

quired special importance through French mathematicians and naturalists. They were eagerly seized by the school of philosophers which centred in Schelling and termed its doctrine the philosophy of Nature. As we have seen, this school reacted harmfully upon the progress of science itself, though some of its members, like Lamarck, Oken, and Treviranus, anticipated later important developments; and von Baer, unlike Liebig, appreciated its deeper-lying truth.

7.
"Force and
Matter."

When the convertibility of heat and mechanical motion was established, and mechanical forces took the place of vital forces in biology, when the vaguely expressed principle of the conservation of force was added to the equally vaguely expressed principle of the conservation of matter, physiologists trained in the school of Liebig attempted to build up a system of philosophy upon the basis of these conceptions. This was the well-known and popular philosophy of *Kraft und Stoff*. It contained really nothing new, but spread ideas which had been expressed in a better style and in choicer language by the French Encyclopædists into circles in Germany to which both French philosophy and that of their own country was either foreign or unintelligible.

If we read the current histories of philosophy of the nineteenth century, nearly all written by German scholars, we are unduly impressed by another contemporary movement of thought, the one just referred to being mostly neglected and not counted a philosophy at all. So different is the history of philosophy from that of philosophical thought which I have attempted to write.