

follow up the philosophical reasonings of Lotze beyond the limit of the psycho-physical mechanism, so little were these at the time of their appearance heeded by many of his readers, some of whom he seems to have converted to or confirmed in a purely materialistic conception of the phenomena of the inner or mental world. Lotze had banished "vital forces" from biology; why not follow him, and banish all other higher principles, and revive—as Carl Vogt did¹—the dictum of Cabanis about the analogy between the functions of the brain and the kidneys? Why should the "anima" of Stahl not have the same fate as the "vital force" of Bordeu and Bichat?

This was a misconception of what Lotze had intended. He had, indeed, banished² the principle of life as a factor useless in physiological explanations; but not the principle of organisation, which must have presided over the beginning of all organic forms. This might be neglected by physiologists, who had nothing to do with origins but only with existing relations. It was quite different with mental phenomena, which, manifesting themselves alongside of physical processes, required to be dealt with and recognised as actually existing and concurrent events.³ Herbart's psychical mechanism might

¹ On this, see the account given in Lange's 'History of Materialism' (Engl. transl., vol. ii. p. 285) and Lotze's reference to it in 'Med. Psychol.,' p. 43.

² "There is no doubt that a legitimate attack upon 'vital force' has marked in our days that line of reasoning, which has by the law of inertia carried many of our contemporaries far beyond the correct

limit on to a negation of the existence of a soul" (ibid., p. 41).

³ These various points are very fully discussed in Lotze's earliest philosophical work, 'Metaphysik' (Leipzig, 1841), pp. 251, 255, 259; and again in the 'Med. Psychologie' (1852), p. 78. Referring to the last chapter, in which I dealt with the development of the theories of life and organisation, two points