

aspects which have as yet singly presented themselves to the human intellect. Expressed in other words, it will always be the tendency of the philosophic mind to take transcendent views, to look at things as Spinoza said, "*sub specie aeternitatis*," whereas it is the characteristic of the scientific mind to look at everything "*sub specie uniformitatis*," bringing as it were everything to the same level and under the same rule and measure. What to the philosopher is transcendent becomes to the scientific mind immanent and must become so if it is to be a fruitful idea. Thinkers like Plato, Spinoza, and Hegel have established the transcendent point of view, but they or their successors have usually failed when they attempted to bring it down to the level of a useful rule or principle of thought; or they have succeeded only by losing hold of its transcendence. This has notably been the case in the Hegelian school, in which the transcendentalists have not succeeded in carrying further or even in maintaining the lofty speculation of their master; whereas the opposed section have, in the course of their varied researches, gradually lost sight of Hegel's central idea: the gradual unfolding of the Absolute, or the Divine Spirit.¹ Now it is characteristic of nineteenth century thought that, in its scientific development, it for a time strengthened the belief that a purely mechanical formula would suffice for the gradual, though possibly very remote, comprehension of all the facts and phenomena of experi-

¹ D. F. Strauss, the celebrated author of the 'Life of Jesus,' who started from the Hegelian point of view, wrote, in his later life, facetiously to a friend that Hegelianism had become to him, after all, little more than "a shaky double tooth."