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Examen psychologique des animaux. Par P. HACHET-SOUPLET. Paris, Schleicher frères, 1900.—pp. xvi, 163.

Various methods have been employed in the study of the animal mind : the watching of the creature in its natural surroundings, the close observation of the young animal in captivity, the performance of set experiments upon animals in the laboratory. M. Hachet-Souplet, in the present volume, seeks to base an animal psychology upon the results of training, *dressage*. "Le dressage savant commence quand on arrive à faire exécuter aux animaux des actes qu'ils n'exécutent pas ordinairement à l'état libre. . . . C'est. . . . en développant leurs aptitudes et en les dirigeant dans un sens particulier qu'on fait exécuter aux bêtes, au commandement de la voix et du geste, des mouvements qui ne leur sont pas familiers et qu'en fin de compte on les dresse." The author classifies animals into three groups, as those which cannot be trained (excitability), those which can be trained by coercion (instinct), and those which can be trained by persuasion (intelligence). There can be no doubt that his method carries him a certain distance, and that it is of a certain limited value to the animal psychologist. More than that can hardly be admitted. In particular, M. Hachet-Souplet's attempt at a detailed classification of the animal kingdom in terms of mental faculty as revealed by *dressage* is every whit as barren as the similar attempt made by the late "Sir G. Romanes."

E. B. T.

Pascal. By AD. HATZFELD. (*Les grands philosophes.*) Félix Alcan, Paris, 1901.—pp. xii, 291.

This work, which follows the same plan as the preceding volumes of the series, is one of much value. It gains an additional interest from the fact that it is the last work from the author's hand before his death in October, 1900.

The purpose of M. Hatzfeld, as stated in his introduction, is to present the character and doctrines of Pascal with truth and completeness, and thus to correct, if possible, the false conceptions of the man and his work due to acquaintance with only a part of his writings and certain facts of his life. To accomplish this purpose, the author seeks first to draw a true portrait of Pascal the genius, the man of science, the religionist, following his life year by year by the aid of his correspondence, his writings, and the testimony of his friends and acquaintances. He then takes up Pascal's work as a scientific thinker, a polemist and an apologist.

In following out this plan, M. Hatzfeld has devoted the first division, or one fourth of his book, to a "psychological biography" of Pascal. This part of the work gives evidence of painstaking research and unprejudiced, but sympathetic, interpretation. It is a history of Pascal's intellectual and moral life, the development of his ideas and beliefs, and the struggles he passed through in behalf of his beliefs. In a word, it is the portrait of the man in order to make clearer the doctrine of the thinker.