

unifying principle from some other region of thought. In the case of Strauss's work, the larger aspect was gained under the influence of the philosophy of Hegel, which has had such a dominant influence, consciously or unconsciously, and for good or for evil, upon so many other prominent students of history. Strauss, who was brought up in the narrow surroundings and contracted views of the Tübingen theological training-school, went for the completion of his studies to Berlin, where he came under the influence of both Hegel and Schleiermacher, two luminaries of the first magnitude, who moved in separate orbits.¹ Thus it came about that the

¹ A great deal has been written upon the distinct and very different positions which were prepared and represented respectively by Hegel and Schleiermacher in German thought, and especially in German theology. For a long time the importance of Schleiermacher as a philosopher was neglected in favour of his theological influence. This was owing, to a large extent, to the fact that he published no works on pure philosophy, and that his position, so far as the latter is concerned, was known only through his oral teaching and to a small number of philosophers, among whom Brandis and Ritter are conspicuous, and spread into wider circles only through the posthumous publication of his Lectures. The principal reason, however, must be found in this, that Hegel absorbed all philosophical interest, and that even after this interest had gradually almost disappeared, nevertheless nearly all historians of modern philosophy belonged to the school of Hegel and were inspired by him; the historical labours in Schleiermacher's school being mostly directed to

ancient and mediæval speculation. "Schleiermacher was infinitely different from Hegel in his personality as well as in his teaching. The two never stood in close connection though they were placed so near to each other in their common activity at the newly founded University of Berlin, the centre of German scholarship, from which at that time an unparalleled fructifying power spread over the whole of recently liberated Germany. Among the first minds of the nation, which were here assembled, these two men stood in the first rank. But they came in contact only to repel each other; a deep-seated antipathy filled them to the last. Strauss somewhere compared two theologians, Daub and Schleiermacher, in the radical difference of their character, with Homer's heroes, Ajax and Ulysses. Perhaps this comparison might with the same right be applied to Hegel and Schleiermacher. For as Hegel's peculiarity was substantial thoroughness, which penetrated into the last ground of things, into the unexplored depths of the Universe; so, on the other side,