

opposition to, other beings—*i.e.*, through its finite nature and limitation. Against this Lotze maintains that this process of division, of opposing the Self to a not-self, is indeed a necessary and inevitable event in the life and development of finite existences who live, act, and react in a world consisting of many other beings similar to themselves, but that the fuller idea of personality is gained rather through the mental process of continually referring our own past experiences to the unity of our own consciousness. Hence the fuller and larger personality would not require continual stimulants from outside through which it differentiates its own self and then becomes again conscious of it. This fuller—and, *a fortiori*, a complete and perfect—personality would find within the sphere of its own existence endless inducements for creating and maintaining its spiritual life and activity, and would certainly not be condemned to that state of inactivity and eternal quiescence which form the inevitable characteristics of all pantheistic conceptions of the world-ground. For Lotze, therefore, the position exactly reverses itself. Instead of having less

within us through that complex of ideas or feelings to which the psychical mechanism has, for the moment, given a preponderating influence. Still less do we exist in time ever wholly *for ourselves*. For memory loses much, but most of all the record of our own gradually waning individual moods. Many trains of thought familiar to us in our younger days appear to us in advanced years as alien events; powerless to find a road back to sentiments in which we once revelled we hardly behold a faint afterglow

indicating the power which they once possessed over us. Aspirations which once seemed to constitute the most inalienable kernel of ourself appear to us on the other paths along which life has led us as inexplicable mistakes for which we have long since forgotten the incentives. Indeed, we have little reason to speak of the personality of finite beings; it is an ideal which like all ideals is, in its fulness, possessed only by the Infinite, but bestowed upon us, like all good things, only conditionally and imperfectly."