

THE RIDDLE OF THE UNIVERSE

in Scientific Medicine" (1849). It was certainly not without careful thought, and a conviction of its philosophic value, that Virchow put this "medical confession of faith" at the head of his *Collected Essays on Scientific Medicine* in 1856. He defended in it, clearly and definitely, the fundamental principles of monism, which I am presenting here with a view to the solution of the world-problem; he vindicated the exclusive title of empirical science, of which the only reliable sources are sense and brain activity; he vigorously attacked anthropological dualism, the alleged "revelation," and the transcendental philosophy, with their two methods—"faith and anthropomorphism." Above all, he emphasized the monistic character of anthropology, the inseparable connection of spirit and body, of force and matter. "I am convinced," he exclaims, at the end of his preface, "that I shall never find myself compelled to deny the thesis of *the unity* of human nature." Unhappily, this "conviction" proved to be a grave error. Twenty-eight years afterwards Virchow represented the diametrically opposite view; it is to be found in the famous speech on "The Liberty of Science in Modern States," which he delivered at the Scientific Congress at Munich in 1877, and which contains attacks that I have repelled in my *Free Science and Free Teaching* (1878).

In Emil du Bois-Reymond we find similar contradictions with regard to the most important and fundamental theses of philosophy. The more completely the distinguished orator of the Berlin Academy had defended the main principles of the monistic philosophy, the more he had contributed to the refutation of vitalism and the transcendental view of life, so much the louder was the triumphant cry of our opponents