

Many trains of thought familiar to our youth appear to our advanced years as foreign 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 very essence and kernel of ourself, appear to us on the other paths which life has led us as inexplicable mistakes of which we have long since forgotten the motives. Indeed we have little reason to speak of the personality of finite beings. It is an ideal which, like all ideals, is possessed in its integrity only by the Infinite, but bestowed upon us like all good things conditionally and imperfectly."

The idea of personality as the only adequate conception which we can form of the truly Real or the Absolute is the central idea of Lotze's system. It is however not a leading or unifying idea like the idea of mind — as expressed in the dubious term *Geist* — in Hegel's system. The conclusions of the purely metaphysical and logical train of reasoning require an interpretation, and this interpretation is derived from an independent source; from the idea of the highest Good which is allied to the ideas of Truth and Beauty, and has its reality for us in the Ideal of personal Holiness. The fact that we form our judgments under the guidance of such ideals demonstrates the existence of a region different from that of the phenomena which surround us: it is the world of Values or "Worths." The former, the world of things, must indeed be considered as in some way connected: not only logically through a system of regularities which we term the laws of nature

41.  
Personality  
a central  
idea.