

Schelling. Gifted with a keen perception of artistic beauty, he published in 1815 a philosophical dialogue on the Beautiful, very much on the platonic models, and gave a complete course of *Æsthetics* in 1819. Agreeing in general with Schelling's view, he nevertheless considers the "intellectual intuition" of the latter to be too indefinite. He himself distinguishes between phantasy and imagination. The latter belongs to the ordinary intellect, and moves, as a mediator, between the antitheses of the ordinary understanding. From this he distinguishes phantasy which starts from the original unity of these antitheses in the "Idea," and is able to reunite them in the actual world. Thanks to this faculty, we are able to perceive objects which are higher than those of the ordinary consciousness, and to recognise in them the "Idea" as real. This faculty of phantasy has various forms and subdivisions and a dialectic of its own, corresponding to the dialectic of thought. With Solger, as with Schelling, beauty belongs to the region of the Idea,—it is inaccessible to the ordinary consciousness; the

the Absolute, in the existing world (notably in its historical progress), and the archetypal view of Schelling, Solger, and the Platonists, as there exists between Schelling's and Goethe's philosophy of nature on the one side, and the more recent evolutionary ideas of Darwin, Spencer, and their successors on the other (see on this vol. iii., chap. 6, p. 595, the quotation from Wundt in the note). It is, however, well to remark that Solger as well as Weisse worked out their æsthetical theories before Hegel's *Æsthetics* were generally known, and that Hegel recognised in Solger's work

a spirit kindred to his own. In the Introduction to his Lectures there is the following passage about Solger: "His innermost speculative desire forced him to descend into the depths of the philosophical idea. Here he came upon the dialectical movement of the idea, . . . upon its activity to negate itself as the infinite and universal in the shape of the finite and the special, and equally to overcome this negation and thus to re-establish again the universal and the infinite in the finite and the special" (Hegel, 'Werke,' xi. p. 89).