

hibit each the inherent principle in its purity or fulness, or in that perfection which we see before us in single specimens of the human race,—showing rather endless varieties and possibilities of arrested or degraded development, in a profusion of beautiful, grotesque, or even hideous examples in the lower and higher forms of vegetable, animate, and intelligent nature,—just as little do we find the spiritual principle everywhere equally active and clear in its historical life and development. On the contrary, we find the spiritual principle also branching off sometimes into a one-sided growth, not without rising, in single instances and under favourable conditions, to rare beauty and sublimity, exhibiting often also the grotesque, the degrading, and the repulsive. And yet, as we have learned, through biology, to connect all living forms together from the lowest to the highest, and to recognise in them the luxuriations of one and the same principle, the principle of Life, so also we recognise in the whole religious life of mankind the working of one and the same principle which we term the Spirit. And there are still other lessons which we may learn from this analogy. The highest, purest, and fullest development of the principle of life, that which gives us also the only clue we possess to its intrinsic value and meaning, is to be found, for us human observers, in single specimens of the human race, in the highest examples of personality. It seems as if the vital principle has attained to a kind of finality in such instances and on the occasion of such creations. Similarly the spiritual view of things seems to recognise a kind of finality in the Christian conception of Love as the ground and the