

ideas is past, pausing to take a speculative review of the general movement which they have let loose and not always been able to control. But such a review rarely does justice either to friends or opponents, as the philosophical and impartial temper must be nursed from youth upward if it is ever to be acquired at all.

All this explains how it came about that a new Philosophy of Nature sprang up in Germany, which in the middle of the century was, more than it is at present, a creative and receptive centre of all movements of thought. This new philosophy turned out to be a premature generalisation, prompted as much by admiration for the new science as by dismay at the apparent fruitlessness of the older philosophy of Nature. Having, besides, lost the understanding for poetical, artistic, and classical ideals which prompted such speculations as those of Schelling and Hegel, it appealed to the material interests which, in the middle of the century, were making rapid progress. This philosophy of nature is known under the name of Materialism.

Few philosophical sects can boast of having given to the world, in a short and lucid form, such a concise manual of its doctrine as the popular philosophy of Materialism has done. Ludwig Büchner's well-known book entitled 'Kraft und Stoff,' which appeared in 1855, may be looked upon as the gospel of Materialism.<sup>1</sup> It ran through many editions; it has been translated into many languages. The title was well chosen, not only,

<sup>1</sup> As stated above (chap. iii. p. 197), the materialistic controversy arose in Germany over the psychological discussion as to the

nature of the Soul. I have there also given the titles of the other principal writings of the materialistic school.