the most influential leader of German philosophy, Immanuel Kant. The young, severely *critical* Kant came to the conclusion that the three great buttresses of mysticism—"God, freedom, and immortality"—were untenable in the light of "pure reason"; the older, *dogmatic* Kant found that these