

**MODERN PANTHEISM. ESSAY ON
RELIGIOUS PHILOSOPHY; TRANSLATED
WITH MARGINAL ANALYSIS, NOTES,
CRITICAL ESSAY, AND PHILOSOPHICAL
APPENDIX. VOL. II**

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Modern Pantheism. Essay on Religious Philosophy; Translated with Marginal Analysis, Notes, Critical Essay, and Philosophical Appendix. Vol. II by M. Émile Saisset

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M. ÉMILE SAISSET

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MODERN PANTHEISM.

ESSAY

ON

RELIGIOUS PHILOSOPHY

(Edmond)
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Translated,

WITH MARGINAL ANALYSIS, NOTES,
CRITICAL ESSAY, AND PHILOSOPHICAL APPENDIX.

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CONTENTS.



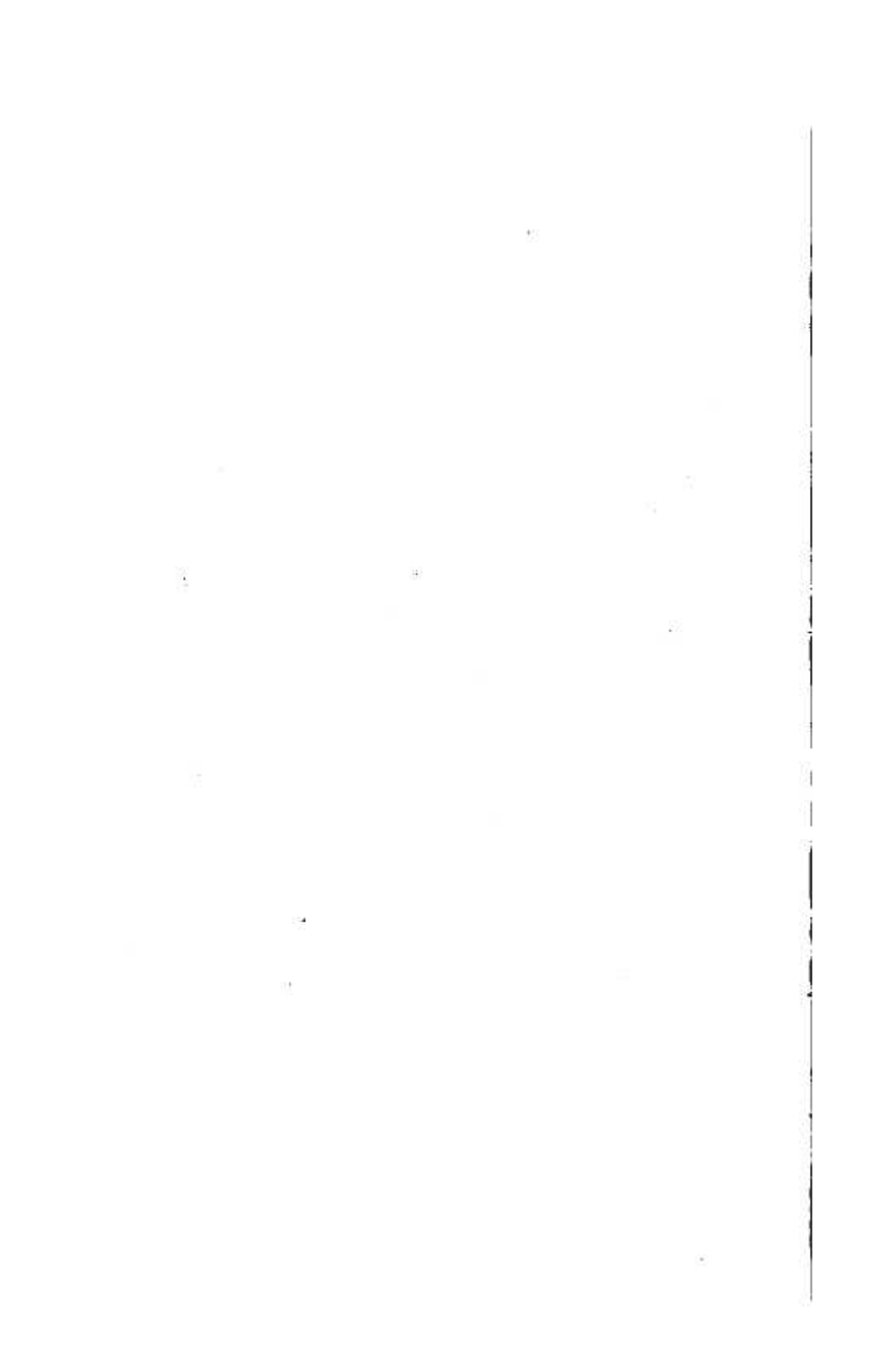
	PAGE
SEVENTH TREATISE—Pantheism of Hegel,	I

Part III.—Meditations.

FIRST MEDITATION,	41
SECOND MEDITATION,	46
THIRD MEDITATION,	77
FOURTH MEDITATION,	83
FIFTH MEDITATION,	123
SIXTH MEDITATION,	145
SEVENTH MEDITATION,	162
EIGHTH MEDITATION,	171
NINTH MEDITATION,	182
ESSAY: BY THE TRANSLATOR,	193

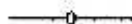
Appendix.

I. NATURAL AND REVEALED RELIGION,	231
II. CHRISTIANITY AND PLATONISM,	242
III. PHILOSOPHY AND RELIGION,	267
INDEX,	269



Seventh Treatise.

The Pantheism of Hegel.



It is impossible to doubt that Kant's idea of God is quite inconsistent with his system. But I cannot at once conclude that Kantism is false. For if I take this system by itself, after eliminating every heterogeneous ingredient from it, it appears to form a sufficiently united whole, and that whole is possibly the truth.

The last doubt which I wish to settle is connected with the question of the definite conclusion of the Kantian system. I hear it said that Kantism leads to the Idealism of Fichte, and that this Idealism itself conducted Fichte to a Subjective Pantheism, from which arose the Absolute Pantheism of Schelling and Hegel.

What is the definite meaning of the *formula*, Idealism, subjective Pantheism, absolute Pantheism? What is the strange genealogy which deduces Fichte from Kant, Schelling from Fichte, and Hegel from Schelling? I wish to understand all this. I wish especially to find a key to the system of Hegel, since I am assured that it contains the final conclusions of German philosophy.

I. One point which is clear to me is, that the

Philosophic genealogy—
Kant, Fichte, Schelling, Hegel.
Subjects of this treatise.
I. Idealism.
II. Subjective Pantheism.
III. Absolute Pantheism, and especially Hegelianism.

I. Idealism
and Fichte.
Two sys-
tems in
Kant.

philosophical movement excited by Kant could not stop with him. I have clearly, indeed, recognised the fact, that the *Critique of the Pure Reason*, and the *Critique of the Practical Reason* do not form one homogeneous philosophy, but, in some sort, two distinct and even contrary philosophies, which no artifice of logic or of analysis can solder together.

I do not insist upon the additional fact, that Kant has written a third criticism, the *Critique of the Judgment*, which, fastened on to the two others by ingenious combinations, enriches them undoubtedly, but also complicates to excess the whole system.

Fichte con-
siders that
even the
first of the
two Kant-
ian systems
—that con-
tained in
the *Critique
of the Pure
Reason*—is
wanting in
unity and
consis-
tency.

But I consent to enclose myself within the limits of the *Critique of the Pure Reason*, and to forget all the rest. Has the system, thus simplified, perfect rigour and perfect unity? Such is the question which Fichte put to himself. It led him to substitute a new doctrine for that of his master, which at first he merely proposed to make more perfect. According to Fichte, the system developed in the *Critique of the Pure Reason* is essentially wanting in that logical severity which, in his estimation, is the characteristic of true science.

The system
of Kant
starts with
an enor-
mous con-
cession,
with a
hypothesis.

The first assertion of Kant is, that nothing can be produced in thought, except as the sequence of experience and of the phenomena which strike our senses. But these phenomena, which the mind meets with and does not produce, pre-suppose a foreign principle. Thus we have, at the very outset, an enormous concession, which ruins by anticipation the whole system of Critical Philo-