

refer to lies just in this, that they base Ethics on Psychology, and that they depart still further from Comte in finding it necessary to seek for a foundation of Sociology, Ethics, and Psychology alike, in the reconstruction of Metaphysics. Both Fouillée and Guyau began their career with the study of ancient philosophy, Fouillée characteristically with that of Plato's ideology, for which he retained a lasting appreciation, Guyau with that of Epicureanism in its ancient and modern expressions. The former never lost an idealism nourished by his early studies; the latter does not conceal the sceptical trait which pervades the eudæmonistic as distinguished from the stoical outrunners of the post-classical philosophy of the old world.

The principal novel conception which pervades Fouillée's philosophy is this, that the ideas of the human mind (using the word idea in the larger sense of Locke and Berkeley) are centres of force, active elements. For these he had coined the term "Idées-forces." With this conception he combats many of the older theories both in psychology and ethics. That the ethical problem is with him the central problem is shown by two of his earlier works, the treatise 'La Liberté et le Déterminisme' (first edition, 1872) and his 'Critique des Systèmes de Morale Contemporains' (first edition, 1883): both have run through many editions. The theory of the "idées-forces" or of the activity of ideas is the formula in which Fouillée gave expression to the conviction he had early arrived at, that the ideas of the human mind are not merely epiphenomena, passive reflexions of the physical process in the organism, as

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Fouillée's  
Idées-forces.