

19.  
Kant's  
theory of  
disin-  
terested  
pleasure.

portant problem in all philosophy. To the conception of the good and of moral obligation, which constitute the supreme interest of life, he opposed that which pleases us without any ulterior or personal interest. The beautiful, according to him, is an object and source of disinterested pleasure. By this view, however, he suppressed an aspect of the question which was taken up by later thinkers, and is now familiar to us—the aspect according to which both the beautiful and the good have their origin psychologically in the idea of value or worth which we attach to things or actions, and which points to the existence of certain standards possessed by the human mind. According to these we judge external things and human actions, and assign to them a certain value. The difference between the æsthetical and the ethical value is this, that the latter always implies and is accompanied by a sense of obligation.

20.  
The Beauti-  
ful and the  
Sublime.

A second series of discussions, to which Lotze refers, turned upon the subdivision of the beautiful. For instance, how is the beautiful distinguished from that which is merely pleasant and agreeable? to what extent and why does utility please? These discussions led to what has been termed Utilitarianism and Eudæmonism in æsthetics and in questions of art. One of the favourite points of discussion was that regarding the difference between the Sublime and the Beautiful. On this subject Edmund Burke had published, in 1756, his celebrated 'Essay.' It was translated and much read in Germany, and became suggestive to Kant, as well as independently to Schiller, who both framed theories based upon this distinction.