

on the borderland of matter and mind and seemed to promise an entry into the phenomena of consciousness.

As I stated in an earlier chapter of this work, physiology, and especially the physiology of the sense organs and of sensation, was essentially a German science. It was natural that the hopeful spirit which animated thinkers of that age should hasten to attack the philosophical problem by resorting to the methods and the supposed new principles of biological science. Indeed, Lotze's earlier writings themselves preached the doctrine of the all-pervading mechanism of nature, physical and psychical alike, and led the campaign against the fictions of vitalism. His warning that these important writings represented only one side of his philosophy were disregarded. Moreover, so far as the other and philosophically more important side was concerned, he did not speak with that hopefulness which had characterised the idealistic systems. In fact, we find in his more esoteric deliverances the first signs in German speculation of that spirit which later on in this country received the title of Agnosticism. He warned his readers not to expect too much, and spoke in accents very different from the aspiring note which resounded in Fichte and Hegel, who ever led their readers and hearers onward to greater expectations. Those who, in diminishing numbers, still took a hopeful view of the powers of the human intellect, turned on the other side to such later achievements of the idealistic and romantic spirit as had ripened in the minds of a few solitary thinkers. During the third quarter of the century these acquired sudden celebrity and an influence