

through the German school of materialism in the middle of the century down to the present age which has witnessed the popularity of Haeckel's later writings. A deeper philosophic insight has meanwhile gained ground, and is slowly but surely passing away from these ambitious and over-confident theories; notably the inability to lay down any mechanical device or scheme which explains the phenomena of life from its lowest forms up to the highest, such as consciousness or individuality, has led to the tacit or open avowal that the mechanical order is permeated by some other principle for which science can find no definite expression but which becomes revealed and known, though not defined, to us in our own self-consciousness and in that of our fellow-men. But this is exactly what the transcendentalists place at the head and beginning of their systems, calling it by various names, such as the Absolute, the Spirit, or the Divine. This means that we are forced to maintain that the higher principle

the sacred records were impressed with an entirely novel view of the world and human life, and that they reported to the best of their understanding—to which modern scientific views were quite alien—how this new faith had been borne in upon them. A summary statement of the controversy is given in 'Ritschl's Life' (vol. i. p. 393 sqq.) Two aspects of the subject seem to be not clearly separated in this controversy. If a miracle is defined as a unique event it is impossible to judge it by analogy with other events without denying its unique character, and as such both Schleiermacher and Ritschl considered the whole of the Chris-

tian dispensation. If, on the other side, a miracle is defined as a breach in the continuity or uniformity of natural events—or, as it is termed, a break of the laws of nature—the decision in any single instance will depend not only on a complete historical record, if such were possible, but also on an assurance that our knowledge of the laws or the uniformity of nature is final and complete. These two considerations, as in the controversy just mentioned, so also in many similar ones, have not been clearly separated. The attempt at their clear separation belongs to a more recent phase of thought.