

Lotze has fully dealt with this problem, which seemed to be pushed into the foreground by the Panlogism and seeming Pantheism of the Hegelian philosophy, a defect which was prominently before the mind of Schelling in the later phases of his speculation. A voluminous literature sprang up in Germany about the middle of the century, which was mainly occupied with an analysis of the idea of a Deity and the idea of Personality. The most prominent thinker of the school was Ch. H. Weisse, who exerted an important early influence upon Lotze's ideas. I intend, in a later chapter, to deal specially with this phase of thought, which starts from, and tries to substantiate, the conviction that the Christian version of the doctrine of the Deity and the Divine Order affords the highest solution of the problem of Reality so far as this is accessible to, and demanded by, human reason.

47.
The problem
of Evil.

The second great difficulty refers to the moral side of Reality. It has been maintained that the existence of Evil and Sin is irreconcilable with the conception of a Divine and moral World - Order. This problem also seemed to many to have been insufficiently treated in the Hegelian philosophy, and it was this which occupied Schelling throughout the last fifty years of his life. Also the systems which stand outside of that continuity which characterises the idealistic movement, notably those of Schleiermacher and Schopenhauer, as well as the whole class of thinkers who came under the influence of the latter, make the problem of Good and Evil the most important part of their speculations. Lotze has fully analysed the different trains of thought which are suggested by this problem. It is, if not the highest,