

ethical principles as with Kant, yet no doubt the ethical is the more important side in his religious philosophy. In this regard he brought out as the central idea of his ethical conception that of the "highest good," of a "world of (spiritual) goods" which have to be realised through and in human conduct. Thus, neither the purely formal sense of moral obligation—the categorical imperative of Kant—nor the utilitarian conception of happiness formed the starting-point and central idea of Schleiermacher's ethics. The central idea was that of the "highest good" or (spiritual) "goods" which have to be realised, the conception of the establishment, through the combined individual effort of human beings in human society and its historical development, of a different and higher order of things than the existing natural or lower order. This ethical ideal was indeed not sufficiently and clearly defined by Schleiermacher. The necessity for such a definition is, to a great extent, removed as soon as we cease to restrict ourselves like Kant to a purely logical and systematic construction of an ethical code, and point to history and to the actual realisation which moral and religious ideas have so far attained in the society of which we are members. There it was, in the Christian community in which and for which he lived and worked, that Schleiermacher looked for the practical solution of the problem. But he not only found in the Christian Church the gradual realisation of the divine order of things, of the *Civitas Dei*; he found in it also an ideal of conduct and of life in the person of its Founder. Whoever recognises in Him the beginning and the end, the origin and the