

in its place not the fatalism and indifferentism of a purely naturalistic teaching, but the extreme self-assertion of human personality culminating in what he terms the 'Immoralism' of Nietzsche. Both these tendencies, the naturalistic and the immoralistic, have—so we are told—to be combated by a critical examination of the data of the existing ethical consciousness. Such an antidote is to be found in the Ethics of Kant which start from the fact of obligation: the Categorical Imperative and the autonomous, *i.e.*, self-restraining character of the human Will. It is interesting to note that Paulsen's Ethics are largely influenced by the conception of life, by a biological conception; whereas the representatives of the other school rest more upon historical studies such as have emanated from the idealistic philosophies of Germany. An intermediate position which aims at doing justice to the spirit of the natural as well as to that of the historical sciences, is taken up by Professor Wundt, so that the representatives of both schools in Germany are able to refer with approbation to his treatise on Ethics as a standard work.¹

1874.
Return to
Kantian
Ethics.

75.
W. Wundt.

Professor Wundt is a foremost representative of voluntarism in Ethics as well as in general philosophy. He has moreover introduced into Psychology and Ethics a valuable idea which deserves special recognition and attention. As I have already had repeated occasion to remark in former chapters,² he makes the difference between psychical and physical phenomena this: that the latter consist only in a rearrangement of an unalter-

¹ Wilhelm Wundt, 'Ethik' | ² See vol. ii. p. 526, n., and vol. (1886; trans. by Titchener, 1897). | iii. pp. 396 and 397, n.