

mould from that of Leibniz, he resembled him more than any other modern thinker did in occupying a central position, living in touch with many and opposite schools of thought. Thus he was unique also in being a representative alike of philosophy and theology. He was one of the first to study critically the writings of the ancient philosophers, and he was one of the founders of Biblical criticism.¹ With Fichte and Schelling he came under the influence of Spinoza no less than under that of Kant and Plato. He was brought up in, and remained in touch with, that peculiar spiritual form of Christian belief and religious life which in Germany was confined to some of the smaller and secluded sects within the Protestant Church.² He did not, like Fichte — and others³ before and after — step out of theology into philosophy; he remained all through his life an active religious teacher, a famous preacher,

¹ See *supra*, vol. iii. p. 162.

² All the many influences which contributed to develop the individuality, originality, and many-sidedness of Schleiermacher's literary character and activity, are brought out in a masterly manner in Wilhelm Dilthey's 'Leben Schleiermachers,' a unique work, unparalleled, so far as I know, in any literature ancient or modern, and the only defect of which is that it has not been completed; alongside of it should be consulted the valuable account of Schleiermacher by the same author in the 'Dictionary of German National Biography.' The only volume which has appeared of the larger work, and which is now unprocurable, takes us into the first years of the nineteenth century and deals fully with Schleiermacher's

childhood and youth, the religious atmosphere in which he was brought up, both in his family and in the Moravian Brotherhood, and then deals with the period of the gradual formation of his philosophical creed (1796 - 1802). Of literary productions it analyses exhaustively the 'Addresses on Religion,' the 'Monologues,' and the 'Letters' on Fr. Schlegel's unfortunate and notorious novel 'Lucinde.'

³ Such as Reinhold, Strauss, Zeller, Leopold Schmidt (1808-1869, Archbishop-elect of Mainz, but repudiated by the Roman See, afterwards Prof. of Philosophy at Giessen), Wilhelm Bender (1845-1901, author of an excellent work on 'The Theology of Schleiermacher,' latterly Prof. of Philosophy at Bonn), and others.