
From the time he submitted his dissertation in 1968 at Heidelberg University, entitled Einheit des Bewußtseins als Grundproblem der Philosophie Hermann Cohens (Unity of Consciousness as a Fundamental Problem in the Philosophy of Hermann Cohen), Dr. Dieter Adelmann (1936–2008) ranked among the leading researchers focusing on the life work of the German-Jewish philosopher Hermann Cohen (1842–1918). Even more: Adelmann was for several decades one of the truly inspirational guiding lights of international research on Cohen. He contributed significantly to initiating the project of the collected works of Cohen headed by Helmut Holzhey (Hildesheim: Olms Verlag, 1977 ff.) as well as the creation of the Hermann Cohen Society at the Dept. of Philosophy of the University of Zurich in 2002.

The historian of religion Dr. Görge K. Hasselhoff (Bochum University) has taken upon himself the challenging task, initially in cooperation with Adelmann himself, of editing this collection of essays and previously unpublished lectures by Adelmann circulating among friends and scholars in ms. form. The editor deserves our gratitude for his sensitive and thorough job in bringing out this superb edited volume. The few typos it contains can be easily corrected in a second printing.

The volume contains eighteen texts by Adelmann from the period 1989–2008, along with an introduction, foreword and supplement, as well as two texts by Cohen as addendum, a bibliography and index of names. The texts provide us with a powerful picture of Adelmann’s thought and world view, and also of the state of research on Cohen. The original intention of reshaping the collection into a unified monographic study proved with time no longer possible to bring to completion. As a result, there are occasional repetitions in content, and at times necessary source references are lacking. But the interested reader will profit immensely from the dense and stimulating texts gathered together here. The present review can only deal with a small number of the rich aspects of the collection.
Adelmann wished to shed fresh light on Cohen’s “Jewish background” and at the same time bring to broader awareness a largely buried knowledge important for the understanding of our own existence. What he meant by this in particular was the intellectual world of the Science of Judaism in the nineteenth and early twentieth century—the *Wissenschaft des Judentums* in which Cohen played a significant role, and to whose reconstruction Adelmann dedicated a large portion of his own research. Outstanding representatives of the *Wissenschaft des Judentums* are examined and evaluated here as teachers, intellectual companions or contemporaries of Cohen: the Berlin *Völkerpsychologe* and linguist H. Steinthal (1823–1899), the Breslau-based rabbi and teacher at the Breslau Jewish Theological Seminary Manuel Joel (1826–1890), the Berlin-based rabbi Michael Sachs (1808–1864), the rabbi (in Hildesheim, later in Breslau) and philosopher of religion Jakob Guttmann (1845–1919), the Glogau rabbi and co-founder of the *Gesellschaft zur Förderung der Wissenschaft des Judentums*, Leopold Lucas (1872–1943), Moritz Lazarus (1824–1903) and his influential book *Das Leben der Seele*, Leopold Zunz (1794–1886) and others. In Adelmann’s view, Steinthal was no less important for the development of the Science of Judaism in the nineteenth century than Zunz: Steinthal is seen here as the central intellectual figure within a circle of those Jewish scholars who in 1870/72 founded the Berlin *Hochschule für die Wissenschaft des Judentums* (p. 205). Manuel Joel’s importance is also stressed: in Adelmann’s view, Joel stood “at the very hub of the Science of Judaism in the nineteenth century” (107 ff.)—this through his activity as a teacher in Breslau, his influential liturgy, his leadership role in the Association of Rabbis in Germany, and as a result of his numerous pupils, among them Hermann Cohen.

Cohen’s philosophical work, Adelmann argues, would be incomprehensible without his abiding close bonds, established early on, with the *Wissenschaft des Judentums* and his specific concept of religion. At a quite early juncture in the development of his thinking, Cohen conceived of ‘God’ and ‘morality’ as being in a special correlation; he developed an ethical concept of Jewish religion, thus placing his own philosophy qua system in close relation to religion (pp. 296 f.). The relation between the philosophy of religion and ethics forms, in Adelmann’s view, “one of the most pervasive and central abiding motifs” in Cohen’s thought (p. 267). Adelmann makes clear that the concept of God which sprang from this relation naturally did