

in their personal, though unsystematic, creeds the three different forms of evolution, the more narrowly positive as it existed already in Comte, the naturalistic as it existed in Darwin and Spencer, and above and behind both, the larger spirit of development as we meet with it in Hegel. The latter they had learnt in the eclectic school of Victor Cousin, from which they retained the interest for historical studies, though they opposed its vague and rhetorical spiritualism. This school of historical and critical studies, extending over oriental as well as classical culture and literature, was likewise that which trained the later generation of thinkers in France, who infused into philosophy a new spirit and new interests, attempting to effect a fusion of idealism and naturalism through a larger conception of the evolutionary idea.

The three names of this later generation which have become, or are daily becoming, influential in moulding contemporary philosophical thought in Europe are: Alfred Fouillée (1838-1912), Jean Marie Guyau (1854-1888), and Henri Bergson. The two former come especially under the heading of this chapter, as their interest is centred in the ethical problem, which rises with them, as it had only tardily risen with Comte, out of the larger sociological problem. Comte recognised only late and incompletely the existence of Ethics as an independent science, and never that of Psychology as it had been cultivated by the introspective school in this country, and as it lay hidden as one of the most characteristic features in modern French poetry and fiction. But the strength of the two contemporary thinkers I