

and personality—Kant's unity of apperception—is as much as anything else a natural and everyday phenomenon, though it is not purely mechanical. The spiritual, in fact, is not supernatural in the older sense of the word, but is rather intra-mechanical — *i.e.*, it permeates or underlies everywhere the mechanical connection of things. And if we designate by the term miraculous simply that which is contrary to the uniform and customary experience of men, then the spiritual as it reveals itself daily in the life and action of human beings, in the events of past and present history, and, to a lesser degree, in the animated creation, possibly also, as the underlying and sustaining power in the cosmical world—*i.e.*, in the universe—is not identical with the miraculous.

40.
The mechanical and the spiritual in Kant.

This conception of the intimate intertwining of the mechanical and spiritual had been brought out with considerable clearness already by Kant in his third "Critique," where the indication at least of a view is given in which the dualism of the first two Critiques is superseded by a monistic view. It was accordingly the ideas thrown out, rather than elaborated, by Kant in this the latest of his great works which formed the starting-point for the monistic speculations of Schelling, and in which Goethe likewise welcomed a congenial suggestion. Then came a period in philosophic thought in which the spiritual factor of experience was unduly emphasised with little knowledge and still less appreciation of the importance of the mechanical; and when, on the other side, the mechanical relations were exclusively studied with a corresponding neglect of all spiritual phenomena.