

other term of the relation into the idea of Unity, of the One and All. Nevertheless, in the sequel of his ethical speculations; the idea of individuality or of finite personality leads him at least so far as to recognise in the Person of Christ the perfect realisation of the moral ideal beyond which no advance is conceivable or possible.¹ With this concession, which may not suffice to carry him to the full conception of a Personal Deity nor of a Revelation in the orthodox sense of the word, he nevertheless introduces an idea foreign to the Hegelian system. It is that of Discontinuity, of an interruption in the continuous flow and change which the idea of development has introduced into modern thought. In this way Schleiermacher finds, as it were, a resting-place, a central point, towards which all psychological and metaphysical as well as all ethical and historical speculation converges, and by doing so he re-introduces into philosophy an idea which is foreign to the idealistic as well as to the naturalistic systems of nineteenth century thought. This is the idea of the Miraculous.

38.
The "Miraculous."

With this idea of the miraculous or supernatural we come upon the second important attribute which attaches to the essence of spirituality; in fact, it is quite impossible to form in any way an adequate idea of the Spiritual if we confine ourselves to that conception of Order, be this mechanical or logical, with which we operate — and are forced to operate — in all detailed research, whether this be carried on in the region of purely physical or in that of mental or of historical phenomena. Accordingly we find that all trains of

¹ See the quotation given in the last chapter, p. 178 n.