

programme of the whole thought of the century, and it is not without significance that of all the philosophies which then ruled in Germany, his alone gained at that time European influence: through Coleridge in England, through Victor Cousin in France, through his 'Philosophy of Nature' in several European countries.

The controversy into which Fichte was drawn through the attacks of narrow-minded and jealous opponents had given prominence to the religious problem and to the position which contemporary philosophic thought had taken up with regard to it. This was still further accentuated by the appearance in the last year of the eighteenth century of Schleiermacher's Addresses. Their main object was to gain renewed attention, on the part of cultured readers, for the religious problem, through bringing it into intimate connection with recent speculation. It made manifest, among other things, the deep religious spirit which inspired Spinoza's system, a subject which, as already stated, had come under discussion largely through the influence of Jacobi's writings.

25.
Schleier-
macher's
Addresses.

These Addresses discussed, not so much special religious or theological doctrines, as the psychological facts connected with and exhibited by the religious and believing mind. Schleiermacher there propounded his well-known psychological explanation of the religious attitude of the human mind as being rooted in a feeling of dependence. In the sequel of his expositions he gave to this view a distinctly pantheistic expression, something similar to what has in recent times been termed "cosmic emotion." It depended upon the attitude of the human