

Neither Transcendent nor Immanent: 'Life Force Psychiatry' from the Past into the Present

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Introduction to 'Life Spirituality'

The general setting is life spirituality. Lying at the heart of the Romantic Movement running from the later eighteenth century, and continuing with permutations up to the present, the spirituality of life-itself serves as a 'third way'. On the one hand, life spirituality stands apart from theistic Christianity, thereby being 'independent of religion' (the 'spiritual but not religious' demographic identified on the Special Interest Group Website¹). On the other hand, it stands apart from the secular condition. The more specific context is the healing 'life force' of life spirituality; a force variously known as 'vital force', '*elan vital*', 'spiritual energy' or 'spiritual power'. The practices of third way healing, it is held, enable the force of life-itself to flow: to vitalize, to connect the disconnected person. The yet more precise focus is the study of psychiatry. As a professional discipline, psychiatry emerged during the Romantic Movement. Most especially in Germany, psychiatry developed as an aspect of the Romantic 'turn within'. The primary aim was to address disordered subjectivities by engaging with the vitality of the very 'depth' of life.

Today, the discipline of psychiatry is not exactly enamoured with the 'life force' of life spirituality. Is there something to be said of the past when the healing power of vitality was so emphasized? Should the professional discipline incorporate spirituality as integral to health, in much the same fashion as the World Health Organization?

Johann Reil and the early days of Psychiatry

Johann Christian Reil (1759-1813) formulated the term 'psychiatry' in 1808. His reputation as the most influential figure of the psychiatric wing of earlier Romanticism rests with his classic *Rhapsodien*, published in 1803: a volume that 'became perhaps the most influential work in the shaping of German psychiatry

¹ www.rcpsych.ac.uk/spirit

before Freud' (Richards, 1998, p. 713). Until 1802, the life scientist Reil treated life force as 'only another physical force of nature', one that can be studied by science working from empirical observation (p. 709). His intention was the secularization of life: the determination of life as physical, not metaphysical. During 1802, however, Reil converted. Swept away by the *dynamische Evolution* of the *Naturphilosophie* of the Romantic Schelling (in particular), he replaced scientific materialism with the non-materialism of a life force, power or 'work' (*Lebenskraft*). His change of ontology was fundamental. So was his change of epistemology. Rather than empirical observation and public verification or falsification, life force epistemology lies with 'living intuition', awareness or somatic sensation (cited by Richards, p. 732). To rely on empirical science alone is simply to study 'dead mechanism' (cited by Richards, p. 729). To rely on life force science is to find what really matters: experiences of the living 'matter' that brings spiritual force to life as *whole*.

Looking rather more closely at Reil's *Lebenskraft*, life - replete with healing force - is unconditional; an absolute substance. It exists as the perfect. As the 'universal organism' of living nature, life is infinite in space; is everywhere. The geographical ontology is beyond measure. As universal, life is infinite in time; it is eternal. The temporal ontology is also beyond measure. As 'the mother of all finite things' the life force is not finite itself (cited by Richards, p. 731). Being universal in space and time, life itself is the unitary. It provides the 'connection that lies over all reality in an unconditional and all-powerful spiritual region' (cited by Richards, p. 729). Held to 'animate' matter, life is the creator. Nature 'breaths spirit into her forms'. Held to be 'all-powerful', life governs everything. Held to be spiritual, it is the creative. Held to be inclusive the *Lebenskraft* 'maintains the sensations and activities of all the parts of the living organism in a living harmony that obliges wonderment' (cited by Stollberg, p. 8): an exemplary illustration of what Charles Taylor (1989) refers to as 'Romantic holism' (p. 412).

Far from being blind or random, 'life' has agency; its own self-conscious teleology informed by the telos of its ideals. Intentional life knows its purposes, its future: to act accordingly. The teleological nature of life force means that to align with it, to experience it, provides awareness of true purpose in life. As for the nature of true purpose, Reil was a life force spiritual humanist. Contending that the 'human nature' of humanity is ultimately grounded in and powered by the values, ideals and purposes of the flow of spirituality, his humanism could not be more positive. The three great defining marks of liberal, universalistic humanism - the values of life, equality and freedom - are expressions of

spirituality. In a universe where ‘the worm is as *necessary* as Orion’ (cited by Roberts, p. 730; emphasis added), equality inheres in the unity of the life of nature. Freedom inheres in the creative openings of life. (Reil’s contemporary, the equally humanistic Samuel Hahnemann (1755-1843), who arguably attached greater value to freedom, claimed, ‘The reasoning spirit who inhabits the organism can... *freely* use this health giving instrument [the *dynamis*] to reach the lofty goal of human existence’ (cited by Stollberg, p. 8; emphasis added).)

The third way: neither transcendent nor immanent

Infinite in space and time, ‘unconditional’, ‘all-powerful’, and ‘perfect’: Reil’s ‘life’ is clearly sacred. The same applies to the ‘life’ of other significant healers of the time, including the influential Hahnemann. In critical regards - not least the themes of omnipotence and perfection - the sacred is much the same as, if not identical to, the sacred of theistic Christianity. In other critical regards, though, the sacred of ‘Reilian life’ stands apart from the sacred of Christian tradition. The life of nature, of human life itself, does not derive from the transcendent God-on-High. As Richards puts it, ‘Reil displayed no inclination to drag the Creator in’ (op cit, p. 736). And since life force spirituality is sacred, not secular, the ‘third way’ clearly is in evidence.

This is a ‘way’ that is neither transcendent nor immanent. The home of the sacred, that is its ontological source, lies with the *inherent*. As life force, the sacred *is* the power that emanates from the living organism that *is* the heart of the universe. By virtue of being inherent, the term ‘transcendent’ is inappropriate. The sacred does not transcend - lie beyond - the life *of* nature, whether human, the natural world, or the universe as a whole. Also by virtue of being inherent, sacral agency is not immanent: that is, in the sense of being the immanent *of* the transcendent. All in all, to do full justice to the *sui generis* nature of life force spirituality - to the fact that it is not taken to originate with, or depend upon, anything other than what this world, or the cosmos, contains within itself - it is by far the best use language of the critical distinguishing feature of the third way, the inherent².

² See Appendices A & B for background material on Romanticism, most especially the centrality of ‘stand-alone’, third force life-vitalism-cum-humanism; also see Heelas (2008).

Traditional Romanticism and third force healing

To state the obvious, healing can only occur when there is something to heal. But how can there be anything to heal when the life force is 'all powerful'? Logically, omnipotence entails the redundancy of psychiatry. However, Reil contravened logic. In practice, he worked with a realm beyond the 'all powerful' of the sacred; a realm of imperfection, most certainly in need of healing.

For Reil, 'Nature has endowed us with... the drive for fame... the power of self-determination and rule; and the passions, which through their storms guard against the deadly desire for sleep' (cited by Richards, op cit, p. 714). As indicated here, the passions have a certain value. However, they also sow the 'seeds for *madness*' (ibid; emphasis added). People exercise their freedom to seek to rule or achieve fame. Passions are distorted by activities of this kind. Most especially within the city, the 'egoism, vanity, greed' of the 'madhouse' of 'civilization' come to rule the roost (ibid). Incorporating the imperfections of the secular, the life of egotistical emotions bury the sacred. The roots of illness or madness spring from the sociocultural. Thinking back to Shakespeare's 'poisoned well', the poison originates with the sociocultural, not within where the well is pure. Unlike Freud's argument, made over a century later in *Civilization and its Discontents* that the sociocultural generates mental illness by curtailing the satisfaction of instinctual drives, Reil held that civilization itself is mad. (One cannot help being reminded of relatively recent radical psychiatry.) Psychological suffering occurs when *this* 'madhouse' is internalized, to fragment all that can be fragmented, dislocate 'awareness', generate estrangement, alienate sense of 'presence', disrupt sense of 'self-continuity', and afflict sense of 'purpose'.

In Richards' excellent summary, Reil came to regard insanity as stemming from the fragmentation of the self, from an incomplete or mis-formed personality, and from the inability of the self to construct a coherent world of the non-ego, all of which resulted from the malfunctioning of self-consciousness, that fundamentally creative activity of mind postulated by the romantic philosophers' (ibid, pp. 713-4).

According to the Neo-Platonism that so permeated Romantic thought, the sacred of primordial time is not eradicated by life in the secular world (Abrams, 1973). It is simply submerged. The clarion call of healing is 'only connect'; 'move from separation to connection'. Healers strive to treat the disconnected - the egotistical - by linking up with the harmonics of unity: with life force as *the* 'great connector'; *the* way to 'joining the manifold into unity' (Reil, cited by Richards,

op cit, p. 717). (The theme of 'learning from illness' was also important, it should be mentioned.)

Romantic healers, from the psychiatric to the poetic, were engaged in a battle of liberation. The battle is with the secular (Reil's 'civilization'). The battle is to 'free the flow' of the force of life. The aim is to wash away the sediment, mud, deposited by the egotistical level of being; to liberate the sick from those harmful attachments that have 'disorganized' their 'spirits'. Health is restored when the ego is 'humanized'; when inner force is allowed to orchestrate 'self-consciousness' (in particular); when the sense of being a distinct, continuous, harmonious person, with 'natural purpose', is generated from, or rejuvenated by, the within.

As a spiritual humanist of liberal persuasion, Reil advocated harmonizing measures: music, theatre, reading, learning poetry by heart, dance, gymnastics, diet, sunshine, and spas; as well as sex (if necessary with a prostitute) and wine (Richards, *ibid*, pp. 720-1). He also developed treatments to address life force more directly, advocating the 'addition of different substances, electricity, heat, oxygen, opium, etc.', substances that 'can now raise, now lower the vital force' (cited by Stollberg, *op cit*, p. 7). He recommended various shock therapies, designed to arouse the life force by stimulating the imagination and the emotions: by placing 'an unsuspecting madman in a tub of live eels', for instance (Richards, *op cit*, p. 721).

In very similar vein to Reil's healing philosophy, Hahnemann (whose *Organon der Heilkunst* was first published in 1810), wrote, 'In the state of health the spirit-like vital force (*dynamis*) animating the material human organism reigns in supreme sovereignty. ... Without the vital force the material organism is unable to feel, or act, or maintain itself' (cited by Stollberg, *op cit*, p.8). Intended to address the 'untuned', Hahnemann's homeopathy seeks to re-vitalize the *dynamis* (*ibid*; and see Morrell). Or consider another vitalistic healer of the same era, Christoph Hufeland (1762-1836). Personal physician and friend of Goethe, Herder, Schiller and Weiland, and acquaintance of Hahnemann, Gall, Fichte, Hegel and Schelling, Hufeland propounded macrobiotics as a way of 'prolonging life'. The 'metaphysical spirit', he held, can also be sustained by meditation, acupuncture, crainoscopy, hydrotherapy and other practices.

Healing death

Hahnemann proclaimed, 'Without the vital force the body dies' (cited by Stollberg, *ibid*, p. 8). Over a century later, the most acclaimed of French vitalists, Henri Bergson, argued that 'being' is stasis. Without the 'becoming' of the flow of *elan vital*, *rigor mortis* sets in (Bergson, 1977 [1932]). Thinking of North America, Catherine Albanese (1999) refers to Emile Cady's crisp point, 'stagnation is death' (p. 309). The body dies when 'Aristotelian' mechanics arrest life by imposing rigid, repetitive, functional procedures. The hardening of the 'arteries' of life leads to the fatal 'heart attack'.

For vitalists, who 'know' that nature 'never *is*, but only *becomes*' as Schelling put it (2004 [1799], p. 221), the demise of the physical body is not the truth of death. Romantic holism encapsulates life beyond the body. Life is eternal. And since the flow of life 'only becomes', the future is full of promise. The significance of the death of the body is dissolved. Death is healed: that is, for those who have faith in experiences of the natural, never-ending, 'Heraclitean' flow of 'process'.

The development of life force practice

Lebensphilosophie did not remain the preserve of the elite of the 'imaginative genius' referred to by Isaiah Berlin (Appendix B). It became far more popular. Most especially in northern Europe and the USA, by the time of the Second World War life force spirituality, beyond the secular and the theistic, had become a significant alternative to Christianity. Whilst life force themes continued to exercise their significance in 'high' culture, indeed, probably became more central (Appendix C), and whilst life force themes were adopted by major figures in the academy (Appendix D), it is striking to see the extent to which themes infused popular 'vitality culture' (Appendix E on Denmark and Germany). It is reasonable to suppose that by the 1930s a considerable number of people were familiar with, interested in, or more directly involved with vitalism. Popular themes include the assumption that there is a direct connection between the extent of the flow of life force and the extent of health-cum-vitality; and that life force that can be 'awakened', released, and cultivated by practices to heal ill-being, or simply to enhance richness of being. The cultural message said: all being well, connection with the life of inner force brings 'true' life to everyday life, to transform, animate, enrich, revive, vitalize, or expand what it is to be alive. For those seeking the ultimate of this 'ideal-ology', to become fully alive is to become sacred: the sacralization of the self.

Vitalism today

Introducing the 'new' vitalism

According to Richard Lofthouse (2005), 'References to 'Life', the 'life-force', *Lebenphilosophie* and a 'vital-principle' have all but disappeared from our collective memory, wiped out by sophisticated scientific explanations of the origins of life culminating in mid-twentieth-century genetics' (p. 1). If attention be limited to the life sciences, Lofthouse's contention is reasonably accurate. (For the life sciences and vitalism, see Normandin and Wolfe (eds), 2013.) If attention is directed to popular culture and practices, the claim is far wide of the mark. The third way of healing - out of a source that is irreducible to the sacred of the theistic and the imperfection of the secular - is not exactly insignificant.

Looking at the contemporary situation through the eyes of Reil, he would surely be delighted by the sheer extent of vitalism in spiritual practices and in the culture at large. He would be delighted by the popularity of that successor of the healing practices of Romantic holism, CAM (complementary and alternative medicine). One assumes that he would be especially pleased to witness the success of the homeopathy of his contemporary, Hahnemann. No doubt he would also be thrilled by the numerous ways in which 'energy from the East' has been drawn on. Eastern themes are of far greater significance today than when Reil's contemporary, Frederick Schlegel, wrote of 'the oriental Renaissance'. Having established one of the first spas in Germany, for hydrotherapy or 'water cure', no doubt Reil would be delighted to see that spas have become a significant feature of subjective well-being culture. It is certainly the case that he would be gratified to find his own publications drawn upon by the German Green Party. Presumably, he would be fascinated by life force films, for instance *Star Wars*; or life force music, perhaps the Grateful Dead, whose erstwhile drummer, Micky Heart, sees spirituality as 'an energy that unites. ... also an energy that can heal'. And above all else, he would applaud the profound, and transpersonal, humanism that is abroad. The racist, vitalized 'humanism' (as it was conceived) of Nazi ideologues died with the Third Reich (Appendix E), and shows no sign of recovery. In line with Reil's time, vitalized spirituality, today, invariably involves seeking the transformation of barren, impoverished, or distorted feelings, sentiments and emotions into the 'charged': 'When the connection is not there, say, 'Love, have mercy'. Higher energy, which comes from the higher part of the mind, is Love' (Ravi Ravindra, 1999, p. 166, citing the great teacher Madame de Salzmann; on CAM spiritual humanism, see also Heelas 2014).

In these and numerous other regards, Reil would feel perfectly at home. One can assume, however, that he would be gravely disappointed to find that academics - even those working in the prolific field of CAM studies - have paid scant attention to the life force aspect of life spirituality. One can also assume that dearth of inquiry would highlight Reil's appreciation of the handful of experts in the field: most especially the research of Robert Richards (2002) and Catherine Albanese. He would surely be engrossed by Albanese's essay 'The Subtle Energies of Spirit: Explorations in Metaphysical and New Age Spirituality' (1999), for example: Albanese's summary of life force dynamics (that 'Keeping the channel open, keeping the flow unimpeded, is – for the metaphysical tradition and its New Age manifestation – the *essential* spiritual task' (p. 309); her characterization of spirituality ('Spirituality ... *means* working with the energies of the moment, 'going with the flow'' (p. 321; emphasis added)); her references to 'kinetic spirituality' (p. 308), 'the energetic dimensions of spirit' (ibid), 'energies of spirit' (p. 309), the existence of 'a constant source of in-streaming energy' (p. 312)³.

A life force revolution today?

Although life force spirituality had become increasingly significant prior to the Second World War, nothing akin to a spiritual revolution took place in northern Europe. Christianity remained too firmly ensconced to be eclipsed by life force spirituality. Today, though, it is almost certainly the case that inherent life force spirituality has become more popular than the transcendent-immanence of Christian tradition.

Whether because of the decline of Christianity in much of northern Europe since the Second World War (more exactly, since the 1960s), or because of an increase in the popularity of life force, the following data, drawn from a Eurobarometer survey of 2010, supports the life force revolution thesis:

³ See also Albanese's major work, *A Republic of Mind and Spirit* (2007)

EU Countries where percentages of 'some sort of spirit or life force' are higher than (or the same as) belief in God

	'I believe there is some sort of spirit or life force'	'I believe there is a God'
Estonia	50	18
Latvia	48	38
Denmark	47	28
Sweden	45	18
Czech Republic	44	16
Bulgaria	43	36
Finland	42	33
Netherlands	39	28
Slovenia	36	32
France	27	27
Average	42.1%	27.4%

With 'some sort of spirit or life force' serving as a fairly reliable litmus test of belief in the life force of inherent spirituality, and 'there is a God' serving as a good indicator of belief in the transcendent Godhead, a life force revolution has indeed taken place. Dwelling on Holland, Joantine Berghuijs's (2013) research, considerably more sophisticated than Eurobarometer's, helps confirm the picture. Of some 2000 respondents, 40% maintain that 'There is a force or life energy that connects us all', a percentage that is virtually the same as the Eurobarometer figure for Holland. Furthermore, 37% hold that 'We are all part of a larger consciousness'; and 45% that 'Everything is connected to everything'. It can be added that 24% agree with the statement 'I am convinced of the existence of chakras (invisible energy centres in our body)', with 14% agreeing with the statement, 'I am convinced of the effectiveness of Reiki' (p. 790).

Mention of chakras and Reiki leads to the topic of CAM. Whether it be called the ki of Reiki, 'spirit,' 'sacred power,' 'life force,' 'energy,' the chakras of yoga and much else besides, chi, the qi of acupuncture, the 'vital spiritual force' of homeopathy, or the 'innate intelligence' of chiropractic, CAM practices aim to unleash inner-power to flow into the imperfect - the inconsequential or interrupting mind, the negative emotion, the malfunctioning or damaged body - to heal. Given that the force of inherent life is so central to CAM, surveys are of considerable value. In England, one of the most recent - based on the 2005

Health Survey of England - reports that 26.3 per cent have used CAM during the previous year, with 12 per cent having engaged with a CAM practitioner (Hunt et al. 2010, p. 1498). It is also noteworthy that the Kendal Project (a locality study of the sacred) found that 82.4 per cent of those practicing CAM-orientated, holistic, mind-body-spirit activities during any given week maintain that there is 'some sort of spirit or life force that pervades all that lives'. Furthermore, 73 per cent express belief in 'subtle energy (or energy channels) in the body'. Only 2 per cent, it can be added, say they do not believe in spirituality (Heelas and Woodhead 2005 p. 25); (See Aupers (2005) for very similar findings from Holland).

On the value of 'vitality' and 'spirituality' for psychiatry

In a number of countries, one-to-one or group healing, taken to flow from the life of inherent spirituality, has almost certainly become more popular than one-to-one or group/congregational healing, taken to flow from the life of the Christian God-on-High. The corollary of this is that it is more important to reflect on the value of life force spirituality, and how it might be incorporated in health care, than it is to dwell with the theistic healing.

If he were able to respond to John Swinton's essay 'Why Psychiatry Needs Spirituality' (Swinton 2005), Reil would assert, 'Yes, of course it does'. He would be shocked by the extent to which the psychiatric profession has come to marginalize, ignore, demean, even ravage, spirituality. He would be amazed to find negative evaluations at a time when vitalism is so popular. He would probe psychiatrists along the lines of 'It is perfectly clear that a sense of vitality, or its absence, has a great deal to do with mental illness and mental health. With so many spiritually significant vitalizing practices readily to hand, far, far more than during my time, it should be terribly easy to incorporate vitalistic practices and teachings. Why don't you psychiatrists devote more attention to encouraging the depressed to take up energetic yoga, for instance, to complement your other treatments?'

Ideally, I should close this essay by reflecting on how spiritual life force might (or might not) contribute to the psychiatric treatment of more severe forms of disorder. Numerous avenues of inquiry could be explored. Since this essay has to be fairly brief, I trust that the following observations suffice for further reflection.

On the value of vitality

A few years ago, a leading UK book chain toyed with the idea of adopting the banner 'The Vitality Zone': to replace its long standing use of 'Mind Body Spirit'. After all, a great deal of mind, body, spirit literature dwells on vitality. And even without access to the market research of the book chain, it is obvious that the popularity of the literature indicates the cultural value of vitality. For many people, that is, what really matters is feeling *alive, being full of life, living the vitalized life*.

Rather than attempting to summarize the extensive scholarly literature that supports this contention, I'll simply refer to exemplary formulations. First, the eminent cultural theologian Mark C. Taylor's (1992) observation, 'The heart of modernism is... a profound longing for 'a full aliveness to the present moment''(p. 10). And second, Joseph Campbell on the sheer value of 'being alive': 'I don't believe people are looking for the meaning of life as much as they are looking for the experience of being alive' (cited by Balt, 2012); 'People say that what we're all seeking is a meaning for life. I don't think that's what we're really seeking. I think that what we're seeking is an experience of being alive, so that our life experiences on the purely physical plane will have resonances with our own innermost being and reality, so that we actually feel the rapture of being alive' (Campbell, 2001).

Purpose of life lies with *being by virtue of feeling*, not cognitive schemata. Sensing vitality is far more significant than heeding the rigid apparatus of the identity of belief. *Being* alive is far more important than speculating on the origins of life; or explaining life.

On the value of spirituality for healing

Of the traditional masters of the study of life force, William James' sole rivals are Friedrich Nietzsche and Henri Bergson. In common with Nietzsche and Bergson, as well as Taylor and Campbell, James did not attach much value to cognitive grasp of the meaning of life. He side-lined beliefs. *The Varieties of Religious Experience* (1974 [1902]) is an extended disquisition on the significance of 'the religion of healthy-mindedness' for 'the sick soul'. And the 'religion' primarily functions in terms of 'personal centres of energy' (p. 491).

Summarizing the relationship between healthy-minded religion and the sick soul, the following passage from *The Varieties* graphically illustrates the importance of the *spirituality* of vitality (as it would certainly be called today). Having observed that the 'excitement of the cheerful, expansive, dynamogenic order... like any other tonic, freshens our vital powers', James continues:

In almost every [Gifford] lecture... we have seen how... emotion overcomes temperamental melancholy and imparts endurance to the Subject, or a zest, or a meaning, or an enchantment and glory to the objects of life. The name of 'faith-state'... is a good one... Tolstoy is absolutely accurate in classing faith among the forces by which men live. The total absence of it, anhedonia, means collapse.... The faith-state may hold a very minimum of intellectual content... It may be a vague enthusiasm, half spiritual, half vital, a courage, and a feeling that great and wondrous things are in the air. (1974, pp. 481-82).

Whether or not James was influenced by his own 'belief that in communion with the Ideal, new force comes into the world' (p. 496), the closing pages of *The Varieties* are peppered with observations pertaining to 'saving experiences' (p. 490), observations that cannot but spark reflection on the healing value of *spiritual vitalism*. For example, 'Spiritual strength really increases in the subject when he has [vitalized experiences]'; 'a new life opens for him' (p. 485); 'When we commune with it [the 'region' of 'ideal impulses'], work is actually done upon our finite personality, for we are turned into new men', undergo 'regenerative change', feel 'secure' (pp. 490-1)⁴.

Appendices

A) *M. H. Abrams, the greatest scholar of Romanticism, on 'the high Romantic words', 'life, love, liberty, hope, and joy':*

The ground-concept is *life*. Life is itself the highest good, the residence and measure of other goods, and the generator of the controlling categories of Romantic thought. *Love* ... expresses the confraternity of the one life shared not only with other men but also with a milieu in which man can feel fully at home; while *liberty* signifies not only a political circumstance, but also the deliverance of mind and imagination from the momentum of custom and the slavery of sense so that they may *transform the dull and lifeless world into a new world of*

⁴ See also James (1901)

instinct with the life and joy it reciprocates with the perceiving mind. *Hope* (with its related value, fortitude) is essential for sustaining the possibility of the triumph of life, love, and liberty. And the norm of life is *joy* - by which is meant not that joy is the standard state of man, but that joy is what man is born for: it is the sign that an individual, in the free exercise of all his faculties, is *completely alive*; it is the necessary condition for a fully community of life and love; and it is both the precondition and the end of the highest art.

... Life is the premise and paradigm for what is most innovative and distinctive in Romantic thinkers. Hence their *vitalism*: the celebration of that which lives, moves, and evolves by an *internal energy*, over whatever is lifeless, inert, and unchanging. As Friedrich Schlegel stated this idea, *we must put aside 'the concept of an eternal, unchanging, constant being and put in its place the opposing concept of that which is eternally living and becoming'* (1973, pp. 431-2; emphases added).

B) *Isaiah Berlin, another major scholar of Romanticism, on 'primal force':*

Schelling was perhaps the most eloquent of all the philosophers who represented the *universe* as the *self-development* of a *primal, non-rational force* that can be grasped only by the *intuitive* powers of men of imaginative genius... This faith in a peculiar, intuitive, *spiritual* faculty [that] is always differentiated from the critical analytic intellect favoured by the Enlightenment... becomes a commonplace used thereafter by Fichte, Hegel, Wordsworth, Coleridge, Goethe, Carlyle, Schopenhauer and other anti-rationalist thinkers of the nineteenth century, culminating in Bergson and later anti-positivist schools' (1981, p. 17; emphases added).

C) *Orbits of vitalism (c. 1870-1940) and the aesthetics of 'high' culture:*

Visual arts, including August Strindberg, Hilma af Klint, Edvard Munch (his 'Friedrich Nietzsche') Walter Worn (vitalistic humanist), Henri Matisse (the vitalistic humanism of 'The Dance' (1910), Kasimir Malevich (the Suprematism of the abstract 'Black Square', inspired by Nietzsche, Bergson and Theosophy, and considered by Malevich to be 'more alive than any face' (Golding, 2002, p. 62)), German Expressionism, phases of earlier Picasso, Max Beckermann, Otto Dix, Stanley Spencer and Francis Bacon. Sculptors, including Jacob Epstein and Rodin.

Authors and playwrights, including Shaw (*Man and Superman*), D. H. Lawrence, Edward Carpenter's *The Art of Creation. Essays on the Self and Its Powers*, Henry Miller, Lawrence Durrell, and Gerhart Hauptmann, whose *The Heretic of Sona* (1928) includes an exceptional portrayal of exceedingly vitalized 'transport' from the ordinary into the unitary.

Composers, with Nietzsche (1956 [1870-71]) writing of the 'mighty course' of the Dionysian 'from Bach to Beethoven, and from Beethoven to Wagner' (p.119), the vitalist Stravinsky, Nietzschean-inspired compositions of Richard Strauss ('Also Sprach Zarathustra') and Gustav Mahler (the '3rd Symphony').

Therapists, most noticeably Georg Groddeck (whose 'It' of the *Book of the It* (1979 [1923]) is inchoate life force), Reich, and others who broke with Freud on account of their positive, spiritual view of the vital of life.

'*Art of life-life of art*' enclaves, par excellence, Monte Veritas, the 'Mountain of Truth', a 'back to life' community that included influential psychiatrists and dancers (Green, 1986); other bohemian, counter-cultural Romantic enclaves; artist colonies.

D) Vitalism within the academy (c.1880-1920):

Academics who amplified and/or reflected the vitalistic Zeitgeist of their time include:

Henri Bergson, with the *élan vital* (literally, vital ardour) serving as *the* creative force, driving evolution;

Georg Simmel, emphasizing the 'emotional reality' of life itself;

William James (see below);

Emile Durkheim (who went to college with Bergson) theorizing that sociocultural values and ideals are brought to life by ritual, experienced as the force of 'collective effervescence';

Weber, with his 'charisma' (described by Edward Shils (1965) as the 'contact through inspiration, embodiment or perception, with the vital force which underlies man's existence' (p. 15));

Piaget, of his earlier days, strongly influenced by Bergson (Vidal, 1994);

Lucien Levy Bruhl and *R. R. Marett*.

E) Popular vitalism (c. 1900-1940):

Danish vitality culture, with an exemplary account provided by Gertrud Hvifdberg-Hansen and Gertrude Oelsner in their essay, 'The Triumph of Life', that is central to their edited volume *The Spirit of Vitalism. Health, Beauty and Strength in Danish Art, 1890-1940*: (2011):

Viewed in the wider perspective, the aim of Vitalism's cult of the body was a *revitalization* that was to benefit not only the individual human being but the whole of culture. It was an expression of a very wide-ranging critique of culture that arose in the wake of *rigid*, bourgeois – or decadent – culture of the nineteenth-century; fresh air was required – both in the stuffy rooms and in life and society as a whole... Vitalism, whether it is present in philosophy, science, cultural history or is used as an artistic term, involves – in its positive formulation – the energetic, the active, the vital and the simple (p. 15; emphases provided).

German vitality culture, with the turn to nature of the great Romantics inspiring younger people to follow suit (*Die Deutsche Jugendbewegung* was formalized in 1896, a movement that incorporated the well-known *Wandervogel*). The relatively humanistic vitality culture, explored by Shelly Baranowski in her *Strength Through Joy. Consumerism and Mass Tourism in the Third Reich* (2004), came later. Here, the emphasis lay with healthy living, strength from the joy of vitality, putting subjective well-being to work in the workplace, 'Olympianism' to cultivate the hyper-healthy and fit. (Albeit on a more modest scale, similar cultures of vitality developed in Portugal and Italy.) And then, fully-fledged Nazi vitalism, vividly portrayed by Ann Harrington in *Enchanted Science. Holism in German Culture from Wilhelm II to Hitler* (1999). Themes include: spiritual, highly energized albeit regimented Dionysianism; the resounding 'Triumph of the Will', an arguably distorted implementation of Nietzsche's 'will to power'; planned rejection of Christianity in favour of life force spirituality; talk of a 'spiritual revolution'; CAM to rule; cultivation of life force *via* extermination; yoga for the SS; Zen and the art of archery; plans to turn Poland into a 'garden' (Heelas 2008, pp. 47-7).

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