

This OUTLINE can be had separately, price 6d.

AN OUTLINE

OF

ERDMANN'S HISTORY OF PHILOSOPHY.

COLLECTED

BY

HENRY CHURCHILL KING, A.M.,

PROFESSOR OF PHILOSOPHY IN OBERLIN COLLEGE.

BASED UPON THE

ENGLISH TRANSLATION.

EDITED BY

WILLISTON S. HOUGH,

PROFESSOR OF PHILOSOPHY IN THE UNIVERSITY OF MINNESOTA.

LONDON :

SWAN SONNENSCHN & CO.

NEW YORK : MACMILLAN & CO.

1892.

PREFACE

THE following "Outline" of Erdmann's *History of Philosophy*, prepared by Professor HENRY C. KING, of Oberlin College, is published with my sanction and commendation.

WILLISTON HOUGH.

MINNEAPOLIS, *February*, 1892.

THE RELATIONS OF THE SYSTEMS OF MODERN PHILOSOPHY.

(ERDMANN.)

<p>I. Realism = Idealism <i>i.e.</i> Locke and Hume = Leibnitz and Berkeley</p>	} <i>Kant</i> {	<p>Critico-Realistic Dogmatism Critico-Sceptical Idealism <i>i.e.</i> Reinhold Maimon and Beck</p>	} (Krause) <i>Hegel</i>
<p>II. Individualism = Pantheism <i>i.e.</i> Eighteenth Century } = { Seventeenth Century</p>		<p>Critical Individualism Critical Pantheism <i>i.e.</i> "Science of Knowledge" "System of Identity"</p>	
<p>III. Cosmosophy = Theosophy <i>i.e.</i> Antiquity = Middle Ages.</p>		<p>Modern Naturalism Modern Theosophy <i>i.e.</i> Oken Baader</p>	

= means, combined with. || means, opposed to.

ANCIENT, MEDIÆVAL, AND MODERN PHILOSOPHY COMPARED.

Based on Erdmann.

<i>The Periods.</i>	<i>Limits.</i>	<i>Generic Difference.</i>	<i>Its Great Subject.</i>	<i>Its Principal Divisions.</i>	<i>Its Spirit.</i>	<i>Consequent Emphasis.</i>	<i>The Philosophers.</i>	<i>Its Characterization.</i>
Ancient Philosophy.	<i>Thales to Plutarch,</i> 600 B.C. to 100 A.D.	Wholly uninfluenced by Christian Ideas.	<i>The World, The Cosmos.</i>	<i>Physics and Politics.</i>	"Pagan love of the World." "Worldly-Mindedness."	Emphasizes <i>The Here, The Real, The Natural.</i>	"Men Experienced in Worldly Affairs."	"World-Wisdom."
Mediæval Philosophy.	<i>Gnosticism to Hobbes</i> (d. 1679), 100 A.D. to 1600.	Christian Ideas of Reconciliation, Sin, and Creation come in.	<i>God.</i>	<i>Religion, Theology, Ethics.</i>	"Antagonism to the World—Unworldliness, other Worldliness." "The Demand to be Clerical."	Emphasizes <i>The Hereafter, The Ideal, The Supernatural.</i>	"Unpractical Students, especially later the clergy."	"Theological Wisdom."
Modern Philosophy.	From <i>Descartes</i> (1596-1650).	Developed under influence of Ideas called Reformation—Protestantism.	<i>Man—the Microcosmos and Microtheos.</i>	Has embraced all departments— Metaphysics, Theory of Knowledge, Æsthetics, Ethics—but with special emphasis on Metaphysics and later <i>Theory of Knowledge.</i>	"To transfigure the World through the Spirit." "The Demand to be Spiritual."	Recognizes both the here and the hereafter, the real and the ideal, the natural and the supernatural.	Men of very various tendencies and training.	"Knowledge of Man."

AN OUTLINE OF ERDMANN'S HISTORY OF PHILOSOPHY.

ANCIENT PHILOSOPHY.

(See Chart, page 4.)

THALES TO PLUTARCH, 600 B.C. TO 100 A.D.

First Period.—Immaturity. Pre-Hellenic in spirit. No distinction between knower and known. Like is known by like.

- I. THE PURE PHYSIOLOGERS. "*Naïve Hylozoism.*"
 - A. *Thales*. Water.
 - B. *Anaximander*. The Indefinite.
 - C. *Anaximenes*. Air.
 - D. *Diogenes* of Apollonia. Greater formal perfection. Reactionary.
- II. THE PURE METAPHYSICIANS. Seek original *thought-determination*.
 - A. *The Pythagoreans*. Number. Transition from Physiologers to Metaphysicians.
 - B. *The Eleatics*.
 - (I) *Xenophanes*. The One. The Existent.
 - (II) *Parmenides*. Being.
 - (III) *Melissus*. Being. Defender against Physiologers.
 - (IV) *Zeno*. Being. Dialectic. Defender against later views.
- III. THE METAPHYSICAL PHYSIOLOGERS. Thought-principle, yet physically applicable.
 - A. *Heraclitus*. Becoming. Eternal Flux.
 - B. *Empedocles*. Four unchangeable elements.
 - C. *The Atomists*. Democritus. Infinite number of non-qualitative atoms.

Second Period.—Greek Philosophy at Its Height.—The Attic Philosophy. Pericles (450), to Alexander (300).

1. The Reason. 2. Final Cause.
- I. ANAXAGORAS (b. 500 B.C., cir.). The Problem stated.
- II. THE SOPHISTS. Further Discriminations. Protagoras, Gorgias, Prodicus, Hippias.
- III. SOCRATES (469–399 B.C.). Concretely answered in Socrates himself. All truths in the subject, but only in so far as it is universal. Virtue is knowledge.
- IV. THE SOCRATIC SCHOOLS. Abstractly developed on different sides.
 - A. The Megarians. Eleatics. Euclides.
 - B. The Cyrenaics. Momentary pleasure, the good. Aristippus.
 - C. The Cynics. Moral Egoism. Antisthenes.
- V. PLATO (427–348 B.C.). "Socratism apprehended from every side."
 1. Eleatic and Pythagorean elements. 2. Method, "Dialectic."
 3. Doctrine of "Ideas." 4. Four cardinal virtues. 5. The ideal State.
- VI. ARISTOTLE (385–322 B.C.). Socratism systematized, symmetrized and developed. "Hellenism fully comprehended."
 1. Analytical investigations. Beginning of *Logic*. 2. Metaphysics. Fourfold idea of cause; conception of final cause. 3. Still dualistic.
 4. Emphasizes physical inquiry. 5. Practical and theoretical virtues. Virtue a mean. 6. No Utopian state. 7. Beginning of *Æsthetics*.

Third Period. — Decay. Epicurus (b. 342 B.C.) to Plutarch (d. 120 A.D.).

1. More individualistic, more subjective, more Roman, more ethical.
2. One-sided tendencies.

I. THE DOGMATISTS.

A. *Epicureans*. Epicurus; Lucretius. Calculated eudæmonism. Atomism.B. *Stoics*. Zeno (b. 340 B.C.). Philosophy, the art of virtue. Complete fatalism. Apathy, the highest state.

II. THE SCEPTICS.

A. *Pyrrho*. No certainty. Imperturbability.B. *The New Academy*. Reticence. Imperturbability. Finally approximates to Stoicism.C. *Return to Pyrrho*. Ænesidemus; Sextus Empiricus. Complete subjectivism.

III. THE SYNCRETISTS. Philosophic response to Roman world.

A. *Classical, Roman, Ciceronian*.

(I) Cicero (106–43 B.C.). Romanizes Greek philosophy. Moderate scepticism. Civic point of view.

(II) Seneca (5–65 A.D.). Stoic element prevalent.

B. *Hellenistic, Alexandrian, Philonian*.(I) *Orientalizing Hellenes*. a. Neo-Pythagoreans. b. Plutarch (50–120 A.D.).(II) *Hellenizing Jews*. a. Hermes. b. Philo Judæus (b. a few years B.C.). Doctrine of the Logos, as the idea of the world.

MEDIÆVAL PHILOSOPHY.

(See Chart, page 4.)

GNOSTICISM TO HOBBS (d. 1679). 100–1600.

First Period. — Patristics. 100–800.

1. Negative attitude of Church to World shown first in "Flight."
2. Strife between History and Philosophic propositions.

I. GNOSTICS. 1. Sacrifice of Philosophy to History — to new ideas of Christianity. 2. Seek relations of faith and knowledge, of Christianity to Judaism and Heathenism. 3. Three classes — Judaizing, Paganizing, Christianizing.

II. NEO-PLATONISTS. 1. Sacrifice of History to Philosophy. 2. Contempt for Christian teaching. 3. Combine all that philosophy has hitherto taught; yet they are not the *culmination* of *ancient* philosophy, since they have negative and positive relations to ideas of Christianity.

A. PLOTINUS (b. 205), and ROMAN Neo-Platonism. Greek elements predominate. Platonic. Porphyry (b. 232). "Tree of Porphyry." Question of the Universals.

B. JAMBlichus, and SYRIAN Neo-Platonism. Orientalizing Pythagorism. Theurgic.

C. PROCLUS (b. 412), and ATHENIAN Neo-Platonism. Aristotelian element. Formal completeness.

III. CHURCH FATHERS. 1. Combine and transcend these opposite tendencies. 2. Special mission — philosophically to formulate truths of original gospel; and thus help the Congregation to become the Church.

A. APOLOGISTS. Justin Martyr, *e.g.*

B. APOLOGISTS AND DOGMATISTS. Origen (185–254).

C. FRAMERS OF DOGMA. Athanasius (298–373) and Augustine (353–430). Theology, Christology, Anthropology, successively formulated.

D. COMPILERS AND COMMENTATORS. Oriental, John of Damascus, *e.g.* (d. second half of 8th century). Occidental, Isidore, *e.g.* (b. 560).

Second Period. — Scholasticism. 800–1400. Mission to systematize, and make comprehensible Church doctrine. Occidental Church State.

I. THE RISE OF SCHOLASTICISM. 800–1200. The Church conquering the world.

A. *Scholasticism as a Fusion of Religion and Reason.*

(I) *Erigena* (b. 800). Sums up and anticipates entire problem of Scholasticism. Compare Charlemagne.

(II) *Anselm* (1035–1109). Reconciliation of belief with reason of the natural man. Source of controversy between the Nominalism and Realism of the 11th century.

(III) *Abelard* (1079–1142). “The Rationalist among the Schoolmen.” “*Universalia sunt in rebus.*”

B. *Scholasticism as Mere Rational Science.* Gilbert. “*Puri Philosophi.*”

C. *Scholasticism as Mere Religious Science.*

(I) Hugo of St. Victor (1096–1141).

(II) The Summists — Pullus, Lombard, Alanus.

(III) The Victorines, Pietists of the 12th century.

D. Transition. Close of First Division. Scholasticism bankrupt. John of Salisbury (d. 1180), mediæval academician. Amalrich (d. 1207), mystical reactionary.

II. SCHOLASTICISM AT ITS HEIGHT. 1200–1300.

1. Philosophic Reflection of the Crusades. 2. Learning from anti-Christian philosophers.

A. *Mohammedans and Jews*, Forerunners of the Christian Aristotelians.

(I) In the Orient — Avicenna, *e.g.* (978–1036).

(II) In Spain — Averroës, *e.g.* (1120–1198).

B. *Christian Aristotelians.* Philosophy a wholly ecclesiastical science. Reason is “Aristotle with annotations.” “Advancing beyond their predecessors, without letting anything fall.”

(I) *Alexander* (d. 1245). Franciscan. “*Theologorum Monarcha.*” Speculative Dogmatics.

(II) *Bonaventura* (1221–1274). Franciscan. “*Doctor Seraphicus.*” Mystical Contemplation.

(III) *Albertus Magnus* (1193–1280). Dominican. “*Doctor Universalis.*” Philosopher, Theologian, and Mystic united.

(IV) *Thomas Aquinas* (1227–1274). Dominican. “*Doctor Angelicus.*”
1. All elements of Albert completely interwoven. 2. The climax of Scholasticism as Ecclesiastical Philosophy. 3. The Thomist watch-words: “*unitas formæ*”; matter individualizes; “*perseitas boni.*”

(V) *Lully* (1235–1315). Specialism in philosophy made easy. Lully’s “*Great Art.*”

(VI) *Dante* (1265–1321). Popularization of the System. Poetical transfiguration of Scholasticism. “*Dying strain.*”

III. THE DECAY OF SCHOLASTICISM. 1300–1400. Aristotle, as authority, is superior to Church. Answering to failure of Crusades.

A. *Roger Bacon* (b. 1214). *Anticipated* this “reverence for the world.”

B. *Duns Scotus* (1274–1308). “*Doctor Subtilis.*” 1. His Individualism, and Arbitrariness of God (as opposed to Thomas), become the two cardinal doctrines of the “Nominalism of the 14th century” — of “Occamism.”
2. Theology and Philosophy no longer agree.

C. *William of Occam* (d. 1347). “*Venerabilis Inceptor.*” “*Doctor Invincibilis.*” Triumph of Occamism. 1. Separates Philosophy and Theology. 2. Logic deals with signs only. 3. Individual only is real. 4. Arbitrariness of God.

D. Reactionary attempts to unite Philosophy and Theology in different ways.

(I) Pierre d’Ailly.

(II) Gerson.

(III) Raymond of Sabunde. “*Book of nature,*” and revealed Word. Man a microcosm.

(IV) *Nicolas of Cusa* (1401–1464). Combined the most various tendencies in Scholasticism.

Third Period. — Transition. 1400–1600. 1. “Growing Dominion of Reason and Mind,” but Church mistrustful. 2. Complete dissolution of elements of Scholasticism; hence Theosophists and Cosmosophists. 3. Anti-Scholastic. 4. The principle of nationality.

I. PHILOSOPHY AS DIVINE WISDOM. THE THEOSOPHISTS.

1. Speculation linked with original gospel proclamation. 2. Mystical.

A. *Master Eckhart* (b. 1260, cir.) and *Speculative Mysticism*. Tauler (1290–1361), and “*Theologia Germanica*.”

B. *Ruysbroek* (1293–1381) and *Practical Mysticism*.

(I) “*Brotherhood of Common Life*.” Thomas à Kempis (1380–1471).

(II) German Reformers. Transition to culmination of Mysticism, through Luther (1483–1546), “a filter for mysticism”; Schwenkfeld (1490–1561), not mere historic faith; Sebastian Franck (1500–1545), faith an experience; Weigel (1533–1588), Man a microcosm and image of God, freedom from self.

C. *Jacob Böhme* (1575–1624) and *Theosophic Mysticism*. 1. “Stripped of learned robe.” 2. “Intuition of enthusiasm.” 3. “Man not only carries all creatures in himself, but also the Divine Trinity.”

II. PHILOSOPHY AS SECULAR WISDOM. THE COSMOSOPHISTS. “Attempt to philosophize as if a divine wisdom inspired by Christianity had never existed.”

A. *Reawakening of the Systems of Antiquity*. The Renaissance. “Pagan in head, Roman Catholic in heart.”

(I) Revival of Platonism. Marsilio Ficino, *e.g.* (1433–1499).

(II) Revival of Aristotelianism. Leonicus Thomaus, *e.g.* (b. 1456).

(III) Revivers of other Systems. Atomism, Gassendi (1592–1655). Ciceronian, Ramus (b. 1517).

B. *The Secular Philosophers proper*. Aim to make Philosophy wholly independent of Church.

(I) *The Natural Philosophers*.

a. *Ecclesiastical*. Bond to Church *slackens*. Friendly.

i. Paracelsus (1493–1541). Philosophy, “apprehended nature.” Macrocosm and Microcosm.

ii. Cardanus (1500–1576).

iii. *Telesius* (1508–1588). “The most important” of the group. Philosophy, pure secular learning. “A few natural forces, bound by unalterable laws.”

iv. Patritius (1529–1593).

v. Campanella (1568–1639).

b. *Anti-Ecclesiastical*. Bond to Church *breaks*. Hatred.

Bruno (1548–1600). Both Pantheistic and Atomistic tendency.

c. *Non-Ecclesiastical*. Bond to Church *forgotten*. Indifference.

i. *Sceptical Men of the World*. Montaigne, *e.g.* (1533–1599).

ii. *Francis Bacon* (1560–1626). 1. Scientific secular wisdom. 2. Observation, Experience, Induction, but *not* Experiment.

(II) *The Political Philosophers*.

a. *Ecclesiastical*. Old Catholic, Protestant, Neo-Catholic.

b. *Anti-Ecclesiastical*. *Machiavelli* (1469–1527), Anti-Christian as well, renounces all ideals.

c. *Non-Ecclesiastical*. Bodin, Gentilis, *Grotius* (1583–1645). Guiding point of view — normal condition, peace. Father of International Law.

d. *Naturalistic*. *Hobbes* (1588–1679). Law of Self-Preservation. “State of Nature,” War. Social contract, basis of State.

MODERN PHILOSOPHY.

(See Chart, page 4.)

FROM DESCARTES (1596-1650).

First Period. — Philosophy of the 17th Century. Pantheism.

1. Formulated motive of the 16th Century — ignoring the individual.
2. Period of Organization.

I. DESCARTES AND HIS SCHOOL.

1. Epoch-making in his protest — “philosophic doubt.” 2. “Cogito ergo sum.” 3. Veracity of God, ground of trustworthiness of our faculties. “Rule of evidence.” 4. Real and Ideal here, as Extension and Thought. “God is infinite thought in which minds participate, but not infinite extension of which bodies are modes.” Decidedly dualistic. 5. Extension and motion explain entire physical universe. A plenum. 6. Beginning Modern Philosophy. 7. Geulincx (1625-1669), Occasionalism. Minds and bodies are both modes.

II. MALEBRANCHE (1638-1715).

1. Bodies, modes; minds, substantial. 2. More Pantheistic. God, the sole cause. “All things in God.” 3. Occasionalism. 4. “Mysticism in theory, asceticism in practice” (Caird).

III. SPINOZA (1632-1677).

1. Culmination of Cartesianism on pantheistic side. 2. Pre-Christian, Anti-Christian and Non-Christian tendencies, naturally culminating in the principle of the Philosophy of Antiquity. 3. Mathematical point of view, and purely deductive method. 4. Starting point, the logically *Unconditioned*, the one Substance, wherein all things consist. 5. Substance, modes, attributes.

Second Period. — Philosophy of the 18th Century. Individualism.

1. Philosophic reflection of extreme subjectivity and individualism in all spheres. 2. Period of Disorganization.

I. REALISTIC SYSTEMS. *Exalt the Material* (1) *negatively*, by showing insufficiency of the human spirit — *Sceptics and Mystics*; (2) *positively*, by adding that the external world supplies the deficiency — *Empiricism*.A. *The Sceptics. Denial of Trustworthiness of Faculties. Bayle, e.g. (1647-1706).*B. *The Mystics. 1. Inadequacy of Mind. 2. Passivity toward God. More, Cudworth, and Poiret (1646-1719). Logical predecessor of Locke.*C. *Empiricism. Must let external world say what is true, just, and good.*(I) LOCKE (1632-1704). *Speculative Side.*

1. Passivity of Mind. 2. Double source of ideas — internal and external. No “innate ideas.” 3. But one complex idea — substance — has reality corresponding

(II) *English Systems of Morals (1650-1750). Practical Side. Clark, Wollaston, Shaftesbury, Hutcheson. Increasing approach to a natural history of moral action.*(III) HUME (1711-1776) and *Adam Smith (1723-1790). 1. Combine and develop Practical and Speculative Sides. 2. Hume. No substance. Hence no Ego and no Cause. No Freedom.*(IV) *Brown, Condillac, and Bonnet (1720-1790). Speculative side especially.*

1. Complex ideas by association. 2. No ideas except from external world.

(V) *Mandeville (b. 1670) and Helvetius (b. 1715). Practical side especially. Egoism.*D. *The Sensationalist Enlightenment.*

1. Function — Unsettling of Christian, and then of general, religious convictions — God, Freedom, Immortality. 2. Necessary to drawing extremest consequences of realistic individualism.

- (I) *English Deism*. Begins.
- (II) *French Enlightenment*. Fullest development. Anti-Christian.
 - a. *Voltaire* (1694-1778). Its real incarnation. "Denied nothing, undetermined everything."
 - b. *The Encyclopaedists*. Go much further.
 - c. *Buffon* (b. 1707) and *Robinet* (b. 1735). Help the movement.
- E. *Materialism*. Extremest development of Realism. Atheism. *Diderot* (1713-1784), *Lametrie*, *von Holbach*.

II. IDEALISTIC SYSTEMS.

- 1. Develop at a bound. 2. Resulting Enlightenment, more cosmopolitan.
- A. *Rational Idealism*. Mind the only source of all knowledge—*a priori Philosophy*.
 - 1. Semi-Individualism. 2. Semi-Idealism.
 - (I) **LEIBNITZ** (1646-1716). 1. Monadology. 2. Principle of Sufficient Reason. 3. "Pre-established harmony." 4. Optimism.
 - (II) *The Forerunners of Wolff*. *Tschirnhausen*, *Pufendorf*, *Thomasius*, Rationalistic and Individualistic.
 - (III) *Wolff; His School; His Opponents*.
 - a. *Wolff* (1679-1754). More rationalistic and individualistic. System. Terminology.
 - b. *His School*. Spread, or Development. *Baumgarten* (1714-1762) and *Meier* (1718-1777) — *Æsthetics* especially.
 - c. *His Opponents*. *Buddeus*, *Rüdiger*, *Crusius*, *Darjes*.
 - B. *Empirical Idealism*. The mental as something *individual* to be discovered *empirically*.
 - (I) *Collier and Berkeley*. *Empirical Idealism* proper. 1. Transcend the semi-idealism of predecessors. 2. Still semi-individualistic.
 - a. *Collier* (1680-1732). No real external objects. God produces ideas of them in all spirits.
 - b. **BERKELEY** (1684-1753). 1. All ideas simply states of our spirits. 2. The ideas, which are common to all, put in all simultaneously by God. 3. Will, the only activity.
 - (II) *Philosophy as Introspection*. Transcend semi-individualism of predecessors.
 - a. *Rousseau* (1712-1778). *Practical* side. 1. Fundamental idea — Man by nature good, spoiled by society. 2. Pronounced Individualism.
 - b. *Scottish School*. *Speculative* side. *Reid* (b. 1710), *Stewart*, *Brown*, *Hamilton* (1788-1856). Opposed by *Priestly*.
 - 1. Philosophy equals Psychology. 2. Only need to enumerate the primitive judgments of "common sense."
 - c. *German Empirical Psychologists*. *Creuz*, *Krüger*, *Hentsch*, *Weiss*, *Tetens* (1736-1805). 1. Midway between Leibnitzians and Lockians. 2. Approximated to Sensationalism in Source and Method. 3. *Tetens*, first to give place for Feeling in Psychology. Approaches Kant.
 - C. *The German Enlightenment*. Its formula: "To raise *man*, so far as he is a *rational individual*, into a position of supremacy over *everything*."
 - (I) *Religious Enlightenment*.
 - 1. Three Sources: (1) *Pietism*, — *Arnold*, *Dippel*, *Edelmann* (1698-1767); (2) *Wolffian Philosophy*, *Wolffian School*, *Töllner*, *REIMARUS* (1694-1768); (3) *English Deism*, through *J. S. Baumgarten*, *Semler* (1725-1791), *Bahrtdt*. 2. Pietism and Wolffianism agree in (1) No creeds; (2) Morality chief element in religion; (3) As to all questions of evil. No eternal punishment; no original sin; no devil.
 - (II) *Social Enlightenment* — a vast educational enterprise. Through
 - a. *Monarchs* — especially *Frederick the Great* (Reign, 1740-1786).
 - b. Experiments in *Rational Education*. *Basedow* (b. 1723), *Steinbart*, *Schlosser*, *Rochow*.
 - c. *Secret Societies* — especially the *Illuminati*.

III. NEITHER REALISM NOR IDEALISM. "PHILOSOPHERS FOR THE WORLD."

1. Philosophical Interpretation of the Enlightenment. 2. Characterized by Syncretism, and lack of system. 3. Without national or university character. 4. "Philosophy for the world," by men of the world, in tasteful form, and as to content against everything *one-sided*.

A. Those tinged with *Realism*.

- (I) *French*, e.g. Maupertuis.
- (II) *Swiss and Alsatian*, e.g. Lambert.
- (III) At Geneva, Prevost.
- (IV) Popular Philosophy at *Göttingen*. e.g. Garve (b. 1742).

B. Those tinged with *Idealism*. Purely *German*.

Mendelssohn (1729-1786), Nicolai (1733-1811), and *Lessing* (1729-1781), the center. *Lessing* a critic of *all* views of the 18th century; yet passing beyond it, only in particular points, as *Art* and *Religion*.

The syncretism of *Lessing's* friends, and the critical scepticism of *Lessing* prepare for the critical philosophy of *Kant*.

Third Period. — Philosophy of the 19th Century. Mediation. From *Kant* (1724-1804).1. *Three Problems* :—

(1) To transcend opposition between *opposite tendencies of 18th Century*.
i.e. To transcend opposition between *Realism* and *Idealism* — *content*.
or To transcend opposition between *Empiricism* and *Rationalism* — *method*.

i.e. To transcend opposition between *Locke* and *Leibnitz*.
and To transcend opposition between *Hume* and *Berkeley*.

(2) To transcend opposition between *the Philosophies of the 17th and 18th Centuries*.

i.e. To transcend opposition between *Pantheism* and *Individualism*.
Problem of *Reorganization*, hence

To transcend opposition between *Pantheism* and *Atheism*, in *Monotheism*.

To transcend opposition between *Necessity* and *Caprice* in *Concrete Freedom*.

(3) To transcend opposition between *the Philosophies of Antiquity and the Middle Ages*.

i.e. To transcend opposition between *Naturalism* and *Theosophic Hatred of the World*.

and To transcend opposition between *Deification of* and *Contempt for the State*.

2. The period begins with *Kant* as *Epoch-maker*, who partly solves each problem.

3. *Kant's* Solutions carried further by his successors.

I. CRITICISM.

A. *KANT* (1724-1804). *Critical or Transcendental Philosophy*. Investigation as to *what is antecedent to all knowledge* as its *condition or pre-supposition*.

1. *Kant* solves the *First Problem* most fully of all; in all three *Critiques* :

(1) By conceiving philosophy as knowledge of both *Realism* and *Idealism*.
(2) Knowledge has *two stems*: (a) *sense*, receptivity; (b) *thought*, spontaneity.

(3) *Phenomena and Noumena*.

(4) Man intrinsically dual.

2. *Kant* solves the *Second Problem* less completely; in *Dialectic, Practical Philosophy* and *Critique of Judgment*.

(1) *Absolute Freedom*, yet *conscience* as voice of *race*, and "homo noumenon."

(2) Especially in *Critique of Judgment*. By recognition of *Feeling* and of *End*. *Organism*.

3. *Kant* solves the *Third Problem* in part; most fully in *Critique of Judgment* and in "Religion within the Limits of mere Reason."

B. *Kantians and Anti-Kantians.*(I) *Reception of Criticism.*

a. At end of nineties, Kantian philosophy in almost every German University.

b. *Schiller* (1759-1805). Did much to spread. Transcends in *Æsthetics*.

(II) *The Faith Philosophers.* 1. Oppose Kant's "two stems." 2. *Faith* their battle cry, though in different senses.

a. *Hamann* (1730-1788). *God-intoxicated*. Theosophist. Mediæval.

b. *Herder* (1744-1803). *World-intoxicated*. Naturalist. Ancient.

c. *Jacobi* (1743-1819). *Self-intoxicated*. Subjectivism. Modern.

(III) *The Semi-Kantians.*

a. *Bouterwek* (1766-1828). *Realistic Criticism*. Kant and Popular Realism.

b. *Krug* (1770-1842). *Idealistic Criticism*. Kant and Popular Idealism. Cf. Bolzano.

c. *Fries* (1773-1843). *Fusion of Faith Philosophy and Kant*. Cf. Hermes.

II. THE ELEMENTARY PHILOSOPHY AND ITS OPPONENTS. The *First Problem* reopened.A. REINHOLD (1758-1823). *Critico-Realistic Dogmatism*. Completer solution of *First Problem*. Deeper foundation for Critique of *Pure Reason*.

1. Extends Kantism in (1) Deeper Foundation and (2) Nearer Determination.

(1) *Deeper Foundation*. Kant's "two stems" branches of one faculty of *Presentation*; and a *progressive Deduction*.

(2) *Nearer Determination*. (a) Kant's *Noumena* cover both *Noumena* — Ideas of Reason, and *Things-in-themselves* — non-conceived objects. (b) "Things-in-themselves" are *causes* of our presentations.

2. *As Empirical an interpretation* as possible of Kant.

B. *Reinhold's Opponents* — "*Critico-Sceptical Idealism*."

(I) *Schulze* (1761-1833). Criticism ought to say — No things-in-themselves.

(II) *Maimon* (1754-1800). *Sceptical* interpretation of Kant. Kant's Ideals of the Reason, illusions of imagination.

(III) *Beck* (1761-1840). Extreme *Idealistic* interpretation of Kant. Only possible bond is between *phenomena* and their presentations.

III. THE SCIENCE OF KNOWLEDGE AND ITS OFFSHOOTS.

A. FICHTE (1762-1814). "*Critical Individualism*," or "*Individualistic Idealism*." Completer solution of *First Problem*. Deeper Foundation for Critique of *Practical Reason*.

1. These varied interpretations of Kant show need of new fusion of Realism and Idealism. Hence Fichte seeks *Ideal-Realism*.

2. Seeks the one root of the Theoretical and Practical Reasons in a *Fact-Act*, back of consciousness.

3. Ego posits Ego and Non-Ego as mutually determining themselves — "the whole Science of Knowledge in a nut-shell."

4. Things-in-themselves, a limit which the reason sets itself for sake of its own activity, hence "nothing in themselves, but only for us" — "what we shall make out of them." *Practical Idealism*.

5. The Philosophical Interpretation of the *French Revolution* — the existent, a limit which must be broken through.

B. *Reception of the Science of Knowledge.*

(I) *Opponents* — all previous views.

(II) *Adherents*. *Schelling* in his *earlier* views. *Reinhold* in his *intermediate* position.

(III) *Standpoint of Irony*. *Schlegel's* (1772-1829) *earlier* position. Ego not in earnest in what it allows to be valid, hence *Irony* — intellectual and moral.

C. *Offshoots of the Science of Knowledge.*

- (I) *Fichte's Altered Doctrine.* 1. Adds to one-sided idealism, extreme realism — *i.e.* Spinoza. 2. Adds "*Absolute Being*," hence two sorts of being, and so of ideals. 3. Here standpoint of *Religion*, rather than moralism.
- (II) *Schlegel's Later Doctrine.* Main problem of all philosophy — the relation of the Infinite and the Finite.
- (III) *Schleiermacher* (1768–1834).
 1. Gives dignity to the subjectivism of the ironical standpoint by a religious and ethical spirit. 2. Supplementing and toning down Fichte's idealism. 3. Religion, the *Feeling of Absolute Dependence upon God*.

IV. THE SYSTEM OF IDENTITY. "*Critical Pantheism*," or "*Pantheistic Realism*."

A. SCHELLING (1775–1854) and the System of Identity. Solved more perfectly the *First Problem*. Deeper Foundation for Critique of *Judgment*. Helps to completer solution of *Second Problem* by bringing out with Fichte a further *antithesis*.

1. Aims to add to Fichte's *Ideal-Realism*, *Real-Idealism* — a philosophy of nature.
2. Fichte's Ego becomes *Reason*, or *Intelligence*; his *Non-Ego*, *Nature*; and upon both sides there must be *subject-object*, hence *System of Identity*. "*Spinozism of 19th century*."
3. Philosophical Reflection of the *Empire of Napoleon*.
 - (I) *Spinozistic Form of the System* (1801). Identity of *Spirit* and *Nature in Reason*.
 - (II) *Platonic Presentation of the System* (1802–1804). Identity of *Infinite and Finite in the Eternal*.
 - (III) *Platonic-Spinozistic Presentation* (1805). Identity of the Real and Ideal All in Phenomena — the reflection of the one distinctionless eternal All.

B. *Reception of the System of Identity.*

- (I) *Opponents* — include Fichte.
- (II) *Adherents* — include in part many scientists.
- (III) *Emendators*:
 - a. *Adding other elements*.
 - i. *Protestant Religious Modification*. Eschenmayer and Schubert.
 - ii. *Catholic Religion*. Windischmann and Molitor.
 - b. *Modifying from Within*. Wagner and Troxler.

V. PANTHEISM, INDIVIDUALISM, AND THEIR MEDIATION UPON A CRITICAL BASIS.

A. HERBERT AND SCHOPENHAUER. Start from Kant. *Negative Relation* to Fichte and Schelling. Opposites.

- (I) *Herbart* (1776–1841). "*Individualistic Realism*." Method. Psychology.
- (II) *Schopenhauer* (1788–1860). "*Pantheistic Idealism*." "*World as Will and Idea*." Pessimism.

B. *Von Berger, Solger, Steffens*. *Reconciliation of Pantheism and Individualism*. *Positive Relation* to Fichte and Schelling.

- (I) *Von Berger* (1772–1833). From side of *Fichte*. Emphasizes *Ethical Subjectivism*.
- (II) *Solger* (1780–1819). From side of *Schelling*. Emphasizes *Æsthetic Subjectivism*.
- (III) *Steffens* (1773–1845). From side of *Spinoza* and *Schelling*. Emphasizes *Religious Subjectivism*.

C. *Schelling's Doctrine of Freedom* (1809).

1. Problem, to overcome Pantheism and Dualism by investigation of Human Freedom.
2. Overcomes Pantheism by incorporating it and emphasizing Personality and Freedom.
3. The Mediæval-minded Theosophist suggests the *Third Problem*, as before he had suggested the *Second*.

- VI. COSMOSOPHY, THEOSOPHY, AND THEIR MEDIATION UPON A CRITICAL BASIS.
- A. OKEN AND BAADER. Diametrical opposites; advocated separately the *earlier* and *later* views of Schelling.
- (I) *Oken* (1779-1851). Philosophy, through and through, *Physical*. Perfection of the Philosophy of *Nature*. Point of view of *Antiquity*.
- (II) *Baader* (1765-1841). Philosophy through and through, *Religious*. Philosophy of *Religion*. Mediæval point of view.
- B. KRAUSE'S (1781-1832) *Panentheism*.
1. Philosophy — the theory of the *Absolute*, but of the all as *in* God.
 2. "God essentiate everything finite in, under, and through, Himself."
 3. Yet does not give due recognition to *Subjective* side.
 4. Analyzed most precisely the *prius* of Nature and Spirit, and so restores *Ontology*.
 5. Philosophy a closed circle.
- C. HEGEL'S (1770-1831) *Panlogism*. Reason is everything.
1. Like Krause, converts the *prius* of Nature and Spirit into a system of *categories* — universal relations of reason.
 2. From this *Ontology*, passes to Philosophy of Nature.
 3. Thence, like the "Doctrine of Freedom," to *Spirit*, as that to which Nature is subordinated.
 4. Thence *back* to the absoluteness of the beginning, through Art, Religion, and Philosophy — a closed circle.
 5. The Great Mediating System — claims to have taken up all earlier systems.
 6. Philosophical reflection of the Restoration.
 7. The Restorer of (1) *Ontology*, of (2) positive Religious Doctrines, of (3) the conception of the Moral Organism.

GERMAN PHILOSOPHY SINCE HEGEL.

- I. DISSOLUTION OF THE HEGELIAN SCHOOL. 1. Philosophical Reflection of the Revolutions of 1830 and 1848. 2. Expressions (even if misdirected) of impulse toward Restoration. 3. Brings again into question the *three points* in which Hegel had been a Restorer. Hence three divisions.
- A. Phenomena in the *Logico-Metaphysical* Sphere. Mainly *Anti-Hegelian*s.
- (I) *Monistic Attacks*. *Weisse*, *Stahl*, *I. H. Fichte*, *K. P. Fischer*, *Braniss*. *Defended* by Hegelian School, especially *Schaller*.
 - (II) *Dualistic and Pluralistic Attacks*. *Günther* and *Pabst*, and *Herbartian School*. *Defence* by Hegelian School, and *Weisse*.
 - (III) *Anti-Metaphysical Attacks*. "Psychologism" of *Beneke*; *Gruppe*, relativity of Notions.
- B. Phenomena in the Sphere of the *Philosophy of Religion*. Mainly Hegelians.
1. Assuming Hegel's Reconciliations of Faith and Knowledge. Attacks by Hegelian School on *Rationalism*, "*Supernaturalism*," and *Theology of Feeling*.
 2. The Question of the Basis of this Reconciliation — that it made *substance subjective* — raised inside the School itself, because of the very indefiniteness of these categories in Hegel.
 3. Hence *three questions*: (1) Whether and how *substance* can be *subjective* — the Personality of God — the *Theological Question*. (2) Does *substantiality* belong to the *subject* or is it a *pure accident* — Freedom and *Immortality* — the *Anthropological Question*. (3) How does (the Divine) substance appear in the (human) subject — the *Christological Question*.
 - (I) The *Anthropological Question* — Immortality.
 - a. *Left Wing* Hegelianism. *Feuerbach* and *Richter*. No continued personal existence.
 - b. *Right Wing* Hegelianism. *Göschel*. Everything individual is immortal.
 - c. *Intermediate Views*. *Fechner* and *Weisse*, and *Hegelian Conradi*.

- (II) The *Christological* Question.
 a. *Strauss* and the *Left Wing*. No Creation, no Miracle. *Mythical Theory*.
 b. *Right Wing*. e.g. *Erdmann*.
 c. *Intermediate*: (1) *The Centre*. e.g. *Conradi*. (2) *Weisse* and *I. H. Fichte*.

(III) The *Theological* Question.

- a. *Left Wing*.
 i. *Pantheistic* side. *Strauss*, *Michelet*, *Baur*.
 ii. *Atheistic* side. *Feuerbach* and *Bruno Bauer*.
 b. The *Right Wing*. e.g. *Erdmann*.
 c. The *Centre*. *Conradi* and *Votke*.

C. Phenomena in the Spheres of *Ethics and Politics*. Mainly "*Ultra*"-Hegelians.

- (I) The *Hallische Jahrbücher* (1838-1841). Ends in extreme *rationalism* and *liberalism*.
 (II) *Edgar and Bruno Bauer* (1809-1882). "*Pure Criticism*." "*Self-deification of the all-destroying Ego*."
 (III) *Feuerbach* (1804-1872). Ends in Religion of Nature, Egoism; "*Man is what he eats*."

Criticism of entire Hegelian System. *Ulrici* and *K. P. Fischer*.

II. ATTEMPTS AT A RECONSTRUCTION OF PHILOSOPHY. "*Philosophies of Restoration*."

- A. Returns to *Earlier Systems*. "*The Modern Renaissance*." 1. *Fries*. 2. *Schlegel* and *Schleiermacher*. 3. *Wagner* and *Troxler*. 4. *Herbart* and *Schopenhauer*. 5. *Oken* and *Baader*. 6. *Krause*. 7. *Hegelians* in all departments.

- B. *Attempts at Innovation*. *Philosophies of Restoration*, for not really new; their Spirit one of Restoration in at least one of the three main points.

(I) *Materialistic Works*.

- a. *Strauss* (1808-1874).
 b. *Scientific Materialism*. *Tobias*.

(II) *Empiricism*. *Noack*.

(III) *Idealistic Naturalism*. *Lange* (1828-1875).

(IV) *Realistic Naturalism and Sensualism*. *Czolbe* (d. 1873).

- C. *Further Development of Earlier Systems*. Tendency to Restoration still apparent.

(I) Those whose starting point was principally *one* system.

- a. *Neo-Kantians*. e.g. *Liebmann*. "*We must return to Kant*." Criticises thing-in-itself.

- b. From *Reinhold*. *Ernst Reinhold*.

- c. From *Fichte*.

- i. *Fortlage* (d. 1881) — anti-monadological tendency.

- ii. *Bayer*. *Ethical*.

- iii. *Younger Fichte* (d. 1879), *Ethical Panentheism*.

- d. From "*System of Identity*." e.g. *Carus* (d. 1869).

- e. From *Herbart*. *Waitz* (b. 1821). *Psychology*.

- f. From *Steffens*. *Braniss*.

- g. From *Schelling's Doctrine of Freedom*.

- i. *Sengler*, *K. P. Fischer*, *L. Schmid*.

- ii. *Schelling's Positive Philosophy*.

Philosophy two parts. (1) *Negative* — all that must necessarily be thought. God, the goal. (2) *Positive*. Philosophy of Religion. God, as its *Principle*. *Concrete Monotheism*.

- iii. (1) *Beckers*. (2) *Deutinger* (d. 1865), *Wm. Rosenkrantz* (d. 1874).

- h. From *Hegel*.

Weisse (1801-1866), *Rosenkrantz* (b. 1805), *Kuno Fischer* (b. 1824), *Weissenborn* (d. 1874), *Carrière* (b. 1817), *Cieszkowski*.

- (II) Those whose starting point was from more than one system.
- a. From *Hegel and Schleiermacher*.
 - i. *Rothe* (1799-1867) and *Wirth* in Theology and Ethics.
 - ii. *George* (1811-1873) in Metaphysics.
 - b. From *Hegel and Herbart*.
Chalybaüs (1796-1862). Religious-Ethical Questions.
 - c. From *Hegel and Schopenhauer*.
von Hartmann (b. 1842). "Philosophy of the *Unconscious*"; to mediate between Hegel's Pantheism of the *Idea*, and Schopenhauer's Pantheism of the *Will*—and between Optimism of Hegel, and Pessimism of Schopenhauer. (Hartmann's Opposite—*Dühring* (b. 1833). "Philosophy of Reality.")
 - d. From *Hegel and English Realism*.
Ulrici (1806-1884).
 - e. From *Reinhold, von Berger, Plato, Aristotle, etc.*; most from *Ancient Philosophy*.
Trendelenburg (1802-1872). Historical Philosophy.
- (III) *Union of Science and Speculation*.
- a. *Fechner* (1801-1887) — a Scientific Panentheism.
 - b. LOTZE (1817-1881).
 1. Influenced by (1) Poetry and Art to Philosophy. (2) *Fichte, Schelling, and Hegel* in general. (3) Method of *Herbart*. (4) Most decidedly of all by *Weisse*. (5) Study of *Medical and Natural Science*—leading to entire rejection of Hegel, and to his own Realism. (6) *Leibnitz's* monadology, especially as indicating the way to his position.
 2. A full recognition of Mechanism.
 3. Yet a "Teleological Idealism," which is still Realism. True "Spiritualism."
 4. "The true reality that is and ought to be, is not matter and is still less Idea, but is the living and personal Spirit of God, and the world of personal spirits which He has created."

D. *Attention to the History of Philosophy*. Itself a mark of the influence of the Hegelian Philosophy.

- (I) Historians whose purely philosophical works are almost entirely ignored—*Sigwart, Zeller*.
- (II) Historians whose purely philosophical works are given far inferior place—[*Erdmann*], *Ritter, Prantl, Kuno Fischer*.
- (III) Historians whose historical works, against their own judgment, are valued much above their purely philosophical works—*Ernst Reinhold, Michelet, Chalybaüs, Trendelenburg, Braniss*.
- (IV) Preponderance of *the historical element* in the *speculations* themselves, e.g. *Wirth, Hillebrandt, Ulrici, Chalybaüs*.