

individuality from top to toe. How do we get it? It must have a sufficient cause. To this hour, no man has explained the unity of consciousness in consistency with the mechanical theory of life. [Applause.] (See LOTZE'S greatest work, *Mikrokosmos*, Leipzig, 1869. Vol. i. book 3, chap. 1.)

There is not in Germany to-day, except Häckel, a single professor of real eminence who teaches philosophical materialism. (See art. on "Philosophy and Science in Germany," *Princeton Review*, October, 1876, pp. 752-755.) The eloquent Michelet, the life-long friend and disciple of Hegel, lectured at Berlin University in the spring of 1874 in defence of the Hegelian philosophy *as a system*. Out of nearly three thousand students he obtained only nine hearers. Helmholtz, the renowned physicist of Berlin, has come out through physiology and mathematical physics into metaphysics; and his views in the latter science are pretty nearly those of Immanuel Kant. Wundt, the greatest of the physiologists of Heidelberg University, which leads Germany in medical science, has made for years a profound study of the inter-relation of matter and mind; and he rejects materialism as in conflict with self-evident, axiomatic truth. Hermann Lotze, now commonly regarded as the greatest philosopher of the most intellectual of the nations, and who has left his mark on every scholar in Germany under forty years of age, is everywhere renowned for his physiological as well as for his metaphysical knowledge, and as an opponent of the mechanical theory of life.