

realisation of the moral ideal, so far as it is revealed to, and can be grasped by, the human mind, can dispense with all further philosophical definitions of the "highest good"; and this was eminently the case in Schleiermacher's theology. His efforts were therefore latterly more directed towards the systematic statement of the main points of Christian faith and Christian duty, than to an independent deduction of purely philosophical principles.¹ In fact, we cannot understand Schleier-

¹ Before we leave Schleiermacher the philosopher and speak of him as theologian, in which aspect he was indeed for a long time exclusively considered by philosophical writers, it is well to note that his earlier speculations, in particular the 'Addresses' (1799) and the 'Monologues' (1801), contain really the beginnings of a much deeper psychology than Kant, Fichte, or Schelling possessed. In fact, if we adopt the conceptions and the terminology established by the recent—notably the English introspective—school of psychology, we are able to put in a much clearer light Schleiermacher's religious and ethical ideas, and to show how they mark a really great advance upon those of contemporary thinkers, foreshadowing what has only quite recently been more clearly brought out. This is to a large extent implied in Dilthey's book. It forms the introductory conception in Bender's 'Exposition' (*loc. cit.*, p. 6), and still more in Fuchs' study of Schleiermacher, in which he contrasts his empirical psychology, his introspective method, which does not sacrifice its observations to a unique principle, with Fichte in his contemporary writings, though it must be admitted that the latter, later on in his career, recognised the necessity of a deeper and

broader psychology. This is very marked in the posthumously published Lectures on 'The Data of Consciousness.' There are, to mention only a few points, two recent ideas which are implicitly contained in Schleiermacher's earliest speculations, as they have been published by Dilthey in the invaluable appendix to his 'Life of Schleiermacher.' To these, as well as to the 'Monologues,' both fragmentary productions, full of remarkable glimpses into the recesses of the human mind, Fuchs has largely resorted as forming, together with the 'Addresses,' the material for his study of the development of Schleiermacher's mind. In the first Schleiermacher takes what I have repeatedly termed the "Synoptic" view, relying not only upon Sight (*Anschauung*), *i.e.*, direct inner experience, but putting it emphatically also that this must be always comprehensive, grasping a whole, and not single parts of the object in view. The second point is that we cannot read Schleiermacher's observations without seeing clearly that the difficulties in the speculations of that age can be traced mainly to two points: the unfortunate "Thing in itself" of Kant and the ambiguity which attaches to the conception of Self under whatever term—Consciousness, Ego, &c.—