

in self, but just on that account is the religious genius the most instructive for us in studying personality¹.

We have now, it is to be hoped, made clear, so far as our limits allow, that the development of personality is the central fact in the formation of character—a fact which brings characterology into line with general psychology. The concrete individual's character is reflected in his microcosm—'an objective differentiation progressing on subjectively determined lines,' in accordance, that is to say, with the individual's pragmatic valuation not with any colourless and impersonal contemplation. Many other topics essential to a complete characterology have been incidentally referred to; but a fuller discussion of these would carry us far beyond such an outline of psychological principle as is here attempted. Upon one point only it is needful to insist—all such topics must be regarded in the light of the one organic whole on which their meaning and their value depends, *vis.*, the creative synthesis which reveals and must perfect personality.

Von der Gewalt, die alle Wesen bindet
Befreit der Mensch sich, der sich überwindet.

¹ Cf. Spinoza's *Ethics*, Bk. v. prop. xlii.