

Wundt in Germany and consistently followed up. What had been recommended since the time of Francis Bacon in England, and attempted in a fragmentary manner by various thinkers, was here done with perfection and completeness. Without, as it appears, any preconceived notion as to the final result, Wundt approached the phenomena of Mind from the outside, and with the approved methods of the experimental and exact sciences, taking up what Fechner had termed the psycho-physical problem: this led him on to a critical examination of the principles of exact reasoning, and, in the sequel, to that remarkable discovery of the essential difference between psychical and physical phenomena of which he has given such a penetrating account.

21.
Wundt.

The outcome may be shortly expressed as the growth of mental as compared with the mere preservation of physical energy. This produced a change and widening in Wundt's philosophical horizon, and his speculation assumed a distinctly idealistic character: his studies moved more and more away from the psycho-physical field of research, in which he will always stand out as the most prominent and leading figure. The conception of the growth and expansion of mental energy would necessarily lead to historical studies, to the wide region of objective mental life, of which language, custom, religious rites and systems form the documentary evidence, what is termed in Germany *Völker-Psychologie*. Yet, what had happened to Lotze repeated itself to some extent in Wundt's philosophical reputation. One-sided Materialists had hailed in the young Lotze, as they did later in the younger Wundt, the champion of their own