

persons may put to the philosopher. In the beginning of the century, both the word soul and the term Psychology were more frequent in the philosophical literature of Germany than they were in that of France or England. In the two latter countries, treatises on similar subjects were more commonly put forth under such titles as: On man, On the human mind, &c.; the word soul being more generally reserved for discussions referring to what we may term the emotional and spiritual side of human nature. That I nevertheless prefer to speak of the soul and not of the human mind or human nature, may be justified by the fact that the word soul introduces us at once into an historical discussion, which took place in the middle of the century in Germany, and which may be considered to mark one of the great changes that have come over our way of regarding all questions connected with the mental life.¹ What

6.
The 'Seelen-
frage.'

¹ A good account of this controversy is given by F. A. Lange in his celebrated 'History of Materialism' already referred to. This history traces the materialistic hypothesis from its beginnings in ancient philosophy, where it found a brilliant exposition in Lucretius' celebrated poem on the 'Nature of Things.' Lange then sets out the revival of materialism as it accompanied the rise of the modern scientific spirit, following it through the writings of Gassendi on the Continent and Hobbes in England, the peculiar combination of scientific materialism with religious belief in Boyle and Newton, in Hartley and Priestley, and its dying out in the writings of Toland in the course of the eighteenth century. From England the materialistic movement of thought spread into France,

where it received a classical expression in the works of La Mettrie and Holbach. In Germany the great influence of Leibniz counteracted for a long time the materialistic in favour of a spiritualistic view; materialism, however, gained a permanent foothold in German thought in the middle of the nineteenth century, and this, under the influence of two distinct lines of thought. The first was that of French medical science, dating back to the writings of Cabanis and Broussais, and continued through Flourens, Magendie, Longet, and others. The second came quite independently through the reaction against the idealistic systems of Schelling and Hegel as well as through the development of certain elements in these. The philosopher who brought these in-