

interest, we see the same springing up in France, notably in the writings of Guyau.

The reasons why the speculations with which this chapter has been mainly concerned have come to an end in Germany, or have at least been temporarily pushed into the background, may be traced to the circumstance that it is impossible to treat these higher problems of *Æsthetics* without an openly admitted, or tacitly implied, reference to two other philosophical problems. For to begin with, we cannot hope to answer the question regarding the essence and the meaning of the Beautiful without having previously settled the metaphysical question: What is the truly Real? This implies the necessity of a settled philosophical or religious creed, and that is what all thinkers who occupied themselves with these higher questions were either in search of or had tacitly accepted; the latter was the case with Coleridge, Carlyle, and Ruskin, who stood firm in the belief of the Divine government of the World; the former was the case with the Idealistic thinkers in Germany who aimed at establishing a philosophical creed.

But, secondly, even if we abandon this reference to the problem of Reality, and proceed merely on the lines indicated by Herbart, and adopted to some extent likewise by Lotze and more fully developed in quite recent times, and consider *æsthetical* questions merely as psychological phenomena, or bring them under the larger conception of value, thus reducing *Æsthetics* to a chapter in psychology, or to one in a general theory of Value, we are at once face to face with a larger problem. This is the Ethical problem—the problem of the Good. This

70.
Necessity of
recurring to
other
problems.

71.
Ethical
problem.