

out and revised by Hegel himself, it is as well to use his own words in explaining it: "If we assign to art on the one side a high position, it is necessary on the other side to remember that, neither in its substance nor in its form, is Art the highest and absolute means through which the human mind becomes aware (conscious) of its highest interests. Through its very forms Art is limited to a definite content; only a certain sphere or phase of truth is capable of being represented through the means of a work of art; to be a genuine subject for art it must lie in its very nature to step out into the region of the sensuous and to find itself adequately expressed therein. Such is, for instance, the case with the Grecian deities. Against this there exists a deeper conception of truth, in which the latter is no more so near and friendly to the sensuous that it can be adequately embodied and expressed by the same. Of such a nature is the Christian conception of truth, and especially the spirit of the present age; our religion and our culture seem to have left the stage in which Art is the highest means by which we become conscious of the Absolute. The peculiar form of art-production and the works of art do not any more answer to our highest wants; the latter are no more objects of divine worship or adoration; the impression which they produce is of a more reasoned nature, and what we feel through them requires further verification and a higher testimony. Thought and reflection have advanced beyond the fine arts. If one chooses to do so, one can indulge in complaint and censure, and look upon this circumstance as a sign of deterioration. . . . However this may be, it is nevertheless a fact that