

and this not only because Lotze lectured regularly on the subject throughout his long academic career, but mainly because his teaching has gradually and almost imperceptibly influenced theological literature in Germany as well as in England and America. It is true that Lotze had no genuinely theological interest. He does not seem to have been much influenced by Schleiermacher; his interest in the problem of the Spirit came through the teachings of Weisse, and it does not appear that he ever entered sympathetically into Schleiermacher's peculiar line of reasoning. His estimate of Schleiermacher's æsthetics betrays also a want of appreciation of ideas which otherwise frequently resembled his own speculations.

The main contribution of Lotze to the problem of the Spirit or the religious problem is his exhaustive and repeated analysis of the idea of personality. With this analysis he follows in the footsteps of Weisse, who, though a disciple and admirer of Hegel, was nevertheless influenced by the lifelong and strenuous opposition which Schelling, in his later writings and his lectures in Berlin, offered to Hegel's position. With Schelling this opposition expressed itself in the formula that Hegel's was a negative philosophy which ought to find its consummation in a positive philosophy: this, in analogy with the natural sciences, was to be founded upon a definite but higher experience. This higher experience acquires in Schelling's conception the character of a Revelation which, in the individual as well as in the collective human soul, affords assurance for the existence of a supernatural and personal Supreme Being, the Deity of

34.
Lotze on
"Person-
ality."