

tion. Such limitation, according to Lotze, exists in the case of personalities that are finite; but personality is not necessarily finite; the all-pervading universal and spiritual substance, the Infinite, must be conceived as Personality in the full sense of the term. Full personality, in fact, belongs only to the Infinite. Finite beings are only endowed with imperfect or partial personality, with so much of it as has been bestowed upon them through the Infinite Source of their separate finite existence.

“The usual doubts,” Lotze says, “as to a personal reality of the Infinite have not shaken our conviction. Whilst we have been trying to refute them we have had the sensation of taking up a position which only the most extraordinary contortion of all natural circumstances could have brought about. The course of philosophical reasoning has forced us into the attitude of showing that the Infinite is not wanting in those attributes of personality which we meet with in the finite; the real state of things should rather have led us to show that of the full personality which is only possessed by the Infinite a faint reflection is vouchsafed likewise to the finite; for not the conditions but the hindrances in the way of the development of self-sufficiency are the peculiarities of the finite. To these we wrongly attach its claim to personal existence. The finite person acts everywhere by means of forces which he has not given to himself, according to laws which he has not made—that is to say, through the means of a mental organisation which exists not only in himself but likewise in innumerable of his equals. It may, therefore, easily seem