

country on a large scale through John Wesley in the latter half of the eighteenth century and somewhat earlier, on a smaller scale, through the rise of Quakerism, with its peculiar doctrine of the inner light.

But as a spiritual revival in Germany meant not only what it means in this country, but also something else, we have a second and independent movement. In the eyes of a great many of its protagonists abroad it meant an intellectual and poetical (not a specifically spiritual) deepening, and this corresponds on a very much larger scale to what was attempted in this country in the course of the nineteenth century, mainly under the influence of Coleridge; earlier beginnings, such as the Cambridge Platonists and the Noetic school of Oxford, having had little permanent effect.

These two movements, both directed against the shallow, dried up, prosaic formalism of popular philosophy and theology alike, had independent origins, and marched almost completely apart till they were united in the personality of Schleiermacher who, as already stated, formed the centre of all religious speculation in Germany after the decline of the Hegelian influence.

21.
Different
movements
converge in
Schleier-
macher.

In time the intellectual revival was earlier; it was certainly much more conspicuous; it covered a much larger ground, absorbed influences from many quarters, from England and France, from Holland and Switzerland, from Italy and Spain, as also from the East, and found an expression not only in philosophical but also in other lines of teaching, being represented not only by academic learning, but also in the poetical literature