

was in immediate contact—that it was at one—with the Infinite and the Eternal. But Schleiermacher never lost himself so completely in this spiritual or cosmic pantheism as some other contemporary thinkers, at least transiently, did; for he had an equal sense for the value of individual existence, for the importance of personal independence and individuality of development. In this respect his view was more akin to that of Leibniz who, in his ‘Monadology,’ opposed the pantheism of Spinoza. Schleiermacher thus early elaborated a special expression in which the oneness of the Individual and the All could be combined with a distinct subjective feeling; this he described as the feeling of absolute dependence as far as the individual, the finite self is concerned. In the two most original of his earlier writings—in his ‘Addresses,’ 1799, and his ‘Monologues,’ 1801,—he emphasises what he considers to be equally important manifestations of the religious sentiment—viz., the feeling of being one with the All, and at the same time of being individually, though absolutely, dependent upon it. To give and to find oneself, to be equally distant from the egotism of the lower self and from an exaltation of the logical idea; that is, for Schleiermacher, the essence of the religious sentiment or pious feeling: in it, whoever loses his own self in the Universal, at the same time gains the intrinsic joy of this absorption or devotion. Religion is accordingly neither knowledge nor action but a state of feeling, the sentiment of an all-embracing and all-absorbing life. Religious doctrines or dogmas result from a reflection upon this religious sentiment. They are,