

time when Feuerbach published his celebrated treatise, the view he took had much to recommend it in the eyes of many intelligent persons, and it must be admitted that it has gained much support from that other great movement of nineteenth century thought, which has alone resisted the disintegrating action of the critical spirit: the astounding progress of natural philosophy under the influence of the exact or mathematical methods. The latter had, at the time when Strauss's and Feuerbach's writings appeared, at last attained to a firm position in German thought and become domiciled at the German universities. Moreover, it had done so with a silent disregard of—or in ostentatious opposition to—that current of thought which, through the systems of Schelling and Hegel, had for a long time the upper hand in the German mind. There now resulted from all this an open conflict, which is usually termed the materialistic controversy. It broke out about the time when a general wave of radicalism swept over Continental Europe,—an open revolt, without any very definite programme, against the spirit of reaction which had gradually supervened in all the larger and smaller German States, and which had allied itself in single instances with Hegelian philosophy and ecclesiastical orthodoxy. The result

56.
Material-
istic con-
troversy.

From a purely philosophical point of view we have the elaborate work of Arthur Drews ('Die Deutsche Spekulation seit Kant,' 2nd ed., 2 vols., 1895), which deals specially with the central problems of the Absolute and of Divine Personality, and treats of theological as well as of purely philosophical writers.

Although the author leads up to the idea of the "Unconscious," which he traces like a red line through all previous speculation down to its clear enunciation by E. von Hartmann, his historical analysis, like that contained in Hartmann's own critical and historical works, is extremely minute and instructive.