

macher's philosophy without his theology. The historical process, the actually existing religion, is the practical solution of the theoretical problem.

Nevertheless, the posthumous publication of Schleiermacher's Lectures, which range over a large field, comprising dialectics, æsthetics, psychology, ethics, history of philosophy, &c., gave abundant proof that he strove to the end to give also a broader and deeper theoretical foundation to his theological teaching, that he was working at the main philosophical problem, the psychological foundation of religion, the problem of the Spirit. It is interesting to inquire how it has come about that this truly philosophical side of Schleiermacher's teaching, notably his quite original treatment of psychology, has been so little noticed, and has had, till quite recently,<sup>1</sup>

it may be spoken of. Is it the individual self, or the *Bewusstsein überhaupt*, or the collective Self? Is it an individual thing or a logical abstraction, or is it the concrete universal? This point is never cleared up. But Schleiermacher anticipates, though only implicitly, the recent doctrine of the two selves, the subjective and the social self. The first a "mirror of the Universe," to use the Leibnizian term; the second only a unit among a great many other units or persons, distinguished from them and other surrounding things. I cannot help thinking that English psychologists, working on the lines marked out so clearly by Prof. Jas. Ward, would do well to study and interpret Schleiermacher's earlier writings and bring out the psychology which is hidden in them. In a paper "On the Synoptic Aspect of Reality," published in the 'Proceedings of the University of Durham Philosophi-

cal Society' (vol. v. pp. 45-61), I have traced a little more fully the direction of this line of reasoning. It is only since I wrote this, and four years after the text of this chapter was written, that I have become acquainted with the interesting study of E. Fuchs, and I am much gratified to find how helpful his analysis of Schleiermacher's early speculations is towards an adequate psychology of religion as a personal and a social factor in human life.

<sup>1</sup> It seems to me to be a principal merit of Bender's work that he has drawn attention to Schleiermacher's psychology in opposition to a conception prevalent at the time that the foundation of Schleiermacher's religious speculation was essentially metaphysical. "That the individual comes to life only in the whole and the whole only in individuals—these are the two poles around which, from the beginning, Schleiermacher's sphere of thought