

spiritualism which admits into its scheme the idea of personality, an idea which Fichte himself never admitted into his system. An adequate analysis of this conception forms one of the principal features in Lotze's speculation.

22.
Fichte's
anticipation
of later
aspects.

Both these later aspects, that of Hegel and that of Lotze, are suggested by many passages of Fichte's writings. But before they were systematically developed respectively in the first and second third of the century, other influences came into play which produced special systems of thought. These stand somewhat outside of the main current of German speculation. They gave rise to no independent philosophical schools, though their special doctrines had important influence in philosophy, science, and literature. The more prominent among these are: the succeeding phases of Schelling's philosophy, the compact and isolated system of Schopenhauer, and the religious philosophy of Schleiermacher.

23.
Schelling.

The interest which prompted Schelling in his earliest philosophical speculations was not in the same degree a religious interest as was the case with Fichte before and Hegel after him. But he brought two other interests to bear upon philosophical thought, the poetical or artistic and the historical interest. In the course of his subsequent developments his receptive mind assimilated, in an original manner, much of earlier and contemporary thought, and led him ultimately into the depths of the religious problem at a time when historical research had opened out in many directions new and wider vistas of inquiry.

Schelling was thirteen years younger than Fichte, and