

able result of metaphysical evil, i. e. of the finiteness of all monads with the exception of the central monad called God. For Leibniz, a universe that would consist of perfect beings is logically unthinkable, even absurd. In other words, evil is logically necessary. Divine wisdom renders impossible a universe without evil. At the same time we are faced with an infinite number of possible worlds, none being completely free from evil, but some of them containing more numerous and graver evils than others. Now the goodness of God guarantees that among all possible worlds he has realized that which contains the smallest and least numerous evils<sup>15</sup>. To quote Windelband, "God's goodness would gladly have produced a world without evil, but His wisdom permitted Him only the best among possible worlds"<sup>16</sup>. "Above all realities hovers the fate prescribed by logic"<sup>17</sup>.

Today we simply cannot let the gruesome evils of our world be justified by having someone proclaim them logically necessary. Too strongly do we feel that as long as a universe with fewer evils can be conceived of at all this world is by no means the best of all possible worlds, that, on the contrary, it is badly in need of improvement. If it is true that our (and God's!) logic is so constructed that it cannot help us deduce a world free from evil, then it is not our vision of a better world that is faulty, but it is logic itself that has failed miserably. The shortcomings of traditional logic cannot but destroy our faith in the wisdom and goodness of a God that is the slave of such a logic. In the era of Leibniz, to be sure, the *beati possedentes* did not think it possible that the "fate of logic" should be radically questioned. Until man would be driven to such "godless" doubts, things had to happen that were much more terrifying than the earthquake of Lisbon that induced Voltaire to write his pessimistic *Candide* against the facile optimism and conservatism of Leibniz.

#### IV

Leibniz's optimism must be kept in mind if we now turn to discuss Hegel's system. It too is pervaded by an all-embracing rationalism, harmonism, and optimism. Hegel would have been the last to question the power, wisdom, and goodness of his Godhead. No less than Leibniz Hegel justified and glorified the status quo - this in spite of the fact that from the start he had struggled with the problems of history and society, of church and state, of religion and politics. In the Germany as it pre-

14) *Ibid.*, sec. 85.

15) Leibniz, *Theodicy*, sec. 7 f., 19 ff., 26 ff., 146 ff., 193 ff., 241 ff.

16) Windelband, *Op. cit.*, p. 492.

17) *Ibid.* - As an introduction into Leibniz's system, B. A. Russell, *A critical exposition of the philosophy of Leibniz*, Cambridge 1900, is still useful.