

stimulating. They were edited after his death by one of his most appreciative disciples, to whom we owe, *inter alia*, a graphic and picturesque portraiture of Hegel as an academic lecturer.<sup>1</sup>

In the general scheme of his philosophy, which was divided into Logic, Philosophy of Nature, and Philosophy of Mind, *Æsthetics* found a place in the last subsection of the third and most important department, together with the Philosophy of Religion and Philosophy proper. The trichotomy or threefold rhythm of development which was introduced in the first section as an abstract formula, coinciding with the movement of human reasoning, was repeated in the different sections and subsections, in which it assumed a more and more intelligible and living appearance. Notably in the last section, in the Philosophy of Mind, we have first to deal with the subjective or individual mind (Anthropology, Phenomenology, and Psychology); secondly, with the objective or collective mind (Law, Morality, Civil Life, Culture, and History); and lastly, with the Absolute mind, which manifests itself in the regions of Art, Religion, and Philosophy proper. In these three highest regions, each of which constitutes, as it were, a "Divine worship in the service of Truth," the Absolute or supreme Idea which pervades everything — *i.e.*, the fundamental core and kernel of reality—rises to complete self-consciousness.

33.  
Place of  
*Æsthetics*  
in Hegel's  
system.

<sup>1</sup> The Lectures on "*Æsthetics*" appeared as the 10th vol. (in three parts) of Hegel's 'Works,' and were edited by H. G. Hotho (1802-1873). As he states in the Preface, the lectures were delivered for the first time at Heidelberg in the year 1818, and repeated at Berlin in

1820, 1823, 1826, and 1828. The graphic description of Hegel's personality and academic teaching is quoted by Caird in translation from Hotho's 'Vorstudien für Leben und Kunst' ('Blackwood's Philosophical Classics,' 1883, p. 97 *sqq.*).