

individual self (or Ego) in the same light as we consider the natural law in its relation to the universal or absolute self. "We may say that the aim of the individual self should be to change the laws of its own freedom into natural laws and to change the laws of nature into freedom, to produce in the individual, nature, and in nature, individuality."¹

But Schleiermacher's historical sense led him to conceive of the process of development in a more modern and realistic fashion than Schelling conceived of it in his various poetical, rather than genetic, expositions of the different stages, powers, or potencies, in the unfolding of the absolute mind. And through this historical conception Schleiermacher was induced to give a more concrete interpretation to the abstract scheme laid down in Schelling's somewhat fanciful deliverances.

There are three leading aspects peculiar to Schleiermacher's Ethics, through which the study of his writings still remains of great value. These three aspects are: the idea of Individuality, his doctrine of the Highest Good, and the relation of philosophical or abstract to positive or Christian Ethics. The philosophical systems which immediately preceded Schleiermacher had failed to attach due importance to the idea of human personality, to individuality of character.²

28.
Three
aspects of
his ethics.

¹ Schelling's 'Werke,' vol. i. p. 198.

² This important point was referred to, *supra*, vol. iii. p. 255. Although Fichte's philosophy centred in the notion of selfhood, and as such gave great prominence to the conception of

individuality, there was always a danger of dealing only with the general, abstract, or universal self, and of slipping back into the conception of the one or absolute self, there was not a sufficient interest in the actual existence of different individualities. From a psycho-