

that it was not till much later in the century that it found philosophical expression first by Schopenhauer, and later on by more recent thinkers who variously term themselves voluntarists, pragmatists, or humanists.

Hegel carried out the programme he gave in his first work in great fulness, and with a wealth of illustration drawn mainly from the regions of the history of civilisation and culture. In several courses of lectures on the Philosophy of Religion, of Society, and of Art, he applied the abstract formulæ of Logic to the comprehension of the growth and life of all the higher and more important human interests. After Aristotle in ancient and Kant in modern times, he was the third prominent leader of thought who not only established firm principles but condescended also to elaborate and apply them in the many regions of culture and learning, attacking with them the many outstanding problems. His mind was as tenacious of its ultimate convictions as it was encyclopædic in the large view and the grasp which it possessed of detailed knowledge. Thus his system seemed to many to be the consummation of a great intellectual development, a resting-place from which the achievements of modern research and learning could be profitably surveyed. Each department of culture, all the higher human interests were clearly mapped out, put into their right order and places. His disciples could choose for themselves a definite field of work and enter upon it equipped with lofty ideas and a practical plan of proceeding. Among the separate courses of lectures which he delivered, in which he carried out his great programme, those on *Æsthetics* must have been among the most