

result of the growth of biological and physiological knowledge, based upon observation, scientific theories, and experiment; the latter is a result of historical studies, of an increasing knowledge of the life of other nations and the mental labours of other civilisations. Although, therefore, theories of the Beautiful and of Art, from a comprehensive or philosophical point of view, have seemingly lost in interest and attractiveness, works on *Æsthetics*, from the scientific, the psychological, and the historical point of view have increased in number and in bulk. It would not serve my present purpose to do more than refer to this growing literature which deals mainly with special problems of psychology, criticism, or taste. They are referred to, though hardly in sufficient completeness, in several comprehensive works on the history of *Æsthetics* which have appeared in the course of the last thirty years in all the three countries under review. Most of these works are written from definite philosophical points of view, from aspects derived from one or the other among those systematic attempts which have occupied us in this chapter.

Among these various historical treatises I confine myself to the mention of one which does not belong to any of the three literatures to which this history is, in the main, limited. I refer to the treatise on *Æsthetics* by Signor Benedetto Croce. It was published in 1902 at Palermo; a second edition appeared in the following year. Of this a translation has been brought out in French by M. Henri Bigot. In this connection I refer to this work, of which the larger portion is historical and critical, not because other works on the history of