

region of feeling, or, as we may figuratively say, by the human heart. To the human intellect they present themselves as Ideas, not as an Idea, which is the term continually used in Hegel's writings. The Idea is only the logical or intellectual form in which those supreme Ideas represent themselves to the human mind and in which they can be grasped by human thought.

Having, however, put prominently forward the logical process in the form of the unfolding of an idea, and developed a logical mechanism of this process, Hegel appears too much interested in showing how this mechanism or formula is continually repeated in the actual world; the latter becoming, as it were, merely an array of instances in which the highest content is seized, pictured, and repeated. All the different regions of mental life had therefore found in Hegel's systematic speculation an inadequate treatment, inasmuch as their special value was only estimated according to the perfection with which they brought it into appearance in an intrinsically worthless and indifferent logical formulary.

Beauty has shared the same fate. Hegel did not conceive it to be one of the eternal ends of existence, as an integral constituent of the world-plan; it appeared to him only in the shape of Art as one of the means through which the finite mind recalls and assures to itself its essential unity with the Infinite. Weisse, on the other hand, looks upon beauty as one of the great things or tasks which have to be realised in and by the world-process. Whereas it might appear as if in Hegel's system the Absolute or World-spirit attains to reality