

significance of the All. Now the latter is just what the higher regions of thought desire to grasp from the beginning and to place in the centre of their reasoning. If then Reason lies at the bottom and forms the groundwork of everything, it cannot be identified with the rationale of exact and scientific knowledge which leads ever more into detail and makes no distinction between what is of higher and what is of lower value. Yet we cannot look upon the world around us without introducing these aspects, which are essentially foreign to scientific research or, should they exist, are brought into it in its relation to an end or aim by purely utilitarian and commercial considerations. This has been recognised even by those thinkers who do not despair of reaching an understanding of the highest moral phenomena by employing purely scientific—*i.e.*, exact canons and methods. They are then confronted with two definite problems.

The first is : to find in the empirical and phenomenal world which surrounds us a principle which, so to speak, destroys the monotony of things and disturbs the impartiality of the purely scientific observer, introducing a standard of value, a means of judging between the higher and lower. Such a principle they find in the phenomenon of progress, and ultimately, under various denominations, in the mechanically undefinable principle of Life. The second difficulty lies in this, that even assuming the rationality of things could be reached through the principles and defined in the vocabulary of science, we have then to resolve the still remaining great irrationality of human existence—that of Evil and Sin. These

80.  
The problem  
of progress.

81.  
The diffi-  
culty of Evil  
and Sin.