

(1843) and "The Soul" (1846), as well as in his three works on Pathology and Physiology (1842, 1851, 1852). Ignorant or oblivious of the fact that these writings of Lotze contained only one side of his philosophical creed, Carl Vogt utilised some of the arguments contained therein to attack the somewhat dubious position which the celebrated physiologist Rudolph Wagner had taken up to the questions of the Soul, spiritual existence, and religious faith,—a view which Lotze himself did not share or support. It was easy to show how, by an application of the purely mechanical conceptions of Matter and Force, great progress had been made in the description and explanation of phenomena and processes within the living organism, and how the psychological or metaphysical conceptions of Mind, Soul, Life, and Consciousness contributed nothing towards an exact definition and understanding of these phenomena. It was not clearly recognised at the time, except

Pathology, and if Lotze himself had not adopted a peculiar metaphysic of his own, of which it is difficult to understand how it could maintain itself by the side of his own critical acumen" (English Translation by Thomas, 1880, vol. ii. p. 285). Lange then proceeds to show how Czolbe was stimulated through Lotze's critical destruction of the supersensible notion of vital force to make the destruction of the Supersensible as such the principle of a comprehensive philosophic creed. In this endeavour Lange shows, as had already been shown by Lotze himself in his review of Czolbe's principal work (1855, reprinted in 'Kleine Schriften,' vol. iii. p. 238), how materialism and sensationalism are apt to be insufficiently distinguished. "If

we wish to distinguish strictly between Sensationalism and Materialism, we must give the former name only to those systems which hold to the origin of our knowledge from the senses, and attach no importance to the power of constructing the universe from atoms, molecules, or other modifications of matter. The Sensationalist may assume that matter is mere representation, because what we have immediately in perception is only sensation and not 'matter.' But he may also, like Locke, be inclined to refer spirit to matter. So soon, however, as this becomes the essential basis of the whole system, we have before us genuine Materialism" (p. 286).