

the Moravian Brotherhood, who kept themselves aloof from the ecclesiastical conflicts of the day and cultivated a religious life in some respects not unlike that peculiar to the Society of Friends in this country; differing, however, from the latter inasmuch as they did not take a similar prominent part in any great philanthropic movements such as, in this country, began with the great work of William Penn in the middle of the seventeenth century. The narrowness of this secluded and sectarian life drove Schleiermacher away from the Brotherhood for which he, nevertheless, retained a life-long affection. From it he was thrown into the midst of the spirit of enlightenment, at a moment when it was being deepened and idealised by the original poetical genius of the age as well as by the stirring effect of Kant's philosophy; at the same time he came under the influence of the classical and critical spirit as it lived in its great representative F. A. Wolf. Through Jacobi he became acquainted with the writings of Spinoza as he had become acquainted, through Wolf, with those of Plato. In both he admired that higher mysticism which was so different from the narrow inwardness of the Brotherhood. But he was not attracted so much by the logical as by the emotional pantheism of Spinoza. Influenced by him, he introduced into the philosophy of religion the idea that one of the sources and characteristics of religious inspiration is the feeling of oneness between the Individual and the All, what more recently has been termed "cosmic emotion"; the conviction, which has lived in some of the foremost teachers of mankind, that their individual and subjective self