

original scheme of Hegel,—to show how the Absolute revealed itself to the thinking human mind by its gradual ascent from purely subjective and finite sensation through the forms of logical thought and their objectivation in nature, history, art, science, life, and philosophy,—had been prematurely brought to an end, inasmuch as what was there called the absolute mind was really only the highest manifestation of the objective mind, and that it would have been necessary finally to show “that the absolute mind as the third and last stage of development would return again in greater depth and fulness to that form of Being which it possessed in the first stage as personal, though there only in the form of finite, individual minds.”<sup>1</sup>

Accordingly Weisse undertook<sup>2</sup> to introduce again the conception of a personal Deity; but his speculations received comparatively little attention, though already before him Krause had made a similar attempt, and had designated his system as Panentheism to distinguish it from the Pantheism of Hegel.

Lotze himself has said that he received from Weisse — rather than from Herbart, with whom his critics had associated him—an original grounding which he had found no occasion or desire to abandon in all his subsequent speculations, however little they might manifest that influence. His later writings, notably his ‘Microcosmus,’ had the object, after a lengthy detour through the realms of natural phenomena and historical evolu-

85.  
His relations to  
Weisse.

<sup>1</sup> See Lotze ‘Geschichte der Deutschen Philosophie seit Kant’ —Lecture Notes 1882, p. 71.

<sup>2</sup> In his larger work: ‘Philo-

sophische Dogmatik oder Philosophie des Christenthums’ (3 vols., 1855-1862).