

increases. We have seen above how Kuno Fischer pointed out the dilemma in which Schiller entangled himself in his "Letters on the Æsthetical Education of Humanity," inasmuch as he could not reconcile the sternness of Kant's Ethics with his æsthetical view of the Ideal of Humanity. This dilemma does not exist for Guyau; he has destroyed the rigour of morality; its highest principle is not a command, it is merely the growth and enlargement of life; duty is an overflowing of life which desires to be used and to give itself up, duty does not arise through an external law of necessity, duty is only the expression of superabundant power. The Beautiful is not opposed to reality, is not a matter of play and fiction, but it is an enlargement of life. Wherever, in nature or in the creations of art, we are made to see this larger life, we have the sensation of the Beautiful. Through this conception Guyau is enabled to attach greater value to the beauty in nature than to the beauty in art, whereas we saw that the idealistic school awakened only tardily to an adequate appreciation of natural beauty.

63.
The Beautiful
a larger
Life.

64.
Comparison
with Lotze.

At the same time Guyau's conception of the Beautiful reminds us of Lotze's views. Both Lotze and Guyau have before their minds an ideal condition, both dream of a harmony which does not exist in the actual state of things and of life which surrounds us. For Lotze, the ultimate harmony and solution of the world-problem would consist in the unity of things, laws and values; for Guyau it would consist in the harmonious life of human society, in the larger social life of the universe. Both recognise that the Beautiful affords us a glimpse,