

traits of modern French thought: an appreciation of the ideology of Plato, the study of which—as of the whole of ancient philosophy—was stimulated and cultivated in the eclectic school of Victor Cousin; an equal appreciation for the genuine teaching of Positivism, enlarged by the evolutionary conceptions of Darwin, Lamarck, and Spencer. To these, the main subjects of his earlier studies, he has added a thorough knowledge of the original works of Kant as also of the Neo-Kantian movement and of the writings of Lotze. With such a large material to work on, his endeavour lies in the direction of conciliating opposed tendencies of thought, leaving aside the more extreme developments which these several tendencies have led to. Though he opposes what he terms the Idealist movement with its modern doctrines, such as those of discontinuity and contingency, the heaven of ideas of Plato still illuminates the whole of his thinking, which aims at bringing these ideas down to the surface of this earth. Though he disputes the one-sided mechanism, automatism, and agnosticism of Spencer, Huxley, and others, he stands firmly on an enlarged positivist basis and shares with Comte and Spencer the interest which they took in the great social question. For the central and leading principle he has coined the term *Idées-forces*, a term which conveys a more definite notion in the French language than it does in its German and English renderings. To him Ideas—which term he uses in the Cartesian sense, as meaning any mental presentation—are active forces, and as such the counterpart in the inner world of mechanical motion in the outer world; for