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chology was to him not a purely empirical science, as it was to the English school; it had to solve the great problems referring to the soul, and was thus related to metaphysics.¹ It is therefore not to be wondered at

leben') on the subject was published in the third volume of Rudolf Wagner's Dictionary in the year 1846. His latest contribution is the third section of his 'Metaphysics,' published in 1879 as the second volume of his (uncompleted) 'System of Philosophy.' Between these two publications, embracing a period of thirty-three years, there lie the Works, through which he became better known in wider circles, notably his 'Medical Psychology,' his 'Microcosmos,' and his courses of lectures, regularly delivered annually on the subject. Of these, in their final and most matured form, a syllabus was published after Lotze's death by Prof. Rehnisch of Göttingen. The inspection, however, of different copies of the lecture notes taken down by hearers shows that he approached and introduced the subject variously from different sides. Also the publication of the 'Kleine Schriften' in four volumes by D. Peipers proves sufficiently that all through his literary career Lotze recurred again and again to psychology as one of the principal subjects of his philosophical interest. It was a disadvantage that his first tract, which mapped out as it were the field of psychological research, was buried in the volumes of a special psychological encyclopædia, whereas it really was addressed as much to philosophers as to naturalists. In this respect it had a similar fate to that which has befallen in this country Prof. James Ward's psychological treatises—buried in the volumes of the 'Britannica' or of 'Mind.' In both cases original psychological aspects and a definite programme

of research became better known only through those who came primarily under the influence of these suggestive treatises and elaborated some of their ideas in independent works. Another reason why Lotze's deeper psychological speculations were for a long time little known and frequently misunderstood is to be found in the fact that his name was mainly connected with his theory of "Local Signs," a hypothesis which led to much controversy and various emendations, and to which I drew attention in the chapter on the "Psycho-Physical view of Nature," in the second volume of this History, p. 507 *et seq.* That Lotze adhered, all through his many deliverances, to a metaphysical as a necessary counterpart of the purely empirical treatment of psychology, and that he gave expression to this in the latest of his Works, was also a reason for passing them by during a period which prided itself on having found its way out of metaphysics. That nevertheless such discussions are inevitable and recurrent has of late become evident in the most recent psychological literature in Germany as in other countries.

¹ The peculiarity of Lotze's psychological as also of his other writings and of his lectures consists to a large extent in this, that he seeks, first of all, clearly to define the subject of which he treats, and notably the main problems of which it forms the centre. Thus, in his earliest tract, he starts with the question, What is it that induces us to speak of the soul as a special entity? This question he