

Spinoza, the purely logical and psychological analysis of what we mean by Reality cannot advance, were it not that we ourselves, in our own consciousness, possess an example how the many is combined into one. Accordingly this phenomenon of our conscious personality solves for us, by analogy, the problem of Reality, and the highest ideal which we can form of a conscious, mental, or personal existence must be, for us, the definition of the essence of the underlying ground of everything—*i.e.*, of the truly Real. Formally, the one supreme Reality appears to us in the form of a universal order or mechanism, the nature of which we have to learn by experience and observation; actually, however, the sense or meaning of this universal order or mechanism is the highest Good or Worth, which we can conceive to exist only as a personality or living Spirit. Of this living spirit, human personalities, the human spirits which are in and around us, are merely a dim reflection; they only partake of Reality, and are not real by and for themselves.

The speculations of Lotze thus rise to a conception which the higher religions have embraced through the belief in a personal Deity, and to which the Christian religion has given final expression and sanction. For the reality that philosophy tries to grasp through an analysis of our highest intuitions, by trying to understand their meaning as well as the deeper sense of the world which surrounds us (the Macrocosmus) and the world within us (the Microcosmus); for that highest and deepest reality, Religion, the "Metaphysic of the general or popular mind," has already found certain terms and expressions and embodied them in definite articles of faith. To

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