

the intellect was the highest faculty of the human mind, through which the partial and lower realms and activities of thought, as well as of the will and the emotions, were to be comprehended and appreciated in their true meaning. Schleiermacher did not believe in this supreme and unique power of the intellectual or logical faculty in the human mind. Compared with the Monism of Hegel, his thought must have appeared dualistic.¹ In opposition to Hegel, who invited his hearers and readers to enter into a well-planned and strongly-built edifice of thought and knowledge, Schleiermacher would seem rather to detain them in the winding paths of an intricate dialectic, out of the labyrinth of which no clearly marked path led to a highest point from which a supreme and comprehensive outlook could

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Contrast
with
Schleier-
macher.

¹ Nevertheless Schleiermacher may be looked upon as one of the earliest representatives in recent philosophy of that tendency of thought which I have frequently referred to as the Synoptic. Especially in his earlier writings his antipathy to the atomistic dualism of the Kant-Fichteian philosophy is, as Wilhelm Bender (*Die Theologie Schleiermachers*, pp. 98 and 99) says, very clearly marked: "It may be regarded as an epoch-making event in the history of modern ethics, that Schleiermacher, in the *'Monologues*,' as also in the later Lectures on the subject, through his enthusiastic proclamation of the unity of soul and body as also of mind and nature, has put an end to the dividing of man into a rational and a sensuous being. The ethical aspect considers the single individual always as a whole, as intricately interwoven in the whole of humanity, indeed of the world

in general. . . . In urging the importance of individuality lies the real progress of Schleiermacher's ethics beyond Fichte; in the consideration of the moral activity of the individual in the totality of the moral task of mankind lies his progress beyond Kant. This moral task is defined as, first, the organising of nature, and, through this, secondly, the realising and perfecting of humanity in its infinite individualisations." If Hegel's philosophy aimed at monism of a logical order, Schleiermacher's speculations rested upon a primary synopsis of what, in the actual world, appeared so often divided and broken up into apparent opposites: "The tendency to bring into sight, through moral doing and thinking, an artistic whole Schleiermacher expressed in the idea of the Highest Good" (*ibid.*, p. 101).