

## THE RIDDLE OF THE UNIVERSE

pletely independent, and are not in any natural causal connection. This complete dualism of body and soul, of nature and mind, naturally gave the liveliest satisfaction to the prevailing school-philosophy, and was acclaimed by it as an important advance, especially seeing that it came from a distinguished scientist who had previously adhered to the opposite system of monism. As I myself continue, after more than forty years' study, in this "narrow" position, and have not been able to free myself from it in spite of all my efforts, I must naturally consider the "youthful sin" of the young physiologist Wundt to be a correct knowledge of nature, and energetically defend it against the antagonistic view of the old philosopher Wundt.

This entire change of philosophical principles, which we find in Wundt, as we found it in Kant, Virchow, Du Bois-Reymond, Karl Ernst Baer, and others, is very interesting. In their youth these able and talented scientists embrace the whole field of biological research in a broad survey, and make strenuous efforts to find a unifying, natural basis for their knowledge; in their later years they have found that this is not completely attainable, and so they entirely abandon the idea. In extenuation of these psychological metamorphoses they can, naturally, plead that in their youth they overlooked the difficulties of the great task, and misconceived the true goal; with the maturer judgment of age and the accumulation of experience they were convinced of their errors, and discovered the true path to the source of truth. On the other hand, it is possible to think that great scientists approach their task with less prejudice and more energy in their earlier years—that their vision is clearer and their judgment purer; the experiences of later years sometimes have the effect,