

of nature which is not founded on the ideas of the soul and of God," first by a general historical sketch of philosophies of nature (pp. v.-cxix.), then by a series of "monographs" which are to serve as examples to justify the same conclusions (pp. 1-263, "Des idées d'esprit et de matière dans la philosophie de Bacon," "Robert Boyle et l'idée de nature," "Toland, *Pantheïsticon*," "La philosophie de Buffon"). Antiquity, he finds, was dominated by the conception *ex nihilo nihil*. The charm is broken, and the true doctrine of creation and the ideas connected with it are made dominant by Christianity. With the revolt of the Renaissance, "Naturalism" reappears. Descartes and the French philosophy of the 17th century again restore Spiritualism, which again disappears in the renewed revolt (inspired by English philosophy) of the 18th century. This time Naturalism displays its frightful practical consequences in the French Revolution. After "the unbridled Materialism of a second Renaissance," the 19th century, at its dawn, was to see again "a philosophy that should take care to harmonise itself with the necessities of practice, and should not disavow the fundamental notions of common sense". In Evolutionism—the Naturalism of the present day—philosophy has again fallen under "the magical and deplorable empire of words". For what are Nature, Evolution and Matter? *Sunt verba et voces* (p. xcvi.). Among the "monographs," the analysis of Toland's *Pantheïsticon* (pp. 85-196) is not without interest. The following passage, however, with some historical basis, reads rather curiously:—"Toland, qui, dans la rédaction de son *Pantheïsticon*, s'était certainement inspiré des traditions maçonniques fort anciennes en Angleterre; Toland devait aussi, par cet ouvrage même, contribuer sans doute à la diffusion de la Franc-Maçonnerie, qu'en 1725 introduisit en France lord Derwent-Waters (*sic*). Et en effet Panthéistes et Francs-Maçons ne sont pas sans se rapprocher par plus d'une affinité" (p. 172). Toland's controversial style, according to the author—who qualifies his ideas as "chimæras," "politically intolerable," "pernicious and miserable diversions"—"va jusqu'à l'invective". M. Nourrisson is, he tells us, "de ceux qui exigent qu'on attache un sens précis aux termes qu'on emploie; qui veulent que les idées que ces mots expriment soient claires; qui surtout demandent aux faits, dans tout ordre de connaissances, la vérification des théories" (Preface, p. i.). After this claim to accuracy, it is disappointing to find Kepler's laws, Galileo's observations with the telescope and Harvey's discovery of the circulation of the blood all assigned to the 16th century (p. 4).

*L'Éducation du Caractère.* Par ALEXANDRE MARTIN, Chargé du Cours de Pédagogie à la Faculté des Lettres de Nancy. Paris: Hachette, 1887. Pp. 377.

By "character" the author understands "the sum of the qualities that are presented by two out of the three great faculties of the human soul, the sensibility and the will". Modern education, he holds, assigns too much importance to the intelligence and too little to the character; and one purpose of his present "course of pedagogy" is to make practical suggestions for the improvement of moral education in the home and in the school. Two chapters (iii., iv.) are devoted to consideration of the influence of heredity and of physical temperament on the character; but first M. Martin compares the optimistic theory of Rousseau and the theory of "theological pessimism" as to the natural character of children, deciding that the last is nearer the truth. Children have no natural morality; "the conception of duty as a categorical imperative" being for a long time above their reason. "The natural inclinations of childhood" are divided into three classes: "those that are indifferent from the point of view of

morality ; those that are contrary to morality ; those that morality approves because it finds in them auxiliaries". The character that conduces to success in the struggle for existence, and the character that conforms to the higher moral ideal, are in many respects different. Which character, then, shall parents and teachers strive to produce ? This question, it is suggested, may be ultimately insoluble without the assumption of a supernatural order ; but in practice it is partially resolved by the observation that the power of conquering the inclinations, of putting forth energy by an effort of "free-will," is common to both characters. This power, therefore, is to be especially cultivated. The habit of obedience is favourable to the development of energy of will ; but authority must not be all-embracing or too minute, and the space within which the free-will of the scholar can exercise itself should be gradually extended with advancing age.

*Science et Psychologie.* Nouvelles Œuvres inédites de MAINE DE BIRAN. Publiées avec une Introduction par ALEXIS BERTRAND, Professeur de Philosophie à la Faculté des Lettres de Lyon. Paris : E. Leroux, 1887. Pp. xxxiv., 362.

All those who are of opinion that French thinking never reached a higher level than in Maine de Biran will welcome this important addition to the list of his published works. It consists of six pieces under the following titles : (1) *Rapports de l'Idéologie et des Mathématiques*, pp. 1-22 ; (2) *Observations sur le Système de Gall*, pp. 23-71 ; (3) *Commentaire sur les Méditations de Descartes*, pp. 73-125 ; (4) *Rapports des Sciences Naturelles avec la Psychologie*, pp. 127-288 ; (5) *Notes sur l'Abbé de Lignac*, pp. 289-317 ; (6) *Notes sur l'Idéologie de M. de Tracy*, pp. 319-50. The first is from the period when Maine de Biran still belonged to the ideological school ; the others, falling within 1808-15, were written in his second period—of independent philosophical thought—before he passed into the mystic vein of his last years. It was the *Commentary on Descartes*, which Prof. Bertrand, the editor, wished to study, that first made him apply to M. E. Naville of Geneva, the possessor of Maine de Biran's MSS. M. Naville, who issued a full account of these in 1851, and who himself published in 1859 the three volumes that so effectively supplemented Cousin's four from the year 1834 (ten years after the philosopher's death), gave willing access to the whole mass of the unpublished writings, and it is not without the help of his experience and constant guidance that the present selection has been made. It comes forth as vol. ii. of the "Library of the Faculty of Letters of Lyons," a series of independent volumes now substituted for an earlier yearly publication of papers in history, literature and philosophy. Still more important than the *Commentary on the Méditations* (i., ii., iv.), though that is of great value both intrinsically and for the understanding of Maine de Biran's own development towards his latest phase of thought, is the fourth piece dealing with the relation of Psychology to the Natural Sciences. It is a mere fragment, but has not less interest now than when it was written as a plea for the independent scientific character of pure psychology, and it contains a scientific doctrine of reason and belief that is missed in the *Essai sur les fondements de la Psychologie*, the most finished work of Maine de Biran's pen (issued by M. Naville in 1859). Its relation to the *Essai* is very hard to determine. The conclusion to which M. Naville has finally come is that it dates from 1813, after the *Essai* was practically completed, but, remaining itself incomplete, was passed over when, after a time of political distraction, the *Essai* was taken up again and finally disposed of towards 1815. M. Bertrand had intended to include in the volume the correspondence of Maine de Biran with Cabanis, Ampère, Destutt de Tracy and others, but this has had to be kept back for the present.