

Thomas Reid's Common-Sense Philosophy in the Development of Nineteenth-Century French Spiritualism

by James Crombie

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This presentation calls attention to the surprising level of influence which the Scottish philosopher Thomas Reid (1710-1796) had on nineteenth-century French philosophy – especially among professional teachers of philosophy in French universities – in particular among those identified as belonging to the so-called ‘spiritualist’ tradition.

Some of the political, social, personal – and even philosophical – reasons for this phenomenon will be adumbrated.

There were many figures who could be considered to be influential Reidians during the nineteenth-century in France. This presentation will focus on the major players: firstly, Royer-Collard; secondly, Cousin, Damiron and Jouffroy. Some attention will be paid, thirdly, to some of the members of the third generation: Adolphe Garnier, Amédée Jacques, Émile Saisset, Jules Simon, Adolphe Bertereau and Adolphe Franck. Pierre Maine de Biran and Joseph-Marie Degérando (aka de Gérando) are mentioned but not Pierre Prévost who, in Geneva, was publishing on the subject of Reid before he was discovered in Paris by Royer-Collard.

Thomas Reid



- This portrait is reputed to be the only surviving visual likeness of Thomas Reid.
- It was painted by Sir Henry Raeburn in 1796, upon the urging of James Gregory, on the occasion of a visit by Reid, in the year in which Reid died, at the age of 86.

Strangely enough, our story begins in
1768, ...

... in Amsterdam.



Amsterdam, 1768

Four years after the publication in 1764 of the English-language original, an anonymous French translation, in two volumes, was printed in Amsterdam, of Reid's *Inquiry in the Human Mind on the Principles of Common Sense*.

RECHERCHES
SUR
L'ENTENDEMENT
HUMAIN,

D'après les Principes du sens
commun,

Par THOMAS REID,

*Professeur de Philosophie dans le Col-
lege du Roi à Aberdeen.*

OUVRAGE TRADUIT DE L'ANGLAIS.

L'inspiration du Tout-puissant leur don-
ne l'intelligence JOB.

TOME PREMIER.



A AMSTERDAM,

Chez JEAN MEYER,

M. DCC. LXVIII.



There follows a long pause of over 40 years, filled by the events of the French Revolution, the establishment and demise of the First French Republic, and the establishment, in 1804, of Napoléon Bonaparte's First Empire.

In 1809-1811, Napoleon is still Emperor. The Battle of Waterloo and the Second Restoration of the French monarchy will not occur until 1815.



Following the overthrow of the Ancien Régime by the Revolution – and the death of the young Republic, replaced by the Empire of Napoleon I – many French citizens identified emotionally with the plight of the shipwreck victims in Théodore Géricault's *Radeau de la Méduse* (1819).

It is well known that Napoléon was not at all fond of Antoine Destutt de Tracy and his fellow philosophical *idéologues* (followers of Condillac). This was probably mainly for reasons of political rivalry, since Destutt de Tracy and his group were also involved in politics. But Napoléon and many others were convinced that the materialistic, sensualist, and often atheistic *philosophes* of the 18th century were to some degree responsible for the disorders from which France was recovering.

« Je suis tombé par terre,
C'est la faute à Voltaire,
Le nez dans le ruisseau,
C'est la faute à Rousseau ! »

"I have fallen to the ground,
Voltaire is to blame,
My nose in the gutter,
It's all Rousseau's fault!"

Quotation from a ditty sung by Gavroche.
Victor Hugo, *Les Misérables*, Tome V.
Jean Valjean – Livre Premier : La guerre
entre quatre murs – Chapitre 15. Gavroche
dehors.



Eugène Delacroix, *La Liberté guidant le peuple* (1830)

Paris, 1910+

We are jumping ahead here by about 100 years. The next episode did not look *exactly* like this, but there were similarities.

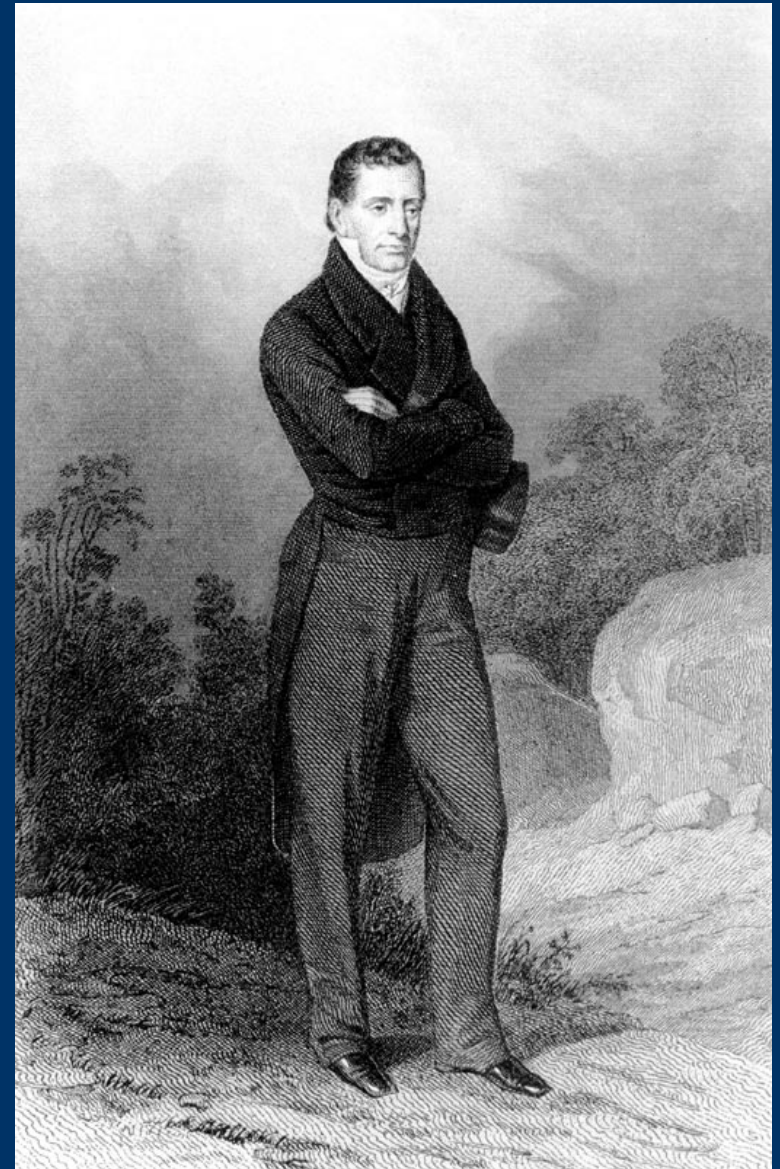
Fragment of a painting by Eugène Galien-Laloue. Title: *The Docks of Paris*. Date: c. 1910-1920. Source : visualelsewhere.wordpress.com



Paris, 1811

At a bookstall on the banks of the Seine, a newly appointed professor of philosophy at the Sorbonne bought a copy of Reid's *Recherches sur l'entendement humain, d'après les principes du sens commun*.

In spite of his recent appointment, he was 48 years old. His name was **Pierre-Paul Royer-Collard**.



Anonymous portrait of Royer-Collard, Département des Estampes, Bibliothèque nationale de France. Source of image : French Ministry of Culture

www.tocqueville.culture.fr/fr/portraits/popup/html/z_collard1.html

Through this chance purchase of *Recherches sur l'entendement humain, d'après les principes du sens commun*, traduit de l'anglois, 2 vols., Amsterdam, 1768, Royer-Collard had just discovered Thomas Reid.

This was the philosophy which Royer-Collard believed France needed.

Pierre-Paul Royer-Collard

1763-1845

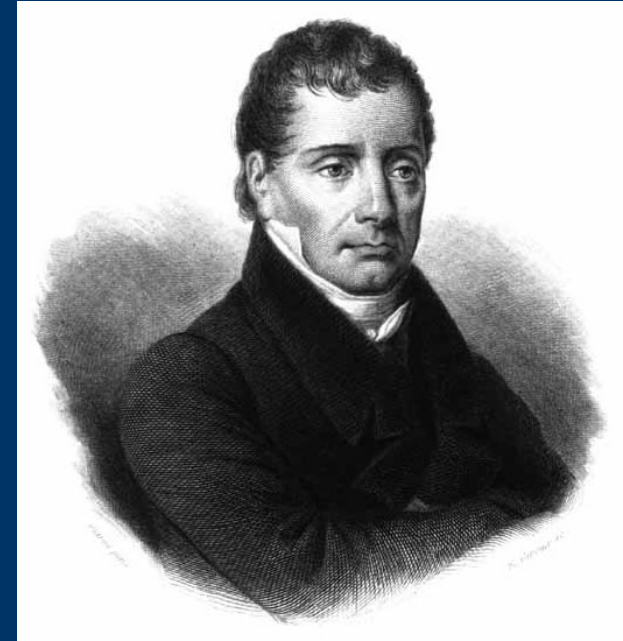
Royer-Collard was 26 years old in 1789.

Assistant Secretary of the 1st Commune of Paris (1789).

Disapproved of the abolition of the monarchy (10 Aug 1792).

Left Paris to return to his birthplace in the Marne after the day of insurrection (12 Prairial I = 10 Aug 1793) avoiding the Terror.

Was elected in 1797 to the Council of Five Hundred as a deputy representing the Marne, made a speech in favour of religious freedom, but was excluded after the coup d'état of 18 Fructidor V = 4 Sept 1797.



This unattributed portrait is from the *Livre des orateurs* (Paris, 1842), by Louis-Marie de La Haye Cormenin, alias Timon, p. 375 – via *Wikipedia* which credits www.chass.utoronto.ca/epc/langueXIX/images/orateurs.htm

Royer-Collard's attitude towards 18th-century

French philosophy is indicated

by the following slide



A half-dozen years before obtaining his position as a professor of the history of philosophy at the Sorbonne, reviewing a book whose translated title was *The Folly of Unbelief*, Royer-Collard wrote, on the subject of **18th-century French philosophy**:

" [This philosophy] went so far as to attempt to eliminate religious thought altogether and did not hesitate to resort to proscriptions and massacres; [...] after chasing the true God from its temples, it could only dedicate them to the Goddess Reason; it could only place the bust of Marat on its alters and found no better emblem for its festivities than divisibility by ten and the touching commemoration of torture. "

– Le Journal des débats, 24 May 1806

In spite of the impression one might get from this passage, however, Royer-Collard was not some kind of anti-rationalistic, anti-philosophical, reactionary mystic like (for example) his contemporary Louis de Bonald.

The following slide indicates Royer-Collard's attitude towards a philosopher like René Descartes.



" The country which gave Descartes to Europe will not refuse to take up the torch lit by that great man. Without philosophy, there is neither literature nor genuine science. Even though pernicious doctrines have been erected in her name, it is her task and *not that of ignorance* to combat them, and it is up to her alone to destroy them. "

– Quoted by Adolphe Garnier, article entitled "Royer-Collard", in Adolphe Franck, ed., *Dictionnaire des sciences philosophiques*, 1^{ère} éd., tome 5, 1851, p. 452.



This unattributed portrait of Royer-Collard is from the website www.academiefrancaise.fr of the French Academy, to which Royer-Collard was elected in 1827.

How Royer-Collard promoted the philosophy of Thomas Reid in France

- Through his **influence on students** like Victor Cousin, Théodore Jouffroy and Jean-Philibert Damiron (the latter being also students of Cousin).
 - Through the orientation he was able to impart, as a senior civil servant (if we may employ the term) to the **French educational system**.
 - Through his **political influence** as an elected politician.
 - As a result of the excellent **push he gave to Cousin's career** in 1815 by taking leave from his teaching at the Sorbonne in order to become président de la nouvelle *Commission de l'Instruction publique*. At the age of 23, Cousin thus replaced Royer-Collard as his *suppléant*.
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Victor Cousin

1792-1867 – one of the most prolific philosophical authors of the 19th century.

Author of *Philosophie écossaise* (1819, 1845, **1857**, 1862).

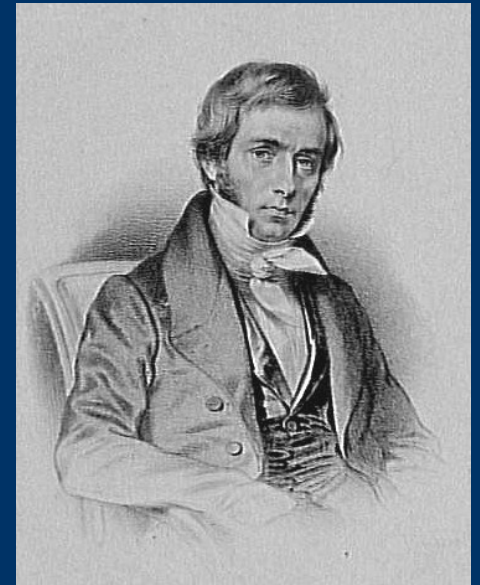
Author of books on Locke, Kant, the history of philosophy, important women in history and many other subjects.

Translator into French of the works of Plato (13 vols.) and of books by Sir William Hamilton, Dugald Stewart, Wilhelm Gottlieb Tennemann (*Geschichte der Philosophie*), etc.

Editor of the works of Proclus (Greek text with Latin commentary; 6 vols.)

Editor of a new edition of the works of René Descartes (13 vols.).

Key words (unfortunately for Cousin's image after 1848): eclecticism, spiritualism, liberalism, constitutional monarchy.



This unattributed portrait of Cousin is from the website www.academiefrancaise.fr of the French Academy, to which Cousin was elected in 1830.

From the *Avertissement of Philosophie écossaise*, 3rd edition, 1857:

This school of thought, hidden, so to speak, in a corner of the world, has produced, in less than a century, along with a large number of worthwhile professors and authors, six eminent men whose fame extends to all of Europe: Hutcheson, Smith, Reid, Beattie, Ferguson and Dugald Stewart. Of these six men, there are two whose names will not perish, Smith and Reid. The former has almost [single-handedly] created the science of political economy; the latter has renewed metaphysics.

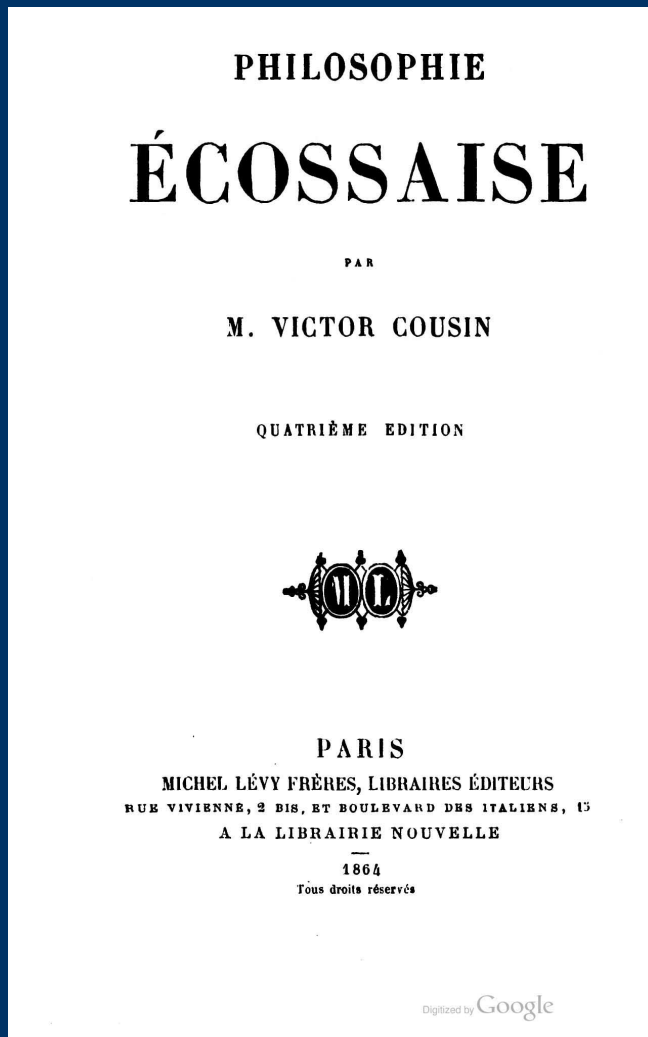
Yes, Reid is, in our eyes, a genius; it is a mark of a true and powerful originality to have lifted common sense to such a height and to have devoted to its service so much penetration, finesse and profundity. Such was our judgment in 1819, as can be seen in these lessons; today, now that a long acquaintance with all the major systems and the great philosophers has delivered their secret and their measure, **we persevere in this judgment and we reaffirm it with more authority** [*compétence*]. (p. ii, translation, emphasis added.)

From the *Avertissement of Philosophie écossaise*, 3rd edition, 1857:

Cette école, cachée, pour ainsi dire, dans un coin du monde, a produit, en moins d'un siècle, avec un grand nombre de professeurs et d'écrivains recommandables, six hommes éminents dont la renommée est européenne : Hutcheson, Smith, Reid, Beattie, Ferguson, Dugald-Stewart, et, sur ces six hommes, il y en a deux dont les noms ne périront point, Smith et Reid. L'un a presque créé une science, l'économie politique ; l'autre a renouvelé la métaphysique.

Oui, Reid est à nos yeux un homme de génie : c'est une vraie, une puissante originalité que d'avoir élevé si haut le bon sens, et mis à son service tant de pénétration, de finesse, de profondeur. Tel était déjà notre jugement sur Reid en 1819, comme on le verra dans ces leçons ; aujourd'hui qu'un plus long commerce avec tous les grands systèmes et les grands philosophes nous a livré leur secret et donné en quelque sorte leur mesure, nous persévérons dans ce jugement, et nous le portons de nouveau avec un peu plus de compétence.

Cousin's *Philosophie écossaise*



This book is composed of 12 chapters or "lessons".

For Cousin, Scottish philosophy begins with Francis Hutcheson (1694-1746).

There is a lesson on Adam Smith.

A single lesson is devoted to James Beattie (1735-1805) and Adam Ferguson (1723-1816)

Six of the 12 lessons deal with different aspects of Reid's thought (lessons 6-7-8-9-10-11).

Cousin's *Philosophie écossaise*

SIXIÈME LEÇON. — REID. — Sa vie..... 232

Reid. Sa vie. — Son maître Turnbull. — Pasteur à New-Machar. — Professeur de philosophie à Aberdeen. — Son premier ouvrage. — Passe à l'Université de Glasgow. — Sa correspondance avec lord Kames. — Se retire de l'enseignement. — Ses derniers écrits. — Ses opinions politiques. — Meurt en 1796.

SEPTIÈME LEÇON. — REID. — Recherches sur l'entendement. 274

Métaphysique de Reid. *Recherches sur l'entendement humain*. — Résumé de cet ouvrage : 1^o Réfutation de la théorie des idées représentatives ; théorie de la perception directe. 2^o Réfutation de la théorie du jugement comme perception d'un rapport de convenance ou de disconvenance entre deux idées. 3^o Incapacité du raisonnement et de la démonstration à établir les premiers principes. Principes négligés par les philosophes et restitués par Reid ; principe de véracité et de crédulité ; principe de la stabilité des lois de la nature. 4^o Théorie de la formation du langage. 5^o Distinction de la voie d'analogie et de la voie de réflexion. Méthode psychologique. Éloge de Descartes comme le vrai fondateur de la philosophie moderne.

Cousin's *Philosophie écossaise*

TABLE

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Essai III^e : *Des principes d'action*. — Erreur de la table rase dans la philosophie anglaise et française du dix-huitième siècle. — Principes mécaniques d'action : les instincts, les habitudes. — Principes animaux d'action : les appétits, les désirs, les affections. — Principes rationnels d'action : 1^o Principe de l'intérêt bien entendu. Du rôle subordonné que la raison y joue. Insuffisance de ce principe. 2^o Principe du devoir. — Description de ce principe. — De la faculté à laquelle ce principe se rapporte. Après quelques tâtonnements, Reid finit par distinguer dans la perception morale le jugement et le sentiment, et dans le sentiment même une émotion de plaisir et une affection bienveillante envers l'agent. — Caractère rationnel du 7^e chapitre du dernier Essai, *l'approbation morale implique un jugement*. — Lutte de l'intérêt et du devoir. — Essai V^e : *De la morale*. Reid s'arrête à des maximes générales un peu vagues, sans produire un système de morale. — Résumé : caractère général de la philosophie de Reid.

*The 1846 edition of the Works of Thomas Reid was dedicated by Sir William Hamilton to **Victor Cousin***

TO
VICTOR COUSIN,
PEER OF FRANCE, LATE MINISTER OF PUBLIC INSTRUCTION,
MEMBER OF THE INSTITUTE, PROFESSOR OF PHILOSOPHY,
ETC., ETC.,
THIS EDITION OF THE WORKS OF REID
IS DEDICATED;
NOT ONLY,
IN TOKEN OF THE EDITOR'S ADMIRATION
OF
THE FIRST PHILOSOPHER OF FRANCE,
BUT,
AS A TRIBUTE, DUE APPROPRIATELY AND PRE-EMINENTLY
TO
THE STATESMAN,
THROUGH WHOM
SCOTLAND HAS BEEN AGAIN UNITED INTELLECTUALLY
TO HER OLD POLITICAL ALLY,
AND
THE AUTHOR'S WRITINGS,
(THE BEST RESULT OF SCOTTISH SPECULATION,)
MADE THE BASIS OF ACADEMICAL INSTRUCTION IN PHILOSOPHY,
THROUGHOUT THE CENTRAL NATION OF EUROPE.

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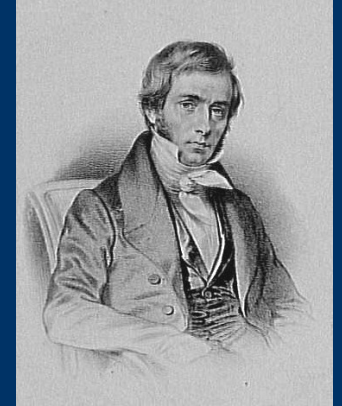
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Victor Cousin & his influence

Cousins's teaching – and books and articles on 18th-century philosophy – spread the influence and prestige of Reid and other Scots.

After the July Revolution of 1830, because of his strongly voiced support for the Charter and constitutional monarchy, Cousin acquires prestige and influence: He



- Is elected to the French Academy
- Is elected to the Academy of Moral and Political Sciences
- Is named Peer of France
- Is promoted to commander of the Legion of Honour
- Becomes a member of the *Conseil royal de l'Instruction publique* and undertakes a reform of the teaching of philosophy
- Becomes president of the *Jury d'agrégation*. (*The agrégation is something like a licence to teach in a university.*)
- Becomes a bit of an expert on educational systems in different countries.

Some dates to remember

- 1815 – Napoleon returns from Elba; the "Hundred Days", the Battle of Waterloo; second restauration of the monarchy, this time with a "Charter"; the pun of the day is that *Louis XVIII is "deux-fois-neuf"* (i.e. "twice new" and "2 X 9")!
 - 1824 – Death of Louis XVIII, succeeded by Charles X.
 - **1830** – The city of Algiers is captured by French forces; freedom of the press is suspended in France; the freshly elected Chamber of Deputies is (illegally) dissolved by the government, resulting in the **July Revolution**.
 - 1830-1848 – The "July Monarchy" (Louis-Philippe).
 - 1848 – 2nd French Revolution, founding of the Second Republic; Louis-Napoleon Bonaparte is elected as the Second Republic's first and last president.
 - 1851 – End of the Second Republic (coup d'état by Louis-Napoleon).
 - 1851-1870 – The Second Empire under Louis-Napoleon Bonaparte.
 - 1870 – Franco-Prussian War, beginning of the Third Republic.
 - 1871 – Paris Commune.
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Two of Cousin's students

Among the students which Cousin had at the École normale (where he taught before and after becoming Royer-Collard's *suppléant* at the Sorbonne) were, notably:

Jean-Philibert Damiron (1794-1862)

and

Théodore Simon Jouffroy (1796-1842)

Jean-Philibert Damiron

- Somewhat prematurely, perhaps, in 1828 (!), Damiron published an *Essai sur l'histoire de la philosophie en France au XIX^e siècle* of more than 440 pages!
 - The last two pages (p. 445-446) of this work contain a passage which expresses an astonishing level of esteem for both Reid himself and for Reid's disciple and exegete Dugald Stewart (1753-1828).
 - To be quoted in conclusion
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Jean-Philibert Damiron

- Returning now to some of the rest of the contents of Damiron's history of philosophy in 19th-century France...
 - This essay distinguishes essentially three schools of thought:
 - The school of sensation or *sensualism*;
 - The school of revelation or theological school;
 - The school of *eclecticism* or rational spiritualism.
-
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Jean-Philibert Damiron

- The "sensualist" school of thought includes Cabanis, Destutt de Tracy, Garat and Volney (cf. *Intro.*, p. xi) as well as Pierre Laromiguière (ironically, since this is a former professor of Cousin's, of whom Cousin thought highly).
- The main "theologians" are indicated as Louis de Bonald, Joseph de Maistre and Félicité de Lamennais ...
 - *Although it is a bit strange to include Lamennais with the two others – a bit like putting Liberation Theology and Opus Dei in the same category!*

Jean-Philibert Damiron

- The **eclectic school of thought**, to which we may assume Damiron himself belongs, is described as being "more diverse and more confused" (perhaps an unfortunate choice of words) than the two preceding. Their philosophies "*s'accordent sur quelques points, [alors que] sur tant d'autres elles se divisent*" (Intro., p. xi).
 - The table of contents gives eleven names, of which we indicate the last five:
 - M. de Gérando
 - M. Maine de Biran
 - M. Royer-Collard
 - M. Cousin
 - M. Jouffroy
-
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Joseph-Marie de Gérando

- 1772-1842
 - Aka Joseph-Marie Degérando.
 - An important but neglected thinker, having written a large number of long books, on various subjects, about half of which deal with the theory of knowledge and its history. The books which mention Reid do so in a favourable light, in spite of Degérando's having been somewhat influenced at first by Condillac.
 - Degérando seems to have been an important influence on Ralph Waldo Emerson.
 - Not really a part of the group of protégés of Royer-Collard; Cousin sometimes adopts a tone of annoyance in reviewing his books.
 - Among his titles: *Des signes et de l'art de penser considérés dans leurs rapports mutuels*, 4 vols., year VIII = ca 1799; *De la génération des connaissances humaines*; *Histoire comparée des systèmes de philosophie*, 4 vols.; *Histoire de la philosophie moderne, à partir de la renaissance des lettres jusqu'à la fin du XVIIIe siècle*, 4 vols.
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-

Pierre Maine de Biran

- 1766-1824
 - Aka François-Pierre Gontier de Biran, aka Marie François Pierre Gontier de Biran.
 - Particularly known for his *Influence de l'habitude sur la faculté de penser*, Paris, year XI – and for his reflections on the sense of effort.
 - Royer-Collard knew Maine de Biran through the "spiritualist society" which had constituted itself around the latter; there seems to have been a good deal of interaction between Maine de Biran and Cousin.
 - According to Philo19, Victor Cousin published a posthumous edition of the works of Maine de Biran. Planned in 1832, begun in 1834, terminated in 1841 with three complementary volumes.
 - Maine de Biran's "empirical" approach to the phenomena of mind appealed to many of the same philosophers as Reid appealed to.
 - Maine de Biran actually paid some attention to Reid, and considered his analyses 'solid'.
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The last of the eleven eclectics or "rational spiritualists" mentioned by Damiron in his premature history of 19th-century French philosophy was his friend, colleague and comrade,

Théodore Simon Jouffroy (1796-1842)

Théodore Jouffroy

- Early influences by Laromiguière and Royer-Collard, as well as Cousin.
 - Defended his thesis in 1816, the same year as Damiron.
 - In 1824, published *le Sens commun et la philosophie*.
 - Jouffroy and Damiron were both associated with the literary, philosophical and political journal *Le Globe* (which later became a declared organ of Saint-Simonism).
 - In spite of the influence of Royer-Collard, Jouffroy suffered a crisis of faith and unbelief (*incrédulité*).
 - In 1826, Jouffroy publishes under the title *Esquisses de philosophie morale* a translation of Dugald Stewart's *Outlines of Moral Philosophy*, to which he adds a long preface.
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Théodore Jouffroy

- Jouffroy is perhaps best known for his translation and six-volume edition of the *Works* of Reid (1828-1836): *Œuvres complètes de Thomas Reid, chef de l'école écossaise, publiées par M. Th. Jouffroy, avec des fragments de M. Royer-Collard et une introduction de l'éditeur*. 6 tomes. Paris, 1828-36.
 - Vol. III included *Fragments* of Royer-Collard's lessons,
 - Vol. I appeared last, in 1836.
 - It contained a book-length translator's preface (119 pages!).
 - Vol. I also contained a *Vie de Reid* by Dugald Stewart (100 pages), as well as the translations of Reid's *Essay on Quantity* and his *Account of Aristotle's Logic*.
 - Vol. II was more or less completely taken up by the *Inquiry*.
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Adolphe Garnier (1801-1864)

- A student of Jouffroy's.
 - Assists Jouffroy in the translation of Reid's *Works*.
 - Garnier's doctoral thesis is published in 1840 under the title *Critique de la philosophie de Thomas Reid*.
 - Jouffroy had finally succeeded Laromiguière in occupying the philosophy chair in the Faculté des lettres.
 - Garnier succeeds Jouffroy to this position in 1845.
 - In 1852 Garnier publishes a three-volume *Traité des facultés de l'âme*. Second, posthumous edition in 1865.
 - Numerous other publications.
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Manuel de philosophie (1847)

- Title: *Manuel de philosophie à l'usage des collèges*.
 - Authors: Amédée Jacques, Jules Simon and Émile Saisset, “professeurs de philosophie” (title page of 2nd edition, 1851).
 - “OUVRAGE AUTORISÉ PAR LE CONSEIL DE L'INSTRUCTION PUBLIQUE” (title page of 2nd edition, 1851).
 - 618 pages + table of contents, etc.
 - 9th edition, 1883.
 - Spanish edition, translated by Martinez del Romero, Madrid/Lima, 1848. 513 pages + tables of contents. “Para el uso de los colejos”. Auteurs: Amadeo Jacques, Julio Simon, Emilio Saisset.
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The 9th edition of the *Manuel de philosophie* even had a concordance at the beginning, so that candidates for the examination could locate the passages they needed to prepare.

PROGRAMME
DE L'ENSEIGNEMENT DE LA PHILOSOPHIE
DANS LES LYCÉES

Correspondant au second examen du Baccalauréat ès lettres soindé

(Arrêté ministériel du 25 juillet 1874)

Avec les renvois aux pages du *Manuel de philosophie*

Objet de la philosophie, page 1. — *Ses principales divisions*, page 5. — *Ses rapports avec les autres sciences*, page 10.

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Opérations intellectuelles, p. 55. — La mémoire, p. 71. — L'association des idées, p. 73, 74. — L'imagination, p. 75.

Émile Saisset (1814-1863)

- Student of Cousin and Jouffroy at the École normale (Lefranc, 1984).
 - Successor of Damiron at the Sorbonne.
 - Translator of Spinoza and Plato.
 - Co-founder with Amédée Jacques and Jules Simon of the journal *Liberté de penser*.
 - Co-author of the *Manuel de philosophie* (1847).
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Jules Simon (1814-1896)

- Suppléant for Victor Cousin for History of Philosophy.
 - Loses his teaching position for openly opposing the coup d'état of 1851. Employed his time publishing books until the return of democracy. One of the books was on Cousin. Many of the others were on various social and political issues including the separation of church and state.
 - Collaborated in the *Revue des deux mondes*.
 - Co-founder with Amédée Jacques and Émile Saisset of the journal *La Liberté de penser* (1847).
 - Co-author of the *Manuel de philosophie* (1847).
 - Republican deputy 1863-1870; member of the government of National Defense in 1870; minister of Public Instruction and Religious Organizations (“cultes”) in 1871 (Salem 1984).
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Amédée Jacques (1813-1865)

- Aka Amadeo Florentino Jacques.
 - Doctorate with a Latin thesis on Aristotle at the Sorbonne in 1837, followed by a *licence* in natural science at the University of Paris. Edited the works of Leibniz, Clarke and Fénelon (Caturelli 1984).
 - Taught at the École normale supérieure and the Lycée Louis-le-Grand.
 - Author in 1841 of a *Mémoire sur le sens commun comme principe et comme méthode philosophique* (Caturelli 1984).
 - Co-author – and first listed author - of the *Manuel de philosophie* (1847).
 - Co-founder with Saisset and Simon of the journal *Liberté de penser*.
 - Forced to emigrate to Uruguay and then to Argentina where he contributed to various aspects of the educational and technical development of Argentina, marrying an Argentinian patrician.
 - Author of *Excursion au Rio Salado et dans le Chaco* (1857).
 - First professor (1861) and subsequently rector of the National College of Buenos Aires.
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Adolphe Franck

1809-1893

Studied at the rabbinical school of Alaincourt, then at the Collège de Nancy and in Toulouse.

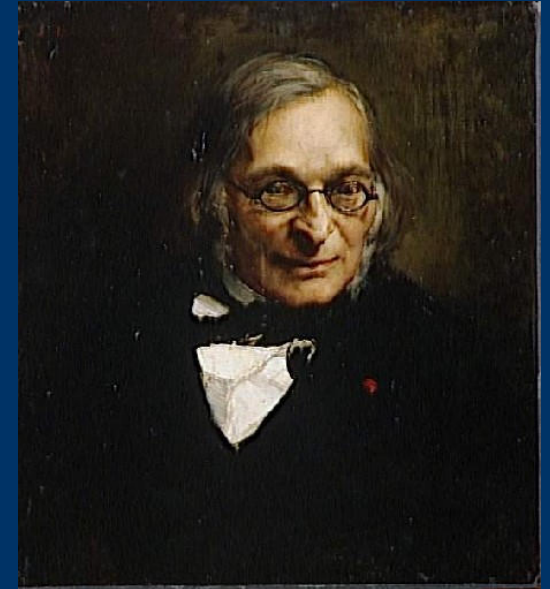
En 1832, Victor Cousin chairs Adolphe Franck's *jury d'agrégation*.

Franck is the first Jewish candidate to pass the *agrégation*. Cousin exclaims, "La philosophie est sécularisée" – "Philosophy has become secularized!" (source Philo19).

"Obtains *agrégation* for university teaching in 1840 and, thanks to Victor Cousin, opens a *cours libre* at the Sorbonne on social philosophy, in which Franck combats socialism" (Philo19).

Acts as the *suppléant* of Jules Bathélemy Saint Hilaire at the Collège de France (1849-1852), in the chair of Greek and Latin philosophy (source Philo19).

Editor of the *Dictionnaire des sciences philosophiques*, 6 vols., 1844-1852; 2nd edition in a single volume of 1820+xii pages, 1875. Reprinted 1885.



Portrait by Jules Bastien-Lepage (1848-1884), from *Wikipedia*, source of image file unknown.

The anonymous Philo19 [Jean-Michel Belmer] has done an interesting analysis of the contributors to the *Dictionnaire des sciences philosophiques* of 1875, indicating who did articles on whom. There are, in any case, articles on Reid, Royer-Collard, Jouffroy, Damiron, Garnier and, of course, Cousin; also on Dugald Stewart (under D!) and Hamilton. The author (signature AB) of the key articles on the Scottish School, Reid, Adam Smith, Joseph Priestley and James Oswald was a certain Adolphe Bertereau (1812-1879).

By 1875, however, many of the original group of Reidians were already deceased (Royer-Collard, Damiron, Jouffroy, Cousin, even Garnier and Amédée Jacques).

We are far from having analyzed all the different avenues by which Reid and other Scots influenced the philosophical scene in 19th-century France.

There was at least one other major edition of Reid's works in French after the six-volume edition of Jouffroy – by a certain father Mabire.

There was also the contribution of various authors like Rémusat, Ravaisson, Picavet, Paul Janet (not to be confused with the psychologist Pierre Janet), Hippolyte Taine and others.

Some characteristics of the French Reidians and their circles

- They are often involved in politics, either elected as deputies or at least running (standing) as candidates (Royer-Collard, Jouffroy, Simon, Franck)).
 - Some lost their teaching positions for political reasons (Jacques, Simon).
 - Politically, they tend to favour constitutional (parliamentary) monarchy. Some are more “republican” than others.
 - Some became members of the Académie française (Royer-Collard, Cousin, etc.).
 - Many were named to the Académie des sciences morales et politiques (Cousin, Jouffroy, Damiron, Franck).
 - Many, finally, occupied chairs of philosophy (Royer-Collard, Cousin, Jouffroy, Damiron, Saisset, Garnier)
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- They are often members of bodies, such as the Royal Council on Public Education, which influenced the future course of the French educational system, including the universities.
 - Many of them seemed to be following the advice of Jean-Philibert Damiron, in his premature although perhaps prophetic philosophical history of the century.
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Jean-Philibert Damiron wrote:

" [...] The best thing to do, for the moment, is to go with the Scots, to proceed according to their methods, to profit from their enlightenment, to take possession of their science; there can only be benefit from this. When we have followed them to the end, if we find they do not go far enough, and that their philosophy, very positive though it may be, is too circumspect, being more under the sign of common sense than of science, needs to receive more generality, more scope and greater precision, in a word: that it needs to be *theorized*, there is nothing to prevent this work from being successfully undertaken and the work of Reid and Stewart from being perfected [...] "

Jean-Philibert Damiron continued:

" [...] But, before we can do better than they did, we first of all have to do as they do and, before surpassing them, we have to join and imitate them. It is important, in this regard, that Reid and Stewart [who are] ever increasingly better known and more influential among us, should be as much a part as possible of this education which our philosophy requires."

- *Essai sur l'histoire de la philosophie en France au XIX^e siècle*, p. 445-446.

Thank you for your attention.



Thomas Reid's Common-Sense Philosophy in the Development of Nineteenth-Century French Spiritualism

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