

for systematic unity and completeness. On the other side, whatever of theoretical and systematic philosophy existed in this country, stood in close connection with the practical interests and the social demands of the age.

In France the teaching of philosophy had to accommodate itself to the demands of the higher schools, which were, at that time, under the influence of the clergy.<sup>1</sup>

<sup>1</sup> On this point see the account given by M. Ribot in the year 1877 ('Mind,' vol. ii. p. 382 *sqq.*) "The Courses at the *Lycées* and Colleges (secondary instruction) are much less free than those of the Faculties (superior instruction), since they are not addressed to men but to youths preparing for an examination, and must besides keep within the one programme drawn up for the whole country. The professor is closely watched by the Faculties, the State, the bishops, and the families. Thus an official philosophy is formed which is rigorously orthodox. It has unvarying solutions for all problems, a fixed number of proofs of the existence of God and of the immortality of the Soul, &c., &c.; a student who does not answer in conformity with the programme is rejected. The consequence is that many think one thing and say another. I must add that the same is often true of their masters, though it is only fair to acknowledge that latterly many young professors have endeavoured to introduce the new doctrines under the form of historical expositions and discussions. Many of the students in our *Lycées* know something of the Logic of Stuart Mill and of the Psychology of Bain and Spencer, but the heads of Spiritualism are

little in favour of these innovations. Spiritualism, such is, in fact, the name of this official philosophy. It would be useless to dwell at length on this doctrine which has reigned amongst us for fifty years, and which consists in a collection of opinions founded on common-sense, and adapted to the religious beliefs of the majority. If we extract from the different religions subsisting in Europe the common basis that is called Deism or natural religion, and deduce from this Deism the theology, the morals, and the psychology which it involves, we shall have Spiritualism; the rest is only matter of detail. It is a timorous, a fearful doctrine, that abhors all disturbance, and is very compliant to the clergy; many of its supporters are avowed Catholics" (p. 384). Those who are interested to see the difficulties of steering a middle course between Roman Catholicism on the one side and German Idealism on the other, resulting in a species of Cartesianism, should read the 'Life of Victor Cousin,' by Barthélemy-Saint Hilaire (3 vols., 1895). In his interesting 'Rapport,' already referred to, M. Ravaisson said, in the year 1868, somewhat prophetically: "A bien des signes, il est permis de prévoir comme peu éloignée une époque philosophique donc