

was called at the time "Die Seelenfrage" occupied the foremost place in philosophical discussions carried on both by philosophers and by naturalists. Psychology (in German "Seelenlehre") formed a kind of reaction in the writings of Herbart and Beneke against the then ruling philosophy of the mind, and, on the other side, it embodied, as notably in the writings of Lotze, the matured discussion of the materialistic hypothesis advanced by Vogt, Moleschott, and Büchner. As the stormy discussions which were then carried on in

fluences together was Lotze, who early recognised quite as much the necessity of purifying the principles of the biological and medical sciences as of gaining an independent foundation for an idealistic or spiritual view of things. In the former endeavour he went further than contemporary French thinkers by combating the conception of vital forces current among them. His connection with Rudolph Wagner as a contributor to the physiological dictionary edited by the latter, and as his colleague at the University of Göttingen, made this side of his writings accessible to medical students, whereas his simultaneous metaphysical and logical treatises (see p. 6 note, *supra*) remained unknown. The result has been that Lotze may be considered as having, in a way, both suggested and combated the extreme materialistic conception, being, later on, its most competent and thorough-going critic and opponent. The principal writings in which German materialism found expression are Moleschott (1822-93), 'Der Kreislauf des Lebens' (1852, frequently re-edited and enlarged); Karl Vogt (1817-95), 'Physiologische Briefe' (1845-47), 'Bilder aus dem Thierleben' (1852), and

'Köhlerglaube und Wissenschaft' (1854). The former was provoked by and opposed certain passages in Liebig's 'Chemical Letters,' the latter bore a similar relation to Wagner's 'Physiologische Briefe' (1852). The whole question led to a celebrated discussion at the German Naturforscher-Versammlung at Göttingen in 1854, where Wagner expressed himself in favour of a dualistic conception of nature, allowing both for mechanism and spiritualism—a view ridiculed by Vogt as a kind of philosophical "book-keeping by double entry." It created a flood of literature on both sides. Ludwig Büchner (1824-99) followed in 1855 with his well-known, frequently republished and translated treatise, 'Kraft und Stoff,' which held its own in Germany as the gospel of materialism till it was followed, and to some extent superseded, by Ernst Hückel's 'Welt-räthsel' (1899, and many following editions). There is no doubt that these two books have successfully originated and perpetuated among the middle class intellect of Germany not only philosophical materialism, but also a material as opposed to an ideal and spiritual view of the world and life.