

on the Continent of Europe. The Universal substance of Spinoza, the Monads and pre-established Harmony of Leibniz, the Categorical Imperative of Kant, the Active Principle of Fichte, the Absolute of Schelling and Hegel, the Will of Schopenhauer, and the World of Worths as distinguished from the World of Forms of Lotze, all these terms have become the embodiment of conceptions towards which the thinkers of to-day have to take up definite individual positions. Alongside of this array of abstract terms, through which philosophical thought has striven to express its conception of the supreme and truly Real, there stands the notion of a personal Deity. Through the whole of the professedly religious speculation of the ages, it is preserved in unaltered words which have the sanction of antiquity and tradition. Much thought has been bestowed upon the relation which exists, or should exist, between the one unaltered religious and the many fluctuating philosophical conceptions. A school of thinkers has arisen, notably abroad, whose main object has been to vindicate the meaning and deeper sense contained in the belief in a personal Deity and a Divine World-order, in the face of the many difficulties which beset every attempt to make it the foundation of a consistent and reasoned philosophical creed.

Among these difficulties two are conspicuous, and have been the subject of much speculation. The first refers to the idea of Personality. It has been main-  
tained that personality implies limitation, and the problem has been, how to reconcile the idea of an infinite and omnipotent Being with that limitation which seems to adhere to our notions of individuality and personality.

46.  
The idea of  
Personality.