

rational psychology had its home in Germany, empirical psychology in Great Britain. In addition to these two branches of research appertaining to the things of the inner world, to the life of the soul, a third and independent line of research had sprung up in France as the immediate outcome of the great development of the mathematical, natural, and medical sciences. The life of the soul was there studied in its outer manifestations, partly as a physiological and pathological<sup>1</sup> problem, partly also in those creations such as language, grammar, and logic, in which it has become, as it were, externalised. Cabanis and Broussais are representatives of the former, the Idéologues, notably Destutt de Tracy, of the latter way of thinking. The French school as represented by these thinkers preserved accordingly its independent position, whether compared with the purely introspective psychology in this country or with the metaphysical psychology of Germany. It took up such an extreme position, notably in the writings of Broussais, and was frequently supposed to be so much allied with materialism, that it provoked as much as it opposed the reaction which adopted the more moderate or common-sense attitude of the Scottish school; it was later also much influenced by some of the leading German meta-

11.  
French  
physio-  
logical  
psychology.

his psychology from that of the British or Associational school, has singled out Brown's exposition of the latter as deserving prominence, "because he expressly discusses and formulates many ultimate principles which in other writers are more or less blindly presupposed" (*loc. cit.*, vol. xiv. p. 1).

<sup>1</sup> D. de Tracy in his 'Éloge de Cabanis,' whose place he took in the Academy (1808), ventured to say that Cabanis had performed the double task which he had set himself, of carrying philosophy into medicine and medicine into philosophy (see Picavet, *loc. cit.*, p. 288).