

in whom very different, seemingly antagonistic, currents of thought come together, influencing each other and leading to a deeper, a more comprehensive view. He came from a religious stock on the side of both his parents; in his family many religious conflicts had taken place, both internal and external. He himself passed his school days in the seclusion of the sect of

we must be thankful to possess such a unique work as his on Schleiermacher, which forms a veritable encyclopædia of information for the student of that age, with its many problems, its attempted solutions, and its equally numerous failures. The study of this work is indispensable, but it also makes it unnecessary for all, except specialists, to traverse themselves the many volumes referred to by Dilthey as the source of his information. This book should be specially recommended to foreigners, for whom, even more than for German readers, it remains true that, "in the innermost life, thinking and feeling of Schleiermacher there is something totally strange to the present generation. He, his age, his friends: all are separated from the present day through a change in sentiments, ideas, and endeavours, more drastic than perhaps any that has ever taken place. For this day has lost its direct relationship to the great epoch to which Schleiermacher belonged" (Dilthey, p. v.). Next to Dilthey's unfinished work must be mentioned as of real value W. Bender's work on the theology of Schleiermacher ('Schleiermacher's Theologie, mit ihren Philosophischen Grundlagen,' 2 parts, 1876-78). Its importance lies in the fact that it contains one of the fullest discus-

sions of a problem which is hidden in Schleiermacher's writings and brought out clearly and defined, as we shall see later on, by Albrecht Ritschl: the problem of the philosophical foundations of a science of theology. As during the nineteenth century the philosophy of nature has gradually changed from a discussion of natural knowledge into a study of the psychological and logical principles through which scientific knowledge of nature is possible, so, in an analogous way, philosophers have been led away from the somewhat fruitless attempt to elaborate a philosophical religion to the more important question as to the psychological foundations of actual religious life and to the further logical problem: in what way is an independent science of theology possible? For the history of the change that has taken place, so far as the philosophical interest in the religious problem is concerned, the work of Bender forms a valuable contribution in spite of the fact that it seems almost as if in the writing of this work the author had written himself out of theology into philosophy, a transition which seems the reverse of that of Schleiermacher himself, whose influence as a religious teacher gradually supervened on and almost cast into oblivion his important philosophical labours.