

and too voluminous for present use.<sup>1</sup> Lotze himself has said that "Weisse's *Æsthetic* is the most perfect conclusion of the lines of thought which in that region

<sup>1</sup> Chr. H. Weisse (1801-1866), a native of Leipsic, descended from and moved in a literary circle with a distinct religious though not a specifically theological interest. His studies were literary, classical (under Gottfried Hermann), and juristic. He was, for a time, under the influence of Hegel's dialectic as expounded in the 'Logic' and the 'Encyclopædia,' but his independent philosophical speculations began and were published before the applications which Hegel made in his Lectures on 'History of Philosophy,' 'Æsthetics,' and 'Philosophy of Religion' were generally known outside the circle of his academic hearers. Starting thus at a time before the full breadth and depth of Hegel's speculations were known, Weisse was able to work out the Hegelian idea in an independent manner, and neither he nor Lotze can be considered as a disciple or follower of Hegel. In fact, Weisse prepared that opposition, within the Idealistic school, to Hegel's Paulogism which Schelling had only indicated in those polemics with Jacobi which he harboured in his mind during thirty years, and to which he only gave official expression after he had been called to the philosophical Chair at the University of Berlin as one of Hegel's successors in the year 1840. In the meantime the transmutation of the strictly logical process, unfolded by Hegel in his published works, into its expression in the more easily assimilated idea of historical development, had attracted so many disciples and followers, and produced such an enormous historical literature, that the purely philo-

sophical criticism was neglected; nor was it the latter as contained in the works of Weisse and some of Hegel's own followers, such as Göschel, that prepared the violent reaction which set in against the whole of the Hegelian philosophy. This came from the side of the Positivists: the exact mathematical and natural sciences on the one side and positive theology on the other. The former pointed to the sterility, the latter to the scepticism produced by the current Hegelian formalism. The historic succession from Kant, Fichte, the earlier works of Schelling, the logical writings of Hegel, to Weisse and Lotze has never been clearly brought out in the *History of Modern Philosophy*, with the result that Weisse has remained practically unknown in wider circles, and that Lotze's philosophy stands somewhat isolated. This succession may, however, be studied without much trouble through the publications of Weisse's friend and disciple, Rudolph Seydel (1835-1892), in his 'Religion und Wissenschaft' (1887), in his edition of Weisse's 'Kleine Schriften' (1867), and in his publication of the last form which Weisse's *Lecture Syllabus on 'Æsthetics'* assumed, in the year 1865. To this must be added the important section in Lotze's 'History of *Æsthetics'* mentioned in the text. I may remark that in an *Appreciation*, which I published in 'Macmillan's Magazine,' May 1878, of Edward Caird's 'Philosophy of Kant,' I referred to Kant's later succession in Weisse and Lotze as distinguished from that of pure Hegelianism.