

the phenomenal world cannot be slurred over, nor the discontinuities got rid of,—in fact, they constitute the very essence, in opposition to the mere form, of reality. The way in which they are to be met is peculiar to Renouvier's philosophy. They are to be met by a free choice which every thinker has to make for himself. Thus we have, so far as nature is concerned, to choose between the infinite in time and space and the finite; in history, between continuity or necessity of events and their freedom (individuality); and, to sum up, we have to base our system of philosophy ultimately on free will or mechanism—that is to say, we have to choose between being Determinists or Indeterminists. The very fact that the Determinists themselves arrive only through a definite resolution at their final conviction is a proof that their conclusion is self-contradictory. This is an argument which Renouvier has adopted from his friend Jules Lequier. We are here reminded of the dictum of Lotze, that a final belief depends ultimately upon a resolution of the character; and of Fichte, who maintained that the philosophy a man chooses depends ultimately upon the kind of man he is. And further, Renouvier agrees—probably unconsciously—with Lotze in this, that a firm conviction gained by an act of free will—*i.e.*, of self-determination—is the beginning and not the end of every philosophical system.

The later writings of Renouvier do not interest us much in the present connection, though they contain a fanciful cosmology. The interest of his speculations lies in their critical and ethical portions, and in the strong emphasis which he lays everywhere upon freedom