

or no personality, the Absolute or Infinite is the home and abode rather of the only full personality; finite human beings, on the other side, possess of this highest form of spiritual life only a small allowance, the reflex only of the full, pure, and perfect light.

From the point of view reached in Lotze's writings we may look back upon the ideas developed on this subject in the preceding systems of philosophy, notably in those of Hegel and Schleiermacher. And perhaps the difference in the treatment of it by those two leading thinkers may best be described by saying that the system of Hegel did not do justice to the problem of personality, be this finite or infinite, but that Schleiermacher had a full appreciation of the importance of finite personality. In other words, Schleiermacher introduced into his system the full and clear conception of individuality, meaning by this term finite personality; whereas, in Hegel's system even the finite forms of personality appear to receive as little attention as they do in Kant's system. It was one of the main objections which Schleiermacher's mind harboured against the ethics of Kant, that the latter founded morality upon a purely formal and inflexible principle which appeared empty and left no room for individual modes of conduct, and it was just in these that Schleiermacher himself recognised one of the main characteristics of man and mankind. But it has been repeatedly urged that Schleiermacher's conception of religion as the relation to the Infinite, as the feeling of absolute dependence of the finite, gives ample room for the endless variety of finite lives and aspirations, but concentrates the whole conception of the

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Relation of
Lotze to
Hegel and
Schleier-
macher.