

ism by showing that the systems both of evolution and of positivism are in need of a psychological complement. The earlier positivist view he identifies with the names of Littré and Taine, and characterises it in the following graphic manner: "Not to be surprised at anything, not to be indignant at anything, to understand everything; then when we have understood it to put the knowledge of laws to good use in order to control the phenomena; to guard ourselves against the return of harmful acts, as we guard ourselves against fire and water; to secure on the other side the return of useful acts as we prepare that of harvests which are to feed mankind; to realise, first of all, principles, in order to secure results, and, if these do not answer our expectation, not to blame the results themselves—things or men,—but to attack the causes and modify them; thus to reject the unchangeable Good of the philosophers, to be content with the true as wise men, and to be persuaded that the great Evil is error or ignorance; to reach the useful with the help of the true and to profit thereby; to enjoy at the same time the beautiful in the order of habit and custom as well as in the order of visible forms; to turn away from the ugly, to shelter ourselves from brutality and ferocity without hate or anger; to say to oneself that every being is that which it can be, that the tiger is according to the saying of a French positivist, 'a stomach which has much demand for flesh,' the drunkard a 'stomach which has much want of alcohol,' the criminal a 'brain which is inflused with blood'; in the face of everything to preserve the calm of positive science, which accepts phenomena without abusing them, which classifies without con-