

which had followed Hegel's speculation with increasing attention, attempts were made to remodel and amplify the argument. Among these attempts, that of Weisse was the most elaborate; it was that also which influenced Lotze himself in his early studies.

On the other side an equal defect in Hegel's speculation was the unsatisfactory treatment of the whole region of actual phenomena. This showed itself nowhere more than in his inability to understand the contingent in nature, the endless variety and manifoldness of her creations. This defect had been pointed out during Hegel's lifetime already by Schelling, who maintained a lifelong protest against what he termed the negative side of his own earlier speculations and of the whole of Hegel's completed system. But though Schelling on the one side, and, influenced by him, Weisse on the other, tried to remedy these defects, it was not through their efforts but rather from quite independent quarters that this was successfully attempted. Without any reference to the unification of thought as contained in Hegel's scheme, the two sides in which it was most wanting were cultivated in the exact philosophy of nature on the one side, in the positive religious philosophy of Schleiermacher on the other.

This marks the entry of the positive spirit as opposed to the metaphysical: positive not only so far as natural but also so far as religious phenomena are concerned. It marks at the same time the splitting up of the programme of the earlier metaphysical philosophy into two entirely different aspects: the scientific, which is based upon the observation of nature

49.
Entry of
the positive
spirit.