

how, notably in Germany, the emotional side of life has, with many persons, taken refuge, and found expression and satisfaction, in the musical compositions of the great masters of earlier and of recent times.

A tendency, not unlike the one just mentioned,—a tendency to take art more seriously,—is to be found in the writings of one of the most original philosophical thinkers during the last quarter of the century in France. I refer to Jean Marie Guyau (1854 to 1888).¹ It may be said that in him the conception of evolution has been applied to a solution of the problem of the Beautiful. The question had already been discussed by the philosopher of evolution, by Herbert Spencer, as likewise by some of his followers. But in the hands of Guyau the evolutionary view acquires quite a different aspect. Herbert Spencer had, as I have had occasion to mention before, revived the play-theory of Schiller, without distinctly referring to Schiller. Now the play-theory of Schiller had its origin at a time when Kant's ethical rigorism had acquired a strong hold on German thought.

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J. M.
Guyau.

¹ The principal works of Guyau in which his æsthetical ideas are developed are: 'Les Problèmes de l'Esthétique Contemporaine' (1884); 'L'Art au point de vue Sociologique' (1889). Both these works have run through several editions. A very interesting volume upon Guyau ('La Morale, l'Art et la Religion'), giving much prominence to his poetical, artistic, and æsthetical mind and thought, was published by Alfred Fouillée, who was his guardian, teacher, and subsequently his stepfather. It contains a biographical notice of Guyau's short life and profound studies. Chapters iii. and iv. on

'Guyau's *Æsthetics*' are largely interspersed with original poetry. Guyau had during his lifetime published a volume with the title 'Vers d'un Philosophe' (1881). The most important, however, of Guyau's philosophical attempts was to find a basis for morality after, as he considered, the traditional foundations of ethics and religion had been destroyed through the doctrine of evolution. Together with Fouillée himself he may be considered to be a leader in that specifically French philosophical tendency—the idealisation of the philosophy of evolution.