

this section of scientific thought under the general term of Psycho-physics.¹ It refers to the borderland or common ground where physical and mental or psychical phenomena meet or interact.

4.
Psycho-
physics.

Although the term psycho-physics is quite modern, the idea of a special science dealing with the relations of mind and body, or of the physical and mental life of the human organism, has been prominently before the scientific world ever since Cabanis published his celebrated 'Rapports du Physique et du Moral de l'Homme,' in which the well-known passage occurs which has been frequently repeated, modified, and quoted with varying approval or reproach:² "In order to arrive at a correct

¹ The term was first used by G. T. Fechner in the well-known work bearing this title, of which I shall have more to say in the course of the chapter. This work, dealing mainly with a certain numerical relation, narrowed the term down to a special investigation, whereas the larger problem, the study of the interaction of mind and body by the methods of the exact sciences, was variously designated as physiological psychology, mental physiology, psycho-physiology or physiology of the soul. As there is a tendency to regard physiology more and more as the physics of the living organism, it is evident that physics is the larger term; and in dealing with the relations of the physical and the psychical in the widest sense, the term psycho-physics seems the more appropriate.

² 'Œuvres complètes' de Cabanis (1834), vol. iii. p. 159. The simile has attained a sort of historical celebrity through the drastic version which was given to it by Karl Vogt in his 'Physiologische Briefe' (1847), p. 206, where, with a

distinct intention of rousing an æsthetic disapproval, he compares the function of the brain with the secretion of bile by the liver and of urine by the kidneys. This dictum, which he repeated in his controversy with Rudolph Wagner, led in the middle of the century, as Du Bois-Reymond tells us, to a kind of systematic championship of the soul, the comparison with the kidneys being looked on as a degrading offence. "Physiology, however, has no knowledge of such grades of dignity. As a scientific problem the secretion of the kidneys is to her of the same dignity as the investigation of the eye or the heart or any other so-called noble organ." Vogt used the simile as an illustration of his purely materialistic view. Lange ('Hist. of Materialism,' vol. ii. p. 242) shows that with Cabanis the dictum is by no means bound up with such a view, as he really was a pantheist. The mistake, says Du Bois-Reymond, does not lie in the comparison, but in the implied suggestion, that psychical