

establish a morality without obligation and sanction, and to preserve the religious spirit without a positive religion; he proclaims, not the absence of religion or anti-religion, but Irreligion, the absence of a dogmatic or mystical religion, as the faith of the future.

The conception which Guyau places in the centre of his speculation is, as I have had occasion to state in the last chapter, the idea of Life. It is with him a moving and expanding principle. Ethics becomes with him the doctrine of the ways and means adopted of necessity by nature herself, in order to secure the growth, the greatest development of life. Moral conduct becomes with him identical with that kind of activity which furthers the expansion of life to its fullest extent. It is thus opposed to every narrowing conception, such as Egoism, and culminates in a highest virtue which is generosity. But in the same way as with Fouillée, for whom the active principle is inherent in the world of ideas, itself a product of natural development, so with Guyau, the active or propelling force is the principle of life, which rises out of the unconscious into the region of consciousness. Both thinkers thus reduce the process of evolution to the existence of a moving principle, inherent in the inanimate as well as the animated world, in the unconscious as well as the conscious regions of existence. While they emphasise the active side of the mind in opposition to the purely intellectual or contemplative, they are unable to offer an explanation of the difference of value which the human mind attaches to certain developments, such as the Beautiful