

**THE PHILOSOPHY
OF THE PRESENT IN
GERMANY**

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The philosophy of the present in Germany by Oswald Külpe & Maud Lyall Patrick & G. T. W. Patrick

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OSWALD KÜLPE & MAUD LYALL PATRICK & G. T. W. PATRICK

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BY

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PREFACE

THIS little book has met with a great success in Germany. In England and America the perennial desire to follow closely the movements of German thought will, we believe, insure a welcome for the translation. Professor Külpe is well known in English-speaking countries through his other works, particularly his *Introduction to Philosophy* and his *Outlines of Psychology*, both standard works on these subjects, and both in English translations.

It has been objected that the present book is not precisely what its name implies—an account of the philosophy of the present in Germany, *Die Philosophie der Gegenwart in Deutschland*. This is true if by the philosophy of the present we mean the philosophy of the moment—the very last and latest philosophical fads, fancies, and effusions; but it is not true if by the philosophy of the present we mean the great representative movements which mark

the present advance in this sphere of thought. Professor Külpe's book gives a clear picture of four of the typical philosophical movements of the present time in Germany—Positivism, Materialism, Naturalism, and Idealism; and he sets them before us in the form presented by the leading representatives of these movements—men like Mach, Haeckel, Nietzsche, and Wundt.

The unique feature of this book is not so much Professor Külpe's clear and concise statement of the characteristics of the four schools and their representatives, as it is his criticism of them. Following the detailed exposition of each philosopher, there is a concise and penetrating critique. Especial attention may be called to the instructive critiques of Mach, Nietzsche, and Wundt.

Particularly illuminating will be found the author's summary relegation of epistemological idealism, phenomenalism, and other forms of subjective idealism to the school of Positivism, where they belong; his reservation of the name "Idealism" for what has sometimes been called objective idealism—that is, to actual constructive attempts to solve the problem of objective reality,

after the manner of Plato, Leibniz, Fechner, or Wundt, by means of induction and analogy; and, finally, his suggestive remarks about neo-rationalism and inductive metaphysics.

It is believed that the book may be found useful as a text for the use of college classes in modern German philosophy.

The translators wish to acknowledge their indebtedness to Mr. Edward Henry Lauer and to Professor Edward L. Schaub for valuable suggestions in the work of translation.

THE TRANSLATORS.

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CONTENTS

	PAGE
I. INTRODUCTION	1
1. THE PROBLEM	1
2. THE RELATION OF PHILOSOPHY TO THE SPECIAL SCIENCES	8
3. GENERAL CHARACTERISTICS OF THE FOUR SCHOOLS	18
II. POSITIVISM	26
1. ERNST MACH	35
2. EUGEN DÜHRING	59
III. MATERIALISM	78
ERNST HÆCKEL	83
IV. NATURALISM	107
FRIEDRICH NIETZSCHE	114
V. IDEALISM	135
1. GUSTAV THEODOR FECHNER	147
2. HERMANN LOTZE	160
3. EDUARD VON HARTMANN	174
4. WILHELM WUNDT	193
5. GENERAL CRITIQUE OF IDEALISM	222
VI. CONCLUSION	236
INDEX	253

