

of Christianity, but in general to a discussion of the religious problem, was Ludwig Feuerbach (1804-1872), who, in a series of writings, but notably in his 'Essence of Christianity' (1840), took up and established the anthropological view of the movement of thought in opposition to the theological. According to this view all development centres and is intelligible to us only within the limits of human experience,¹ be it physical or spiritual. This limit or circle we cannot transcend. All philosophy and all science is therefore doomed to be immanent and not transcendent; the centre is man and not God. The great influence of Feuerbach's earlier writings is not least to be attributed to the fact that he was the first² among German philosophers in recent times who expounded his ideas

¹ Anticipating what I have termed the "synoptic" view, he maintained that the object of thought must at the same time be an object of "sight." He does not use this term, but the word *Æsthetic*, taking it no doubt in the sense in which it was used by Kant in his First Critique. He maintained that you can convince man of a truth only if you change it from "a thing of reason, an *Ens rationis*, to a thing of sense." (Pref. to vol. i. of 'Collected Works,' 1846, p. viii.)

² This remark is hardly correct if we consider that Schopenhauer's great work, written in a splendid style, was published twenty years earlier. Remaining, however, quite unknown, it had no influence on German philosophical thought till much later. Feuerbach's earlier writings are mostly historical, on Bacon, Descartes, Spinoza, Leibniz, and Bayle. They were published between the years 1833 and 1838. They show, as he himself, in the

Preface to the first volume of his 'Collected Works' (1846), points out, the gradual development of his own views from a pantheistic, through an individualistic, to a purely anthropological or naturalistic creed. He himself admits that in these works he developed, "under other names, his own ideas." He also confesses that the political state of Germany had "a great but by no means commendable influence" on his writing. This latter influence became still more striking when, at the request of his friend Arnold Ruge (1802-1880), he joined the staff of the 'Hallesche Jahrbücher,' the journal which had been started in opposition to the 'Berliner Jahrbücher,' and became the leading contributor. His earliest contributions, reprinted in the first volume of his 'Collected Works,' refer mostly to religious subjects and the Hegelian philosophy, and show how he adopted and perfected the pamphleteering style referred to in the text.