

ments of thought are very marked. It is true that he was not a great student of modern French or English thought. We have seen, however, that the position taken up by the English school had already, in Lotze's time, been reached in the writings of Herbart and Beneke; and so far as the researches of French physiologists and medicals are concerned, they were at that time followed with the greatest interest in Germany, in the schools of Berlin, Leipzig, and Vienna, between which and the medical schools of Paris there existed a lively intercourse of students and studies.

In fact, Lotze himself came to philosophy from the side of the study of medicine; some of his earlier writings having the object of counteracting the vagueness of medical philosophy in Germany by introducing the clearer definitions of mechanical science. But Lotze was quite as much interested in the transcendental movement, and from the beginning of his literary career urged the necessity of approaching all philosophical problems from the point of view of a definite creed, a central conception. His training was also equally balanced by realistic and classical studies, and his spiritual home was in the classical ideals of the great period of German literature headed by Goethe and Herder. Next to Herbart, from whom he acknowledges having received much stimulation, he was the first systematic philosopher of Germany who gave psychology a prominent and foremost place in his speculations, and who made important contributions to empirical psychology.<sup>1</sup> Psy-

48.  
Approaches  
philosophy  
from the  
side of  
medicine.

49.  
Connection  
with the  
classical  
period.

<sup>1</sup> The broad view which Lotze took of psychological problems has hardly been sufficiently recognised | by historians of philosophy, and this for several reasons. His first elaborate tract ('Seele und Seelen-