

on 'Contemporary German Psychology,' which appeared in 1879. M. Taine had already vigorously opposed the French psychology of the eclectic school,¹ and he published in the same year with Ribot's first-named

¹ Hippolyte Adolphe Taine (1828-93) may perhaps be considered as the first among French thinkers of the second half of the nineteenth century who aroused renewed interest in the science of psychology. He did so by a series of articles which he published in the 'Revue de l'Instruction Publique' in the years 1855 and 1856, and which appeared as a separate volume in the beginning of the year 1857. It was a virulent attack on the official school of philosophy headed by Victor Cousin, dealing with Laromiguière, Royer Collard (un dictateur), Maine de Biran (un abstracteur de quintessence), Cousin (un orateur), and Jouffroy (un homme intérieur). The title of the first edition, 'Les Philosophes Français du XIX^e Siècle,' was changed in later editions to 'Les Philosophes Classiques au XIX^e Siècle en France.' He there shows how the valuable ideas of the eclectic school can be traced back to the writings of Condillac, and that what was added under the influence of Scottish and German thought by means of a brilliant rhetoric and great personal influence does not mark a substantial progress,—such must be attained by the methods successfully introduced in the natural sciences; but he does not adopt the Positivism of Comte, which at that time condemned all psychology, reducing it to a branch of physiology. It is interesting to note that he approves of the general scheme of Hegel, though condemning its metaphysical elaboration. The preface to a later edition he concludes by say-

ing: "Such is the idea of nature expounded by Hegel through myriads of hypotheses, accompanied by the impenetrable darkness of the most barbarous style, with a complete reversal of the natural movement of the mind. One comes to see that this philosophy has for its origin a certain notion of causality. I have tried here to justify and to apply this notion. I have neither here nor elsewhere tried to do anything more." In his later work, quoted in the text, he gave a specimen of this new psychology, being largely guided by the writings of John Stuart Mill and of Bain, whom he may be said to have introduced into France; but he goes beyond them by bringing in, at the end, a kind of metaphysic. Of this, Mill in his review of Taine's book ('Fortnightly Review,' July 1870, reprinted in 'Dissertations and Discussions,' vol. iv. p. 111) says: "When M. Taine goes on to claim for the first principles of other sciences—*e.g.*, of mechanics—a similar origin and evidence to what he claims for those of geometry, and on the strength of that evidence attributes to them an absolute truth valid for the entire universe, and independent of the limits of experience, he falls into what seemed to us still greater fallacies." Through establishing psychology on an independent basis, and notably through his doctrine of the *milieu*, Taine stands out as one of the principal founders of that modified Positivism which, as we shall see in the sequel, plays such an important part in recent French thought.