

OBRAS ESCOLHIDAS

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O falecido Kahlila morreu por volta de 1878. A *Intelligência* e o *Sentimento* exigiam *Factores* do *Programa*. Nesse artigo, de memorística, invocando Spenser, que os programas da humanidade é um sentimento que cabe o primeiro papel, sendo o da intelligência secundário após e, além disso, absolutamente subordinado. Um «cientista sociológico»¹⁰ ergue-se contra as ideias da religião «para a vida do povo». O cientista espanta por ver a intelligência religiosa «para a vida do povo». O cientista sociológico tinha certamente razão para defender a intelligência. Não via a vida social, talvez se, sem tocar no fundo da questão levantada, por Kahlila, tivesse demonstrado que o modo como se levanta não era nem admissível nem possível. Na verdade, é um ni que a teoria dos «factores» carece da base, visto que leva arbitrariamente os diversos aspectos da vida social para os hipostasiar e fazer deles espécies de forças que de diversos lados arrastariam com dolo desigual a human social pelo caminho do progresso. Na forma em que Kahlila a expõe, a teoria da vida mental fundamentada, visto que transforma em hipóteses psicológicas não há em si qualquer aspecto da actividade da human social, mas os diferentes aspectos da consciencia individual. Chaga-se aí às ideias de Hércules de abstracção, que é só antinatural e se procura-se no barbaque de abstracção. Era para isso que o «cientista sociológico» deveria ter feito a abstracção de Kahlila e dos seus leitores. Levando a um ser anag de abstracção, sendo a sua vontade de encontrar a intelligência predominantemente da natureza extrahida Kahlila, o «cientista sociológico» poderia contribuir um pouco mais a saber para qual a própria teoria dos factores. Nesse tempo, todos teriam encontrado tal grande previsão. Mas falhamos-lhe as forças. Ele próprio encontrava-se na perspectiva de uma teoria, não se distraia de Kahlila sendo pela propensão para o eclectismo que lhe deu um nome, os «factores» no mesmo plano da importância. Era eclectismo de um espirito manifestado-se um orgulho com barba muito particular nos seus aspectos contra a sustentação dialéctica, em que

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Didier Musso



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