

the future. He had not abandoned the belief in progress, in the perfectibility of the human race, proclaimed a century earlier by his countryman Condorcet and the intellectual leaders of the French Revolution.

We may then ask: Whence did Guyau derive his faith and his hope? It came to him through the philosophy of evolution which had found in France an idealistic interpretation in the writings of Alfred Fouillée. According to Guyau the world contains a propelling principle: this he identifies with Life, which is not only a propelling but also an expanding principle; it is the principle not only of development but also of growth and enlargement. His views on this subject are taken from Biology. We live in an age when a larger idea of life is gradually, but inevitably, forcing itself upon us. Life hitherto has been mainly concerned with the individual, the unit; but biology has taught us that the highest form of individual life, man himself, is, like all other organisms, composed of a multitude of separate units, that the individual organism is an assemblage of cells, a society as it were. But on the other side we have human society, an assemblage of human beings in the totality of the social organism. This conception has been forced upon us by the theory of evolution; the great outstanding problem of the nineteenth century, toward which all other problems converge, is the problem of society,—the growth, the development, and the future of Society. The next object of human progress and human development is, to bring about a solidarity, a unity of human interests through co-operation or combined energy—what Guyau calls "*synergie sociale*." To

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Evolution-
ary view.