

Nature.' Both these harmonised with the pantheistic side of Schleiermacher's effusions, with his Spinozism. But secondly, the subjective and individualising current of thought which forms the other side of these same writings found an eager response in the subjectivism and the phantasies of the romantic school of which Schleiermacher's personal friends, the brothers Schlegel, formed the centre. However, neither the one nor the other exhausted Schleiermacher's conception, and, as the sequel has shown, both are in danger of losing the truly religious interest and elaborating an æsthetical substitute for it. The principal defect of the former, the religion of pantheism with its impersonal deity, is that it has no understanding for the existence of sin and evil. The two greatest exponents of this view, in their later poetical and philosophical speculations, realised this defect. Goethe did so, when in the later years of his life he completed and carried out that greatest conception of his poetical genius which accompanied him through the whole of his long poetic career; when he wrote the last acts of the second part of "Faust." No such consummation was vouchsafed to the philosopher Schelling, but we know how he, during the last forty years of his life, laboured incessantly at this, the supreme problem of human existence. The defect of the opposite æsthetical school, of the romantics, was their extreme subjectivism in which they imperceptibly abandoned all regard for the science and morals of common-sense, losing in consequence, in spite of brilliant creations, all power of contributing permanently to that intellectual and moral regeneration