

nervous system ; but it has also conscious ideas or ideals such as those of right and justice, or of nationality, upon which social life and political life are founded. The biological view of society is, in fact, with Fouillée only one side of the truth ; for his social philosophy is essentially an outcome and application of a psychological doctrine developed originally under the influence of the Platonic ideology,<sup>1</sup> between which and the modern theory of evolution Fouillée desires to effect a reconciliation. He does so by introducing his conception of the *idées-forces*, the doctrine that ideas, when once generated in the human mind, become active or propelling forces, desires requiring realisation. Through ideas a new agency is introduced into the development and progress of life.

Applied to the social problem which deals with the origin, the nature, and the aims of society, the reconciliation is effected by bringing the contractual (idealistic) theory of Rousseau<sup>2</sup> into relation with the biological

<sup>1</sup> See *supra*, vol. iii. p. 286.

<sup>2</sup> In his most important work on the subject ('*La Science Sociale Contemporaine*,' 5th ed., 1910), the author deals exhaustively with the criticisms of French sociology, and especially of Rousseau's theory of the *contrat social*, which have come from German (Hegel, Strauss, Bluntschli), English (Mill, Spencer, Maine), and French (Comte, Taine, Renan) thinkers, maintaining at the outset that social science must study human society from a two-fold point of view, in its ideal and in its reality. It is especially the idealist school of Rousseau which took up the former point of view : it preceded the naturalistic school of recent times (p. 3). He ex-

presses surprise that in ridiculing Rousseau's theory critics like Bluntschli, Maine, Littré, Taine, and Renan should have been guilty of a misunderstanding of the real meaning of that theory. "Autre est l'origine historique, autre est le fondement rationnel de l'État. La théorie du contrat social, bien interprétée, ne considère pas l'État tel qu'il a été, mais tel qu'il peut et doit devenir. J'étudie, disait lui-même Rousseau, les hommes tels qu'ils sont et les lois telles qu'elles peuvent être. Sans doute Rousseau, cédant à l'illusion commune du xviii<sup>e</sup> siècle sur les beautés de l'état de nature et sur les incurs des temps primitifs, a pu raconter l'histoire de l'avenir comme si elle