

ition from the professedly naturalistic to the professedly psychological treatment of mental phenomena. The former was represented within the teaching profession by the medicals and by the lecturers at the *École Polytechnique*, the latter by the lecturers at the *École Normale*. Auguste Comte, himself a student and lecturer at the former institution, refers in a letter to the impending "struggle between the *Normaliens* and the *Polytechniciens*, which he regarded as a special form of the struggle between the metaphysical and positivist schools."¹

&c.) By far the most interesting account is the brilliant "Rapport" on French philosophy during the first two-thirds of the century which M. Ravaisson wrote at the instigation of the Ministry of Public Instruction under the Second Empire ('*La Philosophie en France au XIX^e Siècle*,' 1868). It forms one of a series of reports on the progress of Letters and Science in France, suggested no doubt by, and as a sequel to, the Reports which the first Napoleon ordered the Academy to prepare in the beginning of the century. Modern French philosophy first attained to a prominent position in European thought through Auguste Comte, who, as we shall see later on, opposed not only metaphysics but also the psychological or introspective method emphasised in the school of Victor Cousin in opposition to the scientific method of the naturalistic school. Nevertheless, it must be admitted that through taking note of the different schools of thought prevalent in neighbouring countries, such as the common-sense philosophy of the Scottish school—mainly through Royer Col-
lard, and the idealistic philosophy

of Germany—mainly through Madame de Staël (1766-1817, in her '*Sur l'Allemagne*,' 1813), and by Degerando, as also by reviving the study of Descartes and of the Ancients, the spiritualistic school, through its very eclecticism, brought together a very large body of thought and much material. More recent thinkers, with whom we shall become acquainted in the sequel, have criticised and developed this in an original manner. In itself the psychology of the earlier part of the century in France appears uncertain and inconclusive, being in search rather than in possession of a new principle wherewith to oppose the purely intellectual conception of the school of Condillac with its materialistic tendencies. Most of the prominent members of this school, such as Maine de Biran, Jouffroy, and Victor Cousin, are continually changing their attitudes, and must have been to the young and ardent spirits of that age suggestive and stimulating on the one side, unsettling and unsatisfying on the other.

¹ H. Höfding, '*History of Modern Philosophy*,' English trans., vol. ii. p. 319.