

And here we must remove the ancient prejudice that the predicate of personality can only be vouchsafed to a being which exists through its difference from, and

86.
Personality
not a
limitation.

Lotze's speculation. Again and again he recurs to it. Not only does the discussion in the 4th chapter of the last book of the 'Microcosmus' turn on this important subject, but it also formed one of the principal points for treatment in his lectures on 'Philosophy of Religion' (see 'Grundzüge der Religionsphilosophie,' 1882, secs. 30-36). The classical passage in the 'Microcosmus' is the following: (vol. iii. p. 573; English transl. by Hamilton and Jones, vol. ii. p. 685 *sqq.*) "The ordinary doubts as to the possibility of the personal existence of the Infinite have not shaken our conviction. But in seeking to refute them, we have had the feeling that we were occupying a position which only the most extraordinary perversion of all natural relations could have brought about. The course of development of philosophic thought has forced us into the attitude of having to show that the conditions of personality which we meet with in finite things are not lacking to the Infinite; the natural position of the matter should rather have led us to show that of the full personality, possible only in the Infinite, a faint reflection is vouchsafed likewise to the finite; for not producing conditions, but hindrances in the way of the development of self-existence are the peculiarities of the finite; to these we wrongly attach its claim to personal existence. The finite being acts everywhere by means of forces which it has not given to itself and according to laws which it has not made—that is to say, by means of a mental organisation which exists not only in itself

but likewise in innumerable of its equals. Hence in reflecting on self, it may easily seem to it as if in it were an obscure and unknown substance, on which rested as on a support all personal life. Hence those never completely silenced questionings: What then we ourselves are? What our souls? What that dark, unintelligible, never thoroughly conscious self which works in our emotions and passions? That these questions can arise is a proof how little personality is developed in us to the extent which its idea permits and requires. It can perfectly only exist in the Infinite Being who in reviewing all its phases and actions nowhere meets with a feature in its passive or active life, the meaning and origin of which were not quite transparent and explicable out of its own nature. The position of the finite mind, tied as it is to a special place in the general order of things, is the cause why its inner life is gradually awakened by external stimuli, why it flows on according to the laws of a psychical mechanism, which orders single ideas, feelings, and desires to chase and expel each other. Hence there is never a concentration of the whole self in one moment, our consciousness never presents to us a picture of our whole self, neither of its co-existent states nor even less of the unity of its development in time. To ourselves we ever appear from a partial point of view which discloses only a portion of our being; roused by external touches we react with this partial consciousness; only in a limited sense can we truly say that we act; rather, in most cases something happens