

**THE DEVELOPMENT FROM
KANT TO HEGEL. WITH
CHAPTERS ON THE PHILOSOPHY
OF RELIGION; PP.1-169**

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The Development from Kant to Hegel. With Chapters on the Philosophy of Religion; pp.1-169 by Andrew Seth

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ANDREW SETH

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WITH CHAPTERS ON

THE PHILOSOPHY OF RELIGION.

BY *Pringle Cotton*

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P R E F A C E.

THE First Part of this Essay was originally written in Germany, in the summer of 1880, at the conclusion of my two years' term of study as Hibbert Travelling Scholar. Since the resolution of the Hibbert Trustees to publish the Essay, I have taken the opportunity of re-writing it almost entirely, with the view of offering, as far as possible, a real contribution to the study of German Philosophy in England. The Second Part, on the Philosophy of Religion, has been added at the special request of the Trustees.

In tracing the development of Kantian thought in the hands of Fichte, Schelling and Hegel, I have restricted my attention to the fundamental metaphysical position occupied by the respective thinkers. The plan of the Essay made this imperative, and I think it will also be found to conduce to clearness. The many able works on Kant which have recently appeared in English, permitted me to dispense with an elaborate account of his philosophy. I have confined myself, therefore, in the first chapter to a critical statement of results. The apparently disproportionate number of pages devoted to Fichte, may be defended on the ground that the difference between Kant and Fichte is more radical than that between Fichte and his two successors. In Fichte, the

principle of Idealism is first disengaged from the Kantian thought, and it remains henceforth common ground. I have given, therefore, a pretty full account of the process by which Fichte reached his metaphysical theory, as well as a criticism of the weaknesses peculiar to his form of statement. Fichte has received so little attention in this country in comparison with what has been bestowed on Kant, and even on Hegel, that the sketch may perhaps be of use in the way of focussing his distinctive philosophic position.

In the Second Part, on the contrary, the transition is made directly from Kant to Hegel, without mention of the special views of Fichte and Schelling on the Philosophy of Religion. The treatment of Christianity by Fichte in his later period is, in the main, an anticipation of the Hegelian theory. But, however interesting a Fichtian or a Schellingian Philosophy of Religion might be in a monograph, they are not vital in the interests of the historical development here traced, and a considerable amount of repetition is saved by their omission. I have been at special pains to give a full account of Kant's remarkable book, *Religion within the Limits of Mere Reason*, because neither its historical importance, nor its organic connection with Kant's general scheme of thought, is, as a rule, sufficiently recognized.

EDINBURGH,
February, 1882.

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