

to find the essence of the inner life, by searching for it deeper and deeper, he separated himself more and more from the system of his master. In many ways his position and his career differed from that of other prominent thinkers of his age; for he was neither a politician nor a teacher of philosophy. His practical occupation consisted in administrative work, holding official positions during the Revolution, the Empire, and the Restoration. In passing, we may note that he thus belonged to that organisation which preserved all through the rapidly succeeding catastrophes and changes of the age that continuity and stability which did so much for the French nation: I refer to the organisation of administrative and legislative work. He has been called the greatest French psychologist of the nineteenth century. His influence was to a great extent personal, his works are fragmentary, and the most important and interesting among them were not published till long after his death; nevertheless he may be considered as a centre of philosophical thought, and as such he has recently received increased appreciation.¹ He marks the trans-

¹ French psychology during the first half of the nineteenth century had at the time little direct influence on European thought as a whole. Accordingly we do not read much about it either in English or in German contemporary philosophical literature, and it is only since the more recent development of French philosophy has attracted attention and appreciation outside of France that the larger histories of philosophy have begun to assign to it an important place in the History of European Thought. Among these Prof. Höffding's

History, written from an international point of view, gives the fullest and most satisfactory account, though he himself, in a later work ('Moderne Philosophen,' 1905, p. 67), declares that he has not been able to give it that exhaustive study which it deserves. M. Ferraz has written its history in three volumes, dealing separately with three currents of thought, called respectively Socialism, Traditionalism, and Spiritualism. The first includes Naturalism and Positivism; the second, Ultramontanism; and the third, Liberalism (1877,