

HISTORY OF MODERN PHILOSOPHY

From Nicolas of Cusa to the Present Time

by

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THIRD AMERICAN FROM THE SECOND GERMAN EDITION

TRANSLATED WITH THE AUTHOR'S SANCTION BY

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TRANSLATOR'S PREFACE.

The aim of this translation is the same as that of the original work. Each is the outcome of experience in university instruction in philosophy, and is intended to furnish a manual which shall be at once scientific and popular, one to stand midway between the exhaustive expositions of the larger histories and the meager sketches of the compendiums. A pupil of Kuno Fischer, Fortlage, J.E. Erdmann, Lotze, and Eucken among others, Professor Falckenberg began his career as _Docent_ in the university of

Jena. In the year following the first edition of this work he became Extraordinarius in the same university, and in 1888 Ordinarius at Erlangen, choosing the latter call in preference to an invitation to Dorpat as successor to Teichmüller. The chair at Erlangen he still holds. His work as teacher and author has been chiefly in the history of modern philosophy. Besides the present work and numerous minor articles, he has published the following: Ueber den intelligiblen Charakter, zur Kritik der Kantischen Freiheitslehre 1879; Grundzüge der Philosophie des Nicolaus Cusanus, 1880-81; and Ueber die gegenwärtige Lage der deutschen Philosophie, 1890 (inaugural address at Erlangen). Since 1884-5 Professor Falckenberg has also been an editor of the Zeitschrift für Philosophie und philosophische Kritik, until 1888 in association with Krohn, and after the latter's death, alone. At present he has in hand a treatise on Lotze for a German series analogous to Blackwood's Philosophical Classics, which is to be issued under his direction. Professor Falckenberg's general philosophical position may be described as that of moderate idealism. His historical method is strictly objective, the aim being a free reproduction of the systems discussed, as far as possible in their original terminology and historical connection, and without the intrusion of personal criticism.

The translation has been made from the second German edition (1892), with still later additions and corrections communicated by the author in manuscript. The translator has followed the original faithfully but

not slavishly. He has not felt free to modify Professor Falckenberg's expositions, even in the rare cases where his own opinions would have led him to dissent, but minor changes have been made wherever needed to fit the book for the use of English-speaking students. Thus a few alterations have been made in dates and titles, chiefly under the English systems and from the latest authorities; and a few notes added in elucidation of portions of the text. Thus again the balance of the bibliography has been somewhat changed, including transfers from text to notes and vice versa and a few omissions, besides the introduction of a number of titles from our English philosophical literature chosen on the plan referred to in the preface to the first German edition. The glossary of terms foreign to the German reader has been replaced by a revision and expansion of the index, with the analyses of the glossary as a basis. Wherever possible, and this has been true in all important cases, the changes have been indicated by the usual signs.

The translator has further rewritten Chapter XV., Section 3, on recent British and American Philosophy. In this so much of the author's (historical) standpoint and treatment as proved compatible with the aim of a manual in English has been retained, but the section as a whole has been rearranged and much enlarged.

The labor of translation has been lightened by the example of previous writers, especially of the translators of the standard treatises of Ueberweg and Erdmann. The thanks of the translator are

also due to several friends who have kindly aided him by advice or assistance: in particular to his friend and former pupil, Mr. C.M. Child, M.S., who participated in the preparation of a portion of the translation; and above all to Professor Falckenberg himself, who, by his willing sanction of the work and his co-operation throughout its progress, has given a striking example of scholarly courtesy.

A.C.A., Jr.

Wesleyan University, June, 1893.

PREFACE TO THE FIRST GERMAN EDITION.

Since the appearance of Eduard Zeller's Grundriss der griechischen Philosophie (1883; 3d ed. 1889) the need has become even more apparent than before for a presentation of the history of modern philosophy which should be correspondingly compact and correspondingly available for purposes of instruction. It would have been an ambitious undertaking to attempt to supply a counterpart to the compendium of this honored scholar, with its clear and simple summation of the results of his much admired five volumes on Greek philosophy; and it has been only in regard to practical utility and careful consideration of the needs of students--concerning which we have enjoyed opportunity for gaining accurate information in the review exercises regularly held in this university--that we have ventured to hope that we might not fall too far short of his example.

The predominantly practical aim of this History--it is intended to serve as an aid in introductory work, in reviewing, and as a substitute for dictations in academical lectures, as well as to be a guide for the wider circle of cultivated readers--has enjoined self-restraint in the development of personal views and the limitation of critical reflections in favor of objective presentation. It is only now and then that critical hints have been given. In the discussion of phenomena of minor importance it has been impossible to avoid the oratio obliqua of exposition; but, wherever practicable, we have let the philosophers themselves develop their doctrines and reasons, not so much by literal quotations from their works, as by free, condensed reproductions of their leading ideas. If the principiant view of the forces which control the history of philosophy, and of the progress of modern philosophy, expressed in the Introduction and in the Retrospect at the end of the book, have not been everywhere verified in detail from the historical facts, this is due in part to the limits, in part to the pedagogical aim, of the work. Thus, in particular, more space has for pedagogical reasons been devoted to the "psychological" explanation of systems, as being more popular, than in our opinion its intrinsic importance would entitle it to demand. To satisfy every one in the choice of subjects and in the extent of the discussion is impossible; but our hope is that those who would have preferred a guide of this sort to be entirely different will not prove too numerous. In the classification of movements

and schools, and in the arrangement of the contents of the various systems, it has not been our aim to deviate at all hazards from previous accounts; and as little to leave unutilized the benefits accruing to later comers from the distinguished achievements of earlier workers in the field. In particular we acknowledge with gratitude the assistance derived from the renewed study of the works on the subject by Kuno Fischer, J.E. Erdmann, Zeller, Windelband, Ueberweg-Heinze, Harms, Lange, Vorländer, and Pünjer.

The motive which induced us to take up the present work was the perception that there was lacking a text-book in the history of modern philosophy, which, more comprehensive, thorough, and precise than the sketches of Schwegler and his successors, should stand between the fine but detailed exposition of Windelband, and the substantial but--because of the division of the text into paragraphs and notes and the interpolation of pages of bibliographical references--rather dry outline of Ueberweg. While the former refrains from all references to the literature of the subject and the latter includes far too many, at least for purposes of instruction, and J.B. Meyer's Leitfaden (1882) is in general confined to biographical and bibliographical notices; we have mentioned, in the text or the notes and with the greatest possible regard for the progress of the exposition, both the chief works of the philosophers themselves and some of the treatises concerning them. The principles which have guided us in these selections--to include only the more valuable works and those best adapted

for students' reading, and further to refer as far as possible to the most recent works--will hardly be in danger of criticism. But we shall not dispute the probability that many a book worthy of mention may have been overlooked.

The explanation of a number of philosophical terms, which has been added as an appendix at the suggestion of the publishers, deals almost entirely with foreign expressions and gives the preference to the designations of fundamental movements. It is arranged, as far as possible, so that it may be used as a subject-index.

JENA, December 23, 1885.

PREFACE TO THE SECOND GERMAN EDITION.

The majority of the alterations and additions in this new edition are in the first chapter and the last two; no departure from the general character of the exposition has seemed to me necessary. I desire to return my sincere thanks for the suggestions which have come to me alike from public critiques and private communications. In some cases contradictory requests have conflicted--thus, on the one hand, I have been urged to expand, on the other, to cut down the sections on German idealism, especially those on Hegel--and here I confess my inability to meet both demands. Among the reviews, that by B. Erdmann in the first volume of the Archiv für Geschichte der Philosophie, and, among the suggestions made by letter, those of H. Heussler, have been of especial value. Since

others commonly
see defects more clearly than one's self, it will be
very welcome if I can
have my desire continually to make this History more
useful supported by
farther suggestions from the circle of its readers. In
case it continues to
enjoy the favor of teachers and students, these will
receive conscientious
consideration.

For the sake of those who may complain of too much
matter, I may remark
that the difficulty can easily be avoided by passing
over Chapters I., V.
(§§ 1-3), VI., VIII., XII., XV., and XVI.

Professor A.C. Armstrong, Jr., is preparing an English
translation. My
earnest thanks are due to Mr. Karl Niemann of
Charlottenburg for his kind
participation in the labor of proof-reading.

R.F.

ERLANGEN, June 11, 1892.

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%CONTENTS.%

INTRODUCTION

CHAPTER I.

THE PERIOD OF TRANSITION: FROM NICOLAS OF CUSA TO
DESCARTES

1. Nicolas of Cusa

2. The Revival of Ancient Philosophy and the Opposition to it
3. The Italian Philosophy of Nature
4. Philosophy of the State and of Law
5. Skepticism in France
6. German Mysticism
7. The Foundation of Modern Physics
8. Philosophy in England to the Middle of the Seventeenth Century
 - (_a_) Bacon's Predecessors
 - (_b_) Bacon
 - (_c_) Hobbes
 - (_d_) Lord Herbert of Cherbury
9. Preliminary Survey

PART I.

%From Descartes to Kant.%

CHAPTER II.

DESCARTES

1. The Principles
2. Nature
3. Man

CHAPTER III.

THE DEVELOPMENT AND TRANSFORMATION OF CARTESIANISM IN THE NETHERLANDS AND IN FRANCE

1. Occasionalism: Geulincx
2. Spinoza
 - _ (a) _ Substance, Attributes, and Modes
 - _ (b) _ Anthropology; Cognition and the Passions
 - _ (c) _ Practical Philosophy
3. Pascal, Malebranche, Bayle

CHAPTER IV.

LOCKE

- _ (a) _ Theory of Knowledge
- _ (b) _ Practical Philosophy

CHAPTER V.

ENGLISH PHILOSOPHY IN THE EIGHTEENTH CENTURY

1. Natural Philosophy and Psychology
2. Deism
3. Moral Philosophy
4. Theory of Knowledge
 - _ (a) _ Berkeley
 - _ (b) _ Hume
 - _ (c) _ The Scottish School

CHAPTER VI.

THE FRENCH ILLUMINATION

1. The Entrance of English Doctrines
2. Theoretical and Practical Sensationalism
3. Skepticism and Materialism
4. Rousseau's Conflict with the Illumination

CHAPTER VII.

LEIBNITZ

1. Metaphysics: the Monads, Representation, the Pre-established Harmony;
the Laws of Thought and of the World
2. The Organic World
3. Man: Cognition and Volition
4. Theology and Theodicy

CHAPTER VIII.

THE GERMAN ILLUMINATION

1. The Contemporaries of Leibnitz
2. Christian Wolff
3. The Illumination as Scientific and as Popular Philosophy
4. The Faith Philosophy

PART II.

%From Kant to the Present Time.%

CHAPTER IX.

KANT

1. Theory of Knowledge
 - _(a)_ The Pure Intuitions (Transcendental Aesthetic)
 - _(b)_ The Concepts and Principles of the Pure Understanding
(Transcendental Analytic)
 - _(c)_ The Reason's Ideas of the Unconditioned
(Transcendental Dialectic)
2. Theory of Ethics
3. Theory of the Beautiful and of Ends in Nature
 - _(a)_ Aesthetic Judgment
 - _(b)_ Teleological Judgment
4. From Kant to Fichte

CHAPTER X.

FICHTE

1. The Science of Knowledge
 - _(a)_ The Problem
 - _(b)_ The Three Principles

- _(c)_ The Theoretical Ego
- _(d)_ The Practical Ego
- 2. The Science of Ethics and of Right
- 3. Fichte's Second Period: his View of History and his Theory of Religion

CHAPTER XI.

SCHELLING

- 1_a_. Philosophy of Nature
- 1_b_. Transcendental Philosophy
- 2. System of Identity
- 3_a_. Doctrine of Freedom
- 3_b_. Philosophy of Mythology and Revelation

CHAPTER XII.

SCHELLING'S CO-WORKERS

- 1. The Philosophers of Nature
- 2. The Philosophers of Identity (F. Krause)
- 3. The Philosophers of Religion (Baader and Schleiermacher)

CHAPTER XIII.

HEGEL

- 1. Hegel's View of the World and his Method
- 2. The System
 - (_a_) Logic
 - (_b_) The Philosophy of Nature
 - (_c_) The Doctrine of Subjective Spirit
 - (_d_) The Doctrine of Objective Spirit
 - (_e_) Absolute Spirit

CHAPTER XIV.

THE OPPOSITION TO CONSTRUCTIVE IDEALISM: FRIES, HERBART,

SCHOPENHAUER

1. The Psychologists: Fries and Beneke
2. Realism: Herbart
3. Pessimism: Schopenhauer

CHAPTER XV.

PHILOSOPHY OUT OF GERMANY

1. Italy
2. France
3. Great Britain and America
4. Sweden, Norway, Denmark, and Holland

CHAPTER XVI.

GERMAN PHILOSOPHY SINCE THE DEATH OF HEGEL

1. From the Division of the Hegelian School to the Materialistic Controversy
2. New Systems: Trendelenburg, Fechner, Lotze, and Hartmann
3. From the Revival of the Kantian Philosophy to the Present Time
 - (a) Neo-Kantianism, Positivism, and Kindred Phenomena
 - (b) Idealistic Reaction against the Scientific Spirit
 - (c) The Special Philosophical Sciences
4. Retrospect

INDEX

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INTRODUCTION.

In no other department is a thorough knowledge of

history so important as in philosophy. Like historical science in general, philosophy is, on the one hand, in touch with exact inquiry, while, on the other, it has a certain relationship with art. With the former it has in common its methodical procedure and its cognitive aim; with the latter, its intuitive character and the endeavor to compass the whole of reality with a glance. Metaphysical principles are less easily verified from experience than physical hypotheses, but also less easily refuted. Systems of philosophy, therefore, are not so dependent on our progressive knowledge of facts as the theories of natural science, and change less quickly; notwithstanding their mutual conflicts, and in spite of the talk about discarded standpoints, they possess in a measure the permanence of classical works of art, they retain for all time a certain relative validity. The thought of Plato, of Aristotle, and of the heroes of modern philosophy is ever proving anew its fructifying power. Nowhere do we find such instructive errors as in the sphere of philosophy; nowhere is the new so essentially a completion and development of the old, even though it deem itself the whole and assume a hostile attitude toward its predecessors; nowhere is the inquiry so much more important than the final result; nowhere the categories "true and false" so inadequate. The spirit of the time and the spirit of the people, the individuality of the thinker, disposition, will, fancy--all these exert a far stronger influence on the development of philosophy, both by way of promotion and by way of hindrance, than in any other department of thought.

If a system gives classical expression to the thought of an epoch, a nation, or a great personality; if it seeks to attack the world-riddle from a new direction, or brings us nearer its solution by important original conceptions, by a subtler or a simpler comprehension of the problem, by a wider outlook or a deeper insight; it has accomplished more than it could have done by bringing forward a number of indisputably correct principles. The variations in philosophy, which, on the assumption of the unity of truth, are a rock of offense to many minds, may be explained, on the one hand, by the combination of complex variety and limitation in the motives which govern philosophical thought,--for it is the whole man that philosophizes, not his understanding merely,--and, on the other, by the inexhaustible extent of the field of philosophy. Back of the logical labor of proof and inference stand, as inciting, guiding, and hindering agents, psychical and historical forces, which are themselves in large measure alogical, though stronger than all logic; while just before stretches away the immeasurable domain of reality, at once inviting and resisting conquest. The grave contradictions, so numerous in both the subjective and the objective fields, make unanimity impossible concerning ultimate problems; in fact, they render it difficult for the individual thinker to combine his convictions into a self-consistent system. Each philosopher sees limited sections of the world only, and these through his own eyes; every system is one-sided. Yet it is this multiplicity and variety of systems alone which makes the aim of philosophy

practicable as it endeavors
to give a complete picture of the soul and of the
universe. The history of
philosophy is the philosophy of humanity, that great
individual, which,
with more extended vision than the instruments through
which it works,
is able to entertain opposing principles, and which,
reconciling old
contradictions as it discovers new ones, approaches by a
necessary and
certain growth the knowledge of the one all-embracing
truth, which is
rich and varied beyond our conception. In order to
energetic labor in the
further progress of philosophy, it is necessary to
imagine that the goddess
of truth is about to lift the veil which has for
centuries concealed her.
The historian of philosophy, on the contrary, looks on
each new system as
a stone, which, when shaped and fitted into its place,
will help to raise
higher the pyramid of knowledge. Hegel's doctrine of the
necessity
and motive force of contradictories, of the relative
justification of
standpoints, and the systematic development of
speculation, has great and
permanent value as a general point of view. It needs
only to be guarded
from narrow scholastic application to become a safe
canon for the
historical treatment of philosophy.

In speaking above of the worth of the philosophical
doctrines of the past
as defying time, and as comparable to the standard
character of finished
works of art, the special reference was to those
elements in speculation
which proceed less from abstract thinking than from the
fancy, the heart,
and the character of the individual, and even more
directly from the

disposition of the people; and which to a certain degree may be divorced from logical reasoning and the scientific treatment of particular questions. These may be summed up under the phrase, views of the world. The necessity for constant reconsideration of them is from this standpoint at once evident. The Greek view of the world is as classic as the plastic art of Phidias and the epic of Homer; the Christian, as eternally valid as the architecture of the Middle Ages; the modern, as irrefutable as Goethe's poetry and the music of Beethoven. The views of the world which proceed from the spirits of different ages, as products of the general development of culture, are not so much thoughts as rhythms in thinking, not theories but modes of intuition saturated with feelings of worth. We may dispute about them, it is true; we may argue against them or in their defense; but they can neither be established nor overthrown by cogent proofs. It is not only optimism and pessimism, determinism and indeterminism, that have their ultimate roots in the affective side of our nature, but pantheism and individualism, also idealism and materialism, even rationalism and sensationalism. Even though they operate with the instruments of thought, they remain in the last analysis matters of faith, of feeling, and of resolution. The aesthetic view of the world held by the Greeks, the transcendental-religious view of Christianity, the intellectual view of Leibnitz and Hegel, the pantheistic views of Fichte I and Schopenhauer are vital forces, not doctrines, postulates, not results of thought. One view of the world is forced to yield its pre-eminence to

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