

affective or emotional, habitual, and accidental (*privilegiée*) association. These laws are however admitted to be inadequate to meet the singular case recounted by M. Grüber at the Psychological Congress in London, a case to which the inquiries now in question afford no parallel, although they yield results curious enough to justify the interest excited in the subject.

*Hypnotisme et Double Conscience*, origine de leur étude et divers travaux sur des sujets analogues. Par le Dr. AZAM, Professeur honoraire à la Faculté de Médecine de Bordeaux, Correspondant de l'Académie de médecine, Lauréat de l'Institut, &c. Avec des préfaces et des lettres de MM. PAUL BERT, CHARCOT, et RIBOT. Paris: F. Alcan, 1898. Pp. 875.

In this volume, Dr. Azam, who was one of the first Frenchmen to make a serious study of hypnotism, brings together a number of memoirs, papers and addresses on hypnotism, somnambulism, alterations of personality, mental affections resulting from injuries to the brain, &c., together with a study of character in health and sickness. The most important of the papers relate the now classical story of Félicité—the first case of 'periodical amnesia' or double personality subjected to scientific observation—which was commented on in *MIND*, O.S., when first published in 1860. It is of some interest to recall that, in the case of Félicité, there was no 'double consciousness' in the sense of consciousness of a double existence, and that the even striking differences between her character in the normal and in the abnormal condition might in Dr. Azam's opinion be plausibly explained through the presence or absence of memory and consequent knowledge or ignorance of her peculiar mental state. A good deal of wearisome repetition is involved in this plan of reprinting *in toto* papers written for different sets of readers and at a time when the facts treated of were not so familiar.

*Lectures sur la Philosophie des Sciences*. Par ANDRÉ LALANDE, ancien élève de l'École normale supérieure, Agrégé de philosophie, Professeur à l'École Monge. Paris: Librairie Hachette et Cie., 1898. Pp. 851.

These lectures are very similar in scope and aim to Prof. Karl Pearson's *Grammar of Science*, reviewed in the July number of last year's *MIND*. Both writers—Prof. Pearson with a view of reforming the fundamental conceptions of science, Prof. Lalande in order to combat at once empiricism and mysticism by restoring faith in the human reason—seek to exhibit science as the gradual reduction to order of the original chaos of sensations, and scientific laws as ideal constructions or "conceptual models" rather than as facts of experience. In their conception of nature, they thus equally derive from Kant; the divergence in their treatment of the moral and mental sciences is therefore the more marked. They are agreed in rejecting what they call 'metaphysics' or the Science of 'things-in-themselves,' but while Prof. Pearson ranks Kant, so far as moralist, among the metaphysicians, Prof. Lalande accepts the 'practical reason' as a basis for Ethics of equal authority with the 'pure reason' as basis for natural science. Thus for the one Ethics is only the study of the moral man, or a special branch of psychology, for the other it is an independent science.

In treatment the French work lacks the force and originality of the English, if it also avoids some of its inconsistencies. The difference is especially apparent in the discussion of the meaning of 'law,' which is the occasion for one of Prof. Pearson's most brilliant chapters, but where Prof. Lalande contents himself with a couple of quotations from Montes-

quieu and Rousseau, adding of his own only a brief note to point out a confusion. He adopts indeed throughout, and in order to meet the requirements of the "programme des classes de mathématiques élémentaires et de premières sciences," the plan of writing wherever at all possible in quotations, a method which, whatever its value for teaching purposes, a good deal impairs the unity both of style and thought. Of the quotations, that from Pascal on pp. 27-30 should be referred not to the *Pensées* as in the edition of 1819, but as in the later and more accurate edition of M. Fougère to the *Préface sur le Traité du Vide*.

*Sémites et Aryens.* PAR CHARLES PICARD. Paris : Félix Alcan, 1898. Pp. viii., 104.

Citing Renan's dictum, that modern philology reveals as its essential result a dual contrasted current of Indo-European and Semitic civilisation, the writer sets forth what he considers to be the main features of this antagonism, as shown in the religious attitude of both races, devoting attention almost exclusively to that of the Semite. Whereas the Aryan, with a prevailing Pantheistic or Monistic tendency, has built up creeds of trust in universal justice, and of kinship and union with the Divine, the Semite has ever confronted a hostile deity, darkly inaccessible, a devouring fire, insatiably demanding atonement and sacrifice. "Molochism" has been the typical form taken by his efforts to appease his divinity, whether it was worshipped as Moloch, El, Baal or Jahveh, and the passover originally involved the general partaking of the flesh of human victims till this was commuted by the lamb. In a brief review of the opposite ideals of Aryanism, the writer somewhat "gives away" the case for these, by confounding Buddhism with Vedantism, a purely rational ethical philosophy with religious aspirations based on certain Pantheistic convictions, which that philosophy was concerned to overthrow.

*Descartes.* PAR ALFRED FOUILLÉE. Paris : Hachette et Cie, 1898. Pp. iv., 206.

The *raison d'être* of this, the most recent accretion to Cartesian literature, is the progressing roll-call of the series entitled "Les Grands Écrivains Français," which herewith puts forth its twenty-fourth number. M. Fouillée does not pretend to have any specially original message to utter concerning the work and influence of Descartes. He only insists on the utility, in an analytic age, of directing attention to the heroes of thought who have indicated ends to be attained, and themselves made way towards attaining them. He divides his monograph into an introductory biography, and four books, dealing severally with the system of the universe according to Descartes and according to modern science, Cartesian idealism, the psychology and ethics of Descartes, and the influence of Descartes on literature and philosophy. In the former direction his influence, the author believes, has by Cousin and others been overrated, although he admits that, with the *Discours*, French assumed in science the position till then held by Latin. But he is in no way disposed to underrate the almost unparalleled effect wrought by Descartes on science and philosophy. The "Cartesian revolution" was not so much the starting from introspection and working towards truth by way of psychological reflexion, as the imposing on all science mechanical, i.e., quantitative methods of procedure. Again, Descartes was the true Copernicus of modern science, exhibiting all explanations by qualities, forces, causes, ends, as merely "anthropocentric". Greater, moreover, than those who solve problems are they who discover problems. To