

poetry nor his criticism can be fully understood, cleverly as they may be judged." Mr. Traill has in some measure anticipated the objection of Principal Tulloch, and has explained why he has not dwelt upon this characteristic of Coleridge, though he has not altogether ignored it. The explanation may not be satisfactory to the Reverend Principal, or to those who are more deeply versed than Mr. Traill acknowledges himself to be in metaphysics. Such as it is, it is only justice to Mr. Traill to state it. He admits that no account of Coleridge's life could be complete without some brief glance at the mystic's attempt to "lead the world to true religion by the road of transcendental philosophy." But he adds, that it is difficult for those who have been trained in a wholly different school of thought to do justice to processes of reasoning carried on in terms of the inconceivable; and still more difficult to be sure that you have done justice to it after all has been said! This, of course, is an admission that Mr. Traill feels himself, in the main, unequal to the task of grappling with Coleridge's religious system; but the admission can hardly be to his discredit, for to do the transcendental philosophy justice a writer must be either a disciple of Coleridge or, as Mr. Traill puts it, feign familiarity with the incomprehensible.

Let us look for a little, however, at what Principal Tulloch has to say of Coleridge "as a spiritual thinker." He speaks of him as having raised the mind of the time, and given it new and wide impulses. Ranking him in the category of high spiritual genius with Milton, Hooker, and Jeremy Taylor, he endows him with the possession of "the same elevation of feeling, the same profound grasp of moral and spiritual ideas, the same wide range of vision." He admits that it may seem absurd to speak

thus of Coleridge, as a great spiritual power, or as an eminently healthy writer in the higher regions of thought, in view of the moral failings of the man. But while he deplores the latter, he nevertheless recognizes the fact that Coleridge created a real epoch in Christian thought, and brought to it a new force of religious insight. In proof of this he cites his *Aids to Reflection*, which he affirms did much "to transform and renew the current ideas of his time about religion." This he did by vitalizing Christianity, so as to transform it from a mere creed, or collection of articles, into a living mode of thought, embracing all human activity. "Coleridge's most distinctive work," Principal Tulloch remarks, "was to restore the broken harmony between reason and religion, by enlarging the conception of both, but of the latter especially—by showing how man is essentially a religious being, having a definite spiritual constitution apart from which the very idea of religion becomes impossible."

This is the work which has been so ceaselessly carried on by Christian writers since Coleridge's day. The clamour during this period has ever been for proof, the evidence of Christianity that will satisfy reason and lead men back to God. Science has meantime come in, and by its methods, and often by its hard materialism, has made it difficult to see anything in or about us that reveals the Father, and will take no note of His work in the conscience, or heed His voice in the heart. Beliefs that are not grounded upon physical demonstration and mathematical proof, it will have none of; and the whole vision of faith is in danger of being destroyed or disastrously obscured. To satisfy the arrogant claims of reason in this matter of faith might well fill the earnest, confiding mind with a sense of fear and of failure. But incredulity