

effectual attempts which Schelling had made to grapple with it; and it requires only one step more to designate it as the seeming Irrationality of Existence; the solution, if such be possible, as something in the true sense of the word, supernatural or miraculous. It may indeed be of some help to gain through the examples of the goodness and saintliness of human character which it may have been our good fortune to witness in rare instances, an outlook into a higher region in which the clouds have disappeared and the light of the highest truth has for a moment shone brightly; but such individual experience, in the opinion of many of us, cannot suffice to permanently dispel the doubts which ever and again crowd in upon us. This, if at all possible, could be effected by nothing less than an absolute miracle, by an event or a series of events so remarkable in themselves and so different from anything presented in ordinary life and experience, that it has not only succeeded in altering the course of human history, but still succeeds in endowing individual souls with that strength of character which creates and sustains the "Will to Believe."

But this is exactly what religious persons term a Revelation. Lotze has not dealt fully with this subject, nor is it perhaps the duty of the philosopher to do more than he has done; leading his readers through a variety of discussions, in which many difficulties have been removed and many minor problems solved, on to a recognition of that highest problem which is insoluble for the human intellect. To this undertaking theology—or religious thought in a more restricted sense of the word

44.  
The idea  
of a  
Revelation.