

or suggests the realisation, of the ideal state of things. Lotze would see the complete realisation if a view of the totality of things were given to us; Guyau sees it in the process of evolution in time.

Guyau is one of the last original writers on *Æsthetics* who have attempted to solve the philosophical problem of the Beautiful. He has tried to give an answer to the two main philosophical questions: What is the essence of the Beautiful, be it in nature or in art? and further: What position does the Beautiful occupy in the complete scheme of human interests? How is it related to truth (the problem of Knowledge), to the actual (the problem of Reality), and to that which ought to be (the problem of the Good)? He has also made an attempt to reduce these different aspects to a common term, to unite them in one fundamental conception. This fundamental conception with Guyau is the principle of life: but life in a spiritual, not in a merely physical sense. It is an expression for the same immanent power which, in the idealistic school of thought, goes variously under other terms, such as mind, thought, or idea. We may therefore say that he has approached the solution of the highest philosophical problem, the problem of Reality. To this I shall revert again, in a later chapter, which will deal with the problem of the Spirit.

Being an evolutionist, Guyau tries to arrive at an understanding of the highest manifestations of the propelling force or power which pervades everything by fastening upon a phenomenon which we see everywhere in nature, and of which we know something by actual observation, by outer and inner experience: the familiar