

leaving it standing as an insoluble dilemma. In France the successors of Condillac early recognised that the theory which reduced all inner life to an automatic occurrence with the semblance only of a spiritual reality was neither theoretically nor practically satisfactory. Practically the opponents of the Revolution saw in the anarchy of the latter the proof that something was wanting which should govern and direct the aimlessness of human actions when abandoned to complete freedom. This something they found in the return to that authority which in church and society had been destroyed by the Revolution. It was the philosophy of pure reaction, it found its classical expression in the writings of Joseph de Maistre (1754-1821). This position led to no further philosophical development, but only to an attempted rehabilitation of the spiritual despotism of the Roman Catholic church with its dogma of infallibility. But the followers of Condillac, notably Cabanis (1757-1808) and De Tracy, actuated by a truly scientific spirit, pointed out what was wanting in Condillac's system, which emphasised unduly the passive and receptive side of the inner world, being mainly interested in an analysis of the processes of understanding and reasoning. These had, through the enormous development of the mathematical and abstract sciences during that period, absorbed by far the greater and the most original part of the intellect of the age. Condillac had in the second edition of his 'Treatise on Sensations'¹ already pointed out one of the defects in his earlier edition; he incidentally makes the remark that our knowledge of external things as outside

26.
Reaction
and develop-
ment.

¹ Ravaisson, pp. 13, 14.