

**BALFOUR PHILOSOPHICAL  
LECTURES, UNIVERSITY OF  
EDINBURGH. HEGELIANISM  
AND PERSONALITY**

Published @ 2017 Trieste Publishing Pty Ltd

ISBN 9780649600731

Balfour Philosophical Lectures, University of Edinburgh. Hegelianism and Personality by  
Andrew Seth

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Cover @ 2017

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**ANDREW SETH**

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HEGELIANISM AND PERSONALITY

Balfour Philosophical Lectures,  
University of Edinburgh.

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HEGELIANISM AND  
PERSONALITY

BY

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*SECOND SERIES OF BALFOUR LECTURES*

SECOND EDITION

WILLIAM BLACKWOOD AND SONS  
EDINBURGH AND LONDON  
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PREFACE TO SECOND EDITION.

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I HAVE taken the opportunity afforded by the call for a second edition to read through the Lectures carefully, making such modifications as seemed required in view of the criticism to which they have been subjected. The changes are slight and mainly verbal, but here and there I have cut out an unguarded phrase; and a few notes have been added at points where criticism has been specially active. If I have not satisfied my critics, I may, at least, have made my meaning plainer to those whose philosophic creed is not yet fixed. The sale of the Lectures encourages me to hope that the volume has proved helpful to many in this position, and the criticism it has en-

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countered must be regarded as a wholesome stirring of the philosophic waters.

Two points of a more general nature may be briefly referred to. My insistence on Reality has been taken in some quarters as an attempt to rehabilitate the unknowable thing-in-itself. This I cannot help feeling somewhat hard measure after the pains taken in the Lectures on "Scottish Philosophy," and elsewhere, to demolish that philosophic superstition. My contention in the present volume is simply that knowledge is, in the nature of the case, a symbol or representation of reality, and that, however inseparably related, knowing and being can never be identified. Knowledge would not be knowledge but for the reference to reality which it contains.

The other point is the charge which has been brought against the book of being misleading, because "while condemning what is bad" in Hegel it does not "separate out and defend what is good." There is, no doubt, a certain amount of truth in this; but it is the fate of most criticism to emphasise the points of

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difference, and to take for granted the ground occupied in common. These Lectures were ostensibly a criticism of Hegelianism as an absolute system, and as I had on several previous occasions assumed the rôle of sympathetic expositor, there seemed the less reason for covering the old ground again. I do not think, however, that any one reading even the present volume attentively can fail to find in it the most ample acknowledgment of Hegel's philosophic services, and a high appreciation of the aim and spirit of his philosophy. The criticism may even be said to be directed in great measure not against Hegel, but against the logical tendencies or implications of his thought.

EDINBURGH, *December 1892.*

## PREFATORY NOTE TO FIRST EDITION.

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THE following Lectures, forming the second series of Balfour Philosophical Lectures, were delivered in the University of Edinburgh at the close of last winter session. They take up the questions which were suggested by the concluding lecture of the previous course on Scottish Philosophy; but they will be found to depend for intelligibility on nothing beyond themselves. In preparing for publication, I have adhered to the lecture form; but in what now stands as the third and fourth lectures, I have found it desirable to alter the arrangement of topics which was adopted in delivery. I have also endeavoured, by occasional changes and additions, and by the help of Appendices