

which an exact or scientific treatment of mental phenomena could meet with any success at all. It was in the schools of physiology, in those of Johannes Müller and of Weber, that philosophers had to learn how to attack the borderland of bodily and mental phenomena.

24.  
Lotze's  
Physiology  
of the soul.

The first who approached the subject from this point of view was Hermann Lotze. He was a disciple of E. H. Weber, and had been led to psychological researches from two independent starting-points: first from the study of the medical sciences which, under the hands of his great master, had largely benefited by the application of the exact methods of the physical, the measuring, and calculating sciences, but also from an entirely opposite quarter.<sup>1</sup> "A lively interest in poetry and art had led him to philosophy." He was attracted by that great body of ideas which, through the systems of Fichte, Schelling, and Hegel, had become permanently domiciled in German culture. In this great realm he could move "with some freedom," for it had not become crystallised into a definite system of doctrine; exact studies had, moreover, easily convinced him "how absolutely untenable was the form into which Hegel had cast that valuable possession."

<sup>1</sup> The quotations in the text are taken from Lotze's polemical pamphlet, 'Streitschriften' (Leipzig, 1857), pp. 6, 7. As already mentioned (*supra*, p. 407 note), Lotze had been misunderstood by his critics, of whom some represented him as a materialist, others as a follower of Herbart. In refuting the latter charge he explains his position towards the idealistic systems of the first half of the nineteenth century.

He acknowledges two great personal influences, that of C. H. Weisse, which, as it were, touches the kernel of his convictions, and that of the study of medicine, which, in his case, was intimately connected with that of the physical sciences. He admits, as did Herbart, having passed through the magnificent portal of Leibniz's *Mouadology* to a general arrangement of his philosophical opinions.