

only, yet fully, in the mental developments of finite beings, Weisse sees the beginning and end of all development in a personal Deity. Above and beyond the forms of the appearance of this Divine Spirit in the finite world there exists the Absolute Spirit as such.

Further, the mind seemed, in Hegel's system, to exhaust its own essence and fully to grasp the Absolute in the intellectual (individual and historical) movement of thought. According to Weisse, the thinking process, or thought, does not exhaust the essence of the Divine Spirit, nor does it exhaust the world of finite things themselves. In the Divine Being, as well as in the many things which surround us, there is something more than what we can reach by thought. This something more is not a dark and unfathomable matter which lies beneath thought and cannot be grasped by it, but is something higher. It is the infinite productivity of the Divine Being, the life of the Creating Spirit. "This process exists in all the regions of the universe, in the Divine Mind as much as in the created world and in the human soul, from eternity to eternity: to show that it is so is the object of the science of the Beautiful or *Æsthetics*." <sup>1</sup>

In further expounding this view,<sup>2</sup> which originated in

<sup>1</sup> Freely translated from the quotation as given by Lotze from Weisse in 'Geschichte der Aesthetik,' p. 209.

<sup>2</sup> Into his exposition of Weisse's ideas Lotze has imported a conception peculiar to himself, but which does not seem to be brought out with the same definiteness in Weisse's own statement. To some it may appear to turn on a mere word, but

as this word has in the sequel, both in German philosophy and in that of other countries, received currency as expressive of a special philosophical creed, it is as well to note it here. To express the highest conceptions, which are termed by Weisse Ideas or Ideals, Lotze very early adopted the term Values or Worths, importing into this conception the meaning that they must