

first volume of the *Souvenirs*, and the ten volumes he has left us constitute his great contribution to our knowledge.

In an appreciation of this character it is impossible to refer individually to the two hundred and nineteen memoirs, as his chapters really are, in the *Souvenirs*, much less to select from the thousand and one inimitable word pictures he gives us, greatly as one is tempted to do so. As the years passed by, his literary style developed until it reached a beauty of description that cannot be excelled in any language, and to appreciate it fully one must go to the original memoirs, although the translations of the selected essays, which are gradually being published, will serve to bring his work to the attention of a wider audience than it has previously enjoyed.

Undoubtedly the outstanding feature of Fabre's work was his contribution to our knowledge of insect behaviour, as I have already stated. He was not content with mere observation, with anatomical or physiological studies, but searched deeply for the principles underlying the behaviour of the creatures with whom he lived hour by hour and day by day: endeavouring to obtain, as it were, the insect's point of view. He was constantly comparing insects with men, and this anthropocentric attitude, no doubt, was a source of danger. Nevertheless, the evidence he afforded as a result of his painstaking work of the "pervasive mentality and purposiveness," to use the words of a recent writer, is his main contribution to the interpretation of animal behaviour. His belief in instinct as a dominant and underivable factor fundamentally different from intelligence, his strong vitalistic conception of the organism, and his firm opposition to the ideas set forth by Darwin, with whom he corresponded and for whom he conceived a real affection, are leading characteristics of his work. Although he assailed the "vast and luminous balloon" of evolution, as he called it, his criticism lacked the constructive arguments one would have desired from a close observer, and his intense conviction of the fallacy of a mechanistic interpretation appears to have blinded him to the possibility of an alternative interpretation of facts consistent with the idea of evolution.

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