

an inner experience: "Power" and "Force" have a sense only through experiences of conscious mental effort; and "Substance" is merely an objective term for what we, in our conscious subjective life, are aware of as the "continuum of presentations," Kant's unity of apperception, or the "Together" of sensations and ideas.

In the latter sense Lotze made use of the conception of a Universal Substance as the underlying spiritual bond which maintains order and intercourse between the mechanically separated elements of the physical world.

To express it quite generally, the logical consequence of the growing conviction that in the outer mechanical or physical world nothing could be found which corresponded to such terms as "Force," "Substance," or "Life," was to give to philosophic thought a movement towards the region of our inward experience. This movement was, to begin with, logical, but necessarily became ultimately psychological. And this is exactly the turn which marks two of the most prominent schools of philosophy at the present day.

24.
Positivism
and the
social aim.

Another school of thought, moving to some extent on similar lines, originated in France, and, following Comte, termed itself Positivism. This worked in the same direction, though to a large extent unconsciously, for neither psychology nor ethics nor the theory of Knowledge was, to begin with, contained in its programme. It strengthened, however, if it did not actually introduce, a new interest in philosophical literature,—an interest which, for various reasons, dominates philosophical thought at the present day. This is the sociological