

in his 'Physiology of the Soul' not only retained this latter term as denoting a definite substantial existence, but he thought it necessary to introduce the study of "medical psychology" by a lengthy discussion on the essence, and even the location, of the soul in the body. Through these writings the problem was brought under the immediate attention of naturalists.

The second influence which forced the central psychological problem into the foreground was the searching analysis to which the arguments and conceptions of the Hegelian philosophy—that final consummation of the idealistic course of thought—were subjected by Ludwig Feuerbach. This analysis was very much provoked by the attempts of the disciples of Hegel to show that Hegel's philosophy of religion supported the orthodox conceptions regarding the soul, immortality, and the Deity, and still more when the whole doctrine became, as it were, an instrument of a reactionary and illiberal movement in Prussian ecclesiastical and political circles. The champions of freedom of thought, with which the systems of the ideal philosophy from Kant onward had hitherto allied themselves, were not slow or unsuccessful in showing that the philosophy of Hegel lent itself to an entirely different interpretation; that, in fact, the conceptions of individuality, personality, and immortality, harmonised very awkwardly with that general process of absorbing all individual life and thought in a general panpsychism, panlogism, and pantheism, which left no room for separate existences. Feuerbach, in drawing the ultimate consequences of the idealistic speculation, worked into the hands of many

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Feuerbach
ou Hegel.