

Müller and E. H. Weber, had through physiological inquiries approached the phenomenon of consciousness in the highest forms of organic life. Single phenomena of conscious life, notably those referring to the organs or processes of sensation, had been subjected to minute observation, measurement, and experimentation; the question presented itself, What position has the physiologist to take up to the problems of the inner life? As already stated in the earlier part of this chapter, this serious and fundamental question was taken up by the editor and the writers of that important dictionary of physiology which began to be published in 1842. The editor was a celebrated professor of physiology at Göttingen, Rudolf Wagner. Among the contributors was his colleague, the successor to Herbart in the chair of philosophy, Hermann Lotze. The position which the former took up was essentially dualistic: soul and body were two substantial principles, the relation of which was not clearly defined or definable; both principles, however, worked together in producing the higher life of organised beings. To a dualism in this form Lotze objected, inasmuch as he maintained that for the student of nature all observable processes within the organism came under the rule of a definite and all-pervading mechanism. Vital forces were not to be introduced into the study of nature, and, if they existed, they would be of no use to the physiologist, who has to look merely for such mechanical, physical, and chemical processes as can be explained by resorting to such laws and agencies as are laid down in the sciences of mechanics, physics, and chemistry. Nevertheless Lotze

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