

had been attained by the philosophical idealism of the age."¹

Agreeing in the main—at least in the earlier stages of his philosophical career—with Hegel's dialectic, Weisse nevertheless sees a defect in the latter, inasmuch as Hegel makes too much of the logical form in which the highest content, the Divine Idea, has unfolded itself. According to Weisse, that which unfolds and realises itself in the supreme ends, purposes, or ideals of existence, is the True, the Beautiful, and the Good. These ends are grasped not so much by the human intellect as in the

¹ 'Geschichte der Aesthetik,' p. 211.

Lotze's 'History of Æsthetic' has been unfavourably criticised by Schasler, who evidently had a very imperfect knowledge of Lotze's philosophical position, and who himself believed in the possibility of a further development of the Hegelian position, not only so far as the science of Æsthetics is concerned, but also of Hegel's fundamental speculative scheme. In relation to this Schasler, in the year 1872, gave expression to an opinion—independently and about the same time indicated by the Hegelian school in this country—that the programme of Hegel required to be worked out afresh. He admits that the Hegelian scheme contained an inherent defect which provoked two developments, the theosophical (Weisse) and the realistic (Herbart), both of which, according to him, have lost hold of the great truth and governing idea of Hegel. Against these he maintains that the problem of modern philosophy consists in "the truly concrete application of Hegel's method to the regions of the Real, so as to bring them under the domination of the logical notion. This concrete will then—

but in a higher logically intelligible manner—elevate the Subject-Object of Schelling's 'intellectual sight' to a truly substantial unity. Such a thoroughgoing regeneration of Hegel's philosophy in all its parts would seem to be the real task of philosophical endeavour in the future; our special object is to attempt this reconstruction in the province of Æsthetics; if this attempt should, although only partially, succeed, there is at least the possibility shown that it would also be possible on a large and complete scale" (*loc. cit.*, p. 940, 945 *sqq.*). Schasler's treatment of Weisse is also instructive as showing where the real difference between himself and contemporary followers of Hegel (such as Vischer) on the one side and Weisse on the other, really lies. The former had no genuine religious interest, or rather, they were apparently contented with a purely philosophic creed; whereas, on the other side, Weisse and Lotze recognised the independence of the religious sentiment—which Weisse places above and Lotze outside of the purely philosophical or speculative interest.