

les autres, qui sont dans l'âme, lui représentent « substances », terme scolastique, par quoi il désigne les choses qui existent par elles-mêmes, et contiennent une « réalité objective ». Il veut dire là que ces idées substantielles ne peuvent représenter quelque chose de réel tant de lui-même qu'elles ne sont le réel par excellence, et même la seule chose absolue réalité.

C'est ici que se place le célèbre raisonnement qui paraît Dieu dans la philosophie de Descartes, et qui est connu par le doute que son être n'était pas une chose faite, et « que c'était une plus grande perfection de connaître que de douter ». Mais d'où cette idée d'une plus grande perfection peut-elle venir ? Ne pouvons-nous tenir des choses ni de soi, car le plus parfait ne peut procéder du moins parfait, il déduit l'existence de sa perfection, l'abstrait et je mutile atrocement cette idée de lui qu'il se fait et corrige ou développe dans ses ouvrages successifs ; et parfois, la remarque sous l'aspect des critiques et des objections qui n'ont pas manqué de s'en prendre à cette clef de voûte de son système. Il serait intéressant de se demander ce que cet être devient dans un esprit de notre temps, cette représentation, et, en particulier, de s'interroger si la notion même de perfection y subsisterait avec cette force et cette nécessité.

Je relève dans l'un des textes relatifs à l'existence de Dieu, une considération quantitative remarquable. Il classe les substances selon leur réalité objective, c'est-à-dire selon les degrés d'être ou de perfection que les idées qui les représentent impliquent, échelle qui va du néant à l'idée d'un « Dieu souverain, éternel, immuable, tout-puissant et connaissant et Créateur universel de toutes les choses qui sont hors de lui ». C'est à progresser du zéro à l'infini positif. Chacun des termes de cette suite ordonnée reçoit ce qu'il faut de réalité objective du terme supérieur, qui lui cède quelque part sa perfection, comme un corps plus chaud cède sa chaleur au moins chaud qui le touche.

La véritable difficulté est fondée sur l'existence d'un objet qui ne peut être temporel. De plus, la thèse de la réalité objective opposée à la réalité actuelle détermine que nous ne pouvons attribuer à notre temps le pouvoir de penser, car tout ce qui est de corps et de choses temporelles de lui ne s'écrit en étendue, en figure, en mouvement, et mouvement local, et que « dans leur détermination, et distinction, il y a bien quelque sorte d'extension, mais elle est contenue, mais point de tout d'indétermination, qui se trouve contenue, mais point de tout d'indétermination ».

Le raisonnement se résume ainsi : Ma pensée est faite d'idées qui ne proviennent pas toutes de l'expérience. Il en est qui sont d'une autre source. Elles se classent d'elles-mêmes en deux. « Notre lumière naturelle nous donne une certaine connaissance d'autres idées, une chose certaine que nous remarquons en elle davantage que nous ne pouvons en elle davantage de perfection. » L'idée de perfection, d'infini de perfection, et la nécessité de l'existence d'un être qui la réalise, nous fait l'existence est une condition imposée par l'idée, nous fait l'existence.

Cette déduction peut soulever bien des difficultés. Comme toute métaphysique, elle glisse sur le problème de la valeur des résultats que peut donner l'emploi du langage quand il s'applique à exprimer les choses mêmes de la pensée, c'est-à-dire ces choses sur lesquelles les différents esprits ne peuvent s'accorder au moyen d'objets communs et sensibles et faire leurs conventions. On est donc conduit à donner des « définitions » de termes déjà existants et évalués par l'usage courant, lequel n'a besoin que d'une occasion d'échange immédiatement transformée en actes qui n'exigent que des signes communs ; et ces tentatives de transformer en instruments de position et en ressources de connaissances à explorer jusqu'à l'extrême de leur contenu supposé, des mots qui sont des produits incertains et instables de changements scolaires, ne sont jamais satisfaisantes que pour leurs auteurs. Descartes, par exemple, définit la connaissance claire et distincte : *claire*, celle qui est présente et manifeste à un esprit attentif, « *distincte*, celle qui est tellement précise et différente des autres qu'elle

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