

the physiologists of the eighteenth century, notably Haller, had demonstrated that the properties of the physical organism culminated in those of the nervous system—irritability and sensibility. The phenomenon of sensibility, of producing and combining—as it were digesting—sensations, was thus the function of the brain, or the central organ of the nervous system, as other processes were the functions of other organs or physiological apparatus. Cabanis was led on from medical¹ studies, as Locke had been before him, to the study of mental and moral subjects, and he formed the conception of a science of Man, or Anthropology,² divided into Physiology, the Analysis of Ideas, and Morals, which would ultimately be of as much use for the practical purposes of education and government as the exact study of other natural phenomena then cultivated in France for the purposes of medicine, industry, and material civilisation.

Although it may be admitted that Cabanis created³ physiological psychology, and that he cast far-reaching glances into the neighbouring departments of animal,

6.
Prepared by
Locke and
Haller.

the line of philosophical thought so clearly indicated by Cabanis was not more systematically developed in France at the time, and, like many other lines of research which originated in that country, had to be re-discovered fifty years later in other countries. The question is important, and may occupy us later on. See, however, regarding the disfavour into which the "moral" sciences fell owing to political reasons, vol. i. p. 149 of this work.

¹ Cabanis blames in Coudillac and Helvetius that they knew nothing of physiology. "S'ils eussent

mieux connu l'économie animale, le premier aurait-il pu soutenir le système de l'égalité des esprits? le second n'aurait-il pas senti que l'âme, telle qu'il l'envisage, est une faculté, mais non pas un être; et que, si c'est un être, à ce titre elle ne saurait avoir plusieurs des qualités qu'il lui attribue" (ibid., p. 66).

² "C'est ce que les Allemands appellent l'anthropologie; et sous ce titre ils comprennent en effet les trois objets principaux dont nous parlons" (Cabanis, 'Œuvres,' vol. iii. p. 40).

³ Picavet, *loc. cit.*, p. 292.