

to the real essence and meaning of Life. Now, such is still more the case if we deal with the phenomena and workings of the spirit, if we attempt to trace the hidden lines of the inwoven spiritual or Divine Order with the same accuracy and confidence with which we have learnt to trace those of the natural order of things. Here, even less than in the region of the biologist, does uniformity obtain; our formulæ and analogies forsake us; every spiritual phenomenon, like every living thing, is unique; the unexpected, the marvellous — nay, even the miraculous and seemingly irrational—continually happens, and will seem to many to denote the very essence and character of the Spiritual. This is what naturally follows from the twofold order, the dualism, which the theological view of things upholds and which it considers to be inherent in the constitution, in the nature and position of us human beings who do not, as Lotze somewhere says, dwell at the root of the tree of knowledge, nor survey the whole of it from an outside position, but are modestly lodged somewhere in its branches. To infer from this that the whole scheme is irrational would be legitimate only if we limit rationality to those trains of reasoning which are common to formal logic and fully applicable and fruitful only in an abstract geometrical world. But if we extend the meaning of the term Reason so that it embraces also the spiritual and transcendent, then, even what may now appear to be miraculous, paradoxical, or irrational, will dissolve in that higher reasonableness which was the ideal of Hegel's system, and which, though never