

to him that we are indebted for the term Psycho-physics, which in the present chapter I have used in a more general sense. Fechner worked independently of Lotze and Helmholtz on the lines of E. H. Weber. He does not seem to have been much influenced by either Kant or Herbart. In 1860 he published his 'Elemente der Psychophysik,' which was to be an exact treatise on the relations of "mind and body," founded upon a measurement of psychical quantities.

Herbart's attempt to submit psychical phenomena to the exact methods of calculation had failed through the want of a measure for psychical quantities. Lotze had suggested the idea of a psycho-physical mechanism—*i.e.*, a constant and definite connection between inner and outer phenomena, between sensation and stimulus. E. H. Weber in his important researches on "Touch and Bodily Feeling" had made a variety of measurements of sensations, and shown that in many cases stimuli must be augmented in proportion to their own original intensity in order to produce equal increments of sensation. These observations lent themselves to an easy mathematical generalisation. Fechner was the first to draw

have been found out by Oken-Schelling's method?" This mixture or alteration of exact science and speculation, of faithfulness and loyalty to facts as well as to theory, runs through all Fechner's life, work, and writings. Much of his poetry, of his fanciful and paradoxical effusions, is meant seriously, and is really more coherent than it appeared to his readers, some of whom knew him only under his pseudonym of Dr Mises. He lived, thought, and worked truly on the borderland of nature and mind, of

this world and another, of science and poetry, of reality and fiction. Like Lotze, he wanted the genuinely historical sense. Like Lotze, too, he received from others only suggestions which he elaborated independently in his own original fashion. As little as Lotze does he seem ever to have attempted to realise and understand any other philosophical system than his own. To both, the ultimate problem was capable only of a subjective solution. Cf. vol. i. p. 200.