

## THE NATURE OF THE SOUL

three great hallucinations were postulates of "practical reason," and were, as such, indispensable. The more the distinguished modern school of "Neokantians" urges a "return to Kant" as the only possible salvation from the frightful jumble of modern metaphysics, the more clearly do we perceive the undeniable and fatal contradiction between the fundamental opinions of the young and the older Kant. We shall return to this point later on.

Other interesting examples of this change of views are found in two of the most famous living scientists, R. Virchow and E. du Bois-Reymond; the metamorphoses of their fundamental views on psychology cannot be overlooked, as both these Berlin biologists have played a most important part at Germany's greatest university for more than forty years, and have, therefore, directly and indirectly, had a most profound influence on the modern mind. Rudolph Virchow, the eminent founder of cellular pathology, was a *pure monist* in the best days of his scientific activity, about the middle of the century; he passed at that time as one of the most distinguished representatives of the newly awakened *materialism*, which appeared in 1855, especially through two famous works, almost contemporaneous in appearance—Ludwig Büchner's *Matter and Force* and Carl Vogt's *Superstition and Science*. Virchow published his general biological views on the vital processes in man—which he takes to be purely mechanical natural phenomena—in a series of distinguished papers in the first volumes of the *Archiv für pathologische Anatomie*, which he founded. The most important of these articles, and the one in which he most clearly expresses his monistic views of that period, is that on "The Tendencies Towards Unity