

of the underlying spiritual unity as that which is, to us human beings, of supreme interest or value, affording the highest form of intellectual and spiritual pleasure or joy, and which presents itself as alone meriting existence for its own sake, the True, the Beautiful, and the Good. And religion begins for Lotze with the further conviction arrived at by a personal effort or resolution of the character that this valuable content is actually realised in the holy personality of a living God, the supreme Being. For without the reference to a person, those highest conceptions of Justice, Beauty, and Goodness lose all reality and become empty abstractions.

42.  
Relation  
between  
Personality  
and the  
Highest  
Good.

It might thus seem as if in Lotze's conception of the two worlds, the mechanical and the spiritual, the world of things and the world of values and their unity, which is partially realised in finite personalities but completed only in the infinite personality of the Deity, a position was gained from which the dualism inherent in other systems of philosophy was overcome, or where a solution is at least indicated. This, however, is not the case. The very fact that Lotze maintains that it is only by a definite struggle, by a moral effort, and not by a purely logical process, that this position can be reached is a proof to us that there is another difficulty to be overcome, a difficulty which cannot be explained away even if the antiquated contrasts of the natural and the supernatural, of the outer and the inner, of efficient and final causes, were overcome. This difficulty is the existence of Evil in the world; comprising under the term not only the human phenomena of sin and guilt but also the widespread suffering in animated nature in which

43.  
Existence  
of Evil.