

begun the work of natural history by inventing a system of classification and a technical language or nomenclature. Buffon in his brilliant and elegant portraits had cast around it the charms of poetry and romance. Jussieu had imported botany from Sweden into France, and in the garden of Trianon had given a living model of the arrangement of plants; botanising had become popular through the

union of the practical and philosophical spirit been more marked than in the medical sciences. Essentially interested as it is in the immediate application of scientific discoveries to the needs of suffering mankind, we witness in the course of the seventeenth and eighteenth centuries a one-sided alliance of the art of healing with chemistry (Sylvius, 1614-1672), with physics (Borelli, 1608-1679), and with mechanics (Pitcairn, 1652-1713), and the reaction of the animists (Stahl, 1660-1734, and Hoffmann, 1660-1742), and the vitalists (Bordeu, 1722-1776, and Barthez, 1734-1806). A large portion of the history of medicine (see Haeser, 'Geschichte der Medicin,' Jena, 1881, vol. ii., and Guardia, 'Histoire de la Médecine,' Paris, 1884) consists in the account of the opposition to premature generalisations, adopted from other sciences, or still more dangerously from metaphysics. As examples of the metaphysical tendency we have the Scotch systems of Cullen and Brown, and the German "Philosophy of Nature." The reasons why philosophy has so frequently allied itself with medicine, thus preventing the purely scientific spirit from gaining admission, are twofold. "Young men," says Cuvier, "adopt these theories with enthusiasm, because they seem to abridge their studies and to give a thread in an almost inextricable labyrinth" ('Rapport,' p. 333). The other reason is that the art of healing has as much a

psychological as a physical side, and a philanthropic as much as a scientific interest. In respect of this it is well to note that the age and country which gave to Europe the great models of purely scientific research in Laplace and Cuvier was rich also in great thinkers who applied themselves in a philosophical spirit to the advancement of scientific and practical medicine, to the reform of hospitals, to the care of the insane, to the education of the deaf and dumb. The whole school of the ideologues, headed by Condorcet, Cabanis, and Destutt de Tracy, was closely allied with the medical profession. But however important this side of French thought may have been, its influence on the rest of Europe at that time cannot be compared with that of the purely scientific writings belonging to mathematics and natural science. Such names as Cabanis and Bichat belong to a different current of European thought, which I purposely separate from the exact or purely scientific. And this separation is justified historically by the fact that in the Académie des Sciences for a considerable time medical science was only meagrely represented, whilst philosophy during the period of the suppression of the Académie des Sciences morales et politiques, from 1803-1832, had no academic representation at all. The great name of Bichat is not among the Academicians, and Cuvier himself