

We must bear in mind this twofold source of Lotze's reflections if we want to estimate correctly the value of his early criticisms regarding the then prevalent treatment of such questions as life and mind in the medical sciences. On the one side he had the object of clearing the way for purely mechanical explanations. We learnt in an earlier chapter how he was one of those who successfully chased out of biology the vague idea of a vital force. And when he approached the problem of mind and body, we find him insisting on the presence of a psycho-physical mechanism which rules<sup>1</sup> the inter-

<sup>1</sup> The opinion of Lotze regarding the relation of soul and body, or rather of psychical and physical phenomena, has been stated by him, variously, as parallelism, occasionalism, pre-established harmony, and was ultimately crystallised in the term psycho-physical mechanism. The question is fully discussed in the articles, "Leben und Lebenskraft," "Instinct," "Seele und Seelenleben," which he contributed to R. Wagner's 'Handwörterbuch der Physiologie.' They are reprinted in Lotze's 'Kleine Schriften,' ed. D. Peipers, 4 vols. (Leipzig, 1885-91). He there says, "The conception of a psycho-physical mechanism can be stated as follows: As ideas, volitions, and other mental states cannot be compared with the quantitative and special properties of matter, but as, nevertheless, the latter seem to follow upon the former, it is evident that two essentially different, totally disparate, series of processes, one bodily and one mental, run parallel to each other. In the intensive quality of a mental process, the extensive definiteness of the material process can never be found; but if the one is to call forth the other,

the proportionality between them must be secured through a connection which appears to be extrinsic to both. There must exist general laws, which ensure that with a modification *a* of the mental substance a modification *b* of the bodily substance shall be connected, and it is only in consequence of this independent rule, and not through its own power or impulse, that a change in the soul produces a corresponding one in the body" (vol. i. p. 193). Lotze destroyed the idea of vital force, but he only chased the conception of the soul beyond the limit of the psycho-physical mechanism, and he maintains that natural and medical science have no interest in pursuing the question beyond that limit, "however interesting the further discussion of this subject may be to speculative psychology" (vol. i. p. 197)—"for it is quite indifferent to medicine, wherein the mysterious union of body and soul consists, as this is the constant event which lies equally at the bottom of all phenomena. But it is of the greatest interest to medicine to know what affections of the soul are connected in that mysterious