

demning them, which does not know in mathematics propitious or fatal numbers, in astronomy, friendly or unfriendly stars, in meteorology, clement or inclement skies; lastly, to steep our active power in the calm of contemplation, which is not indifference, and remember that, if the wise man observes, compares, experiments, this is not only in order to *know* but also to *act*,—this is the attitude which, according to French positivists as well as English evolutionists, man has to preserve in the face of nature and in the face also of humanity, if he wishes to know and put to profit reality, instead of following phantoms of abstract metaphysic or of blind mysticism.”¹

In order to get beyond this purely contemplative, dispassionate, utilitarian or prudential point of view which reduces everything to necessity and leaves no room for free action, naturalism according to M. Fouillée requires a complement both psychological and cosmological. It has to recognise that this necessary process of evolution itself produces a new beginning, new centres of action, as soon as out of the chaos of inanimate and unconscious existence there emerges the world of ideas, of new moving forces. The ethical problem thus demands a psychological and metaphysical inquiry. M. Fouillée supplies this in his *Psychology and Metaphysics of the Idées-forces*.² These prepare the ground for the

¹ ‘Critique des Systèmes de Morale Contemporains’ (5th ed., 1906, p. 39).

² “L’idéal moral n’est pas une pure chimère si je parviens à lui donner une existence, d’abord dans ma pensée, puis dans mes actions, qui ne sont que ma pensée con-

tinuée à travers mes organes et se propageant dans le monde extérieur. L’idée, étant l’action commencée, est efficace et productrice; la pensée humaine peut devenir par elle, au sein du déterminisme même, créatrice d’un monde nouveau. Un disciple de Descartes et de Platon