

BIBLIOGRAPHY FOR A STUDY OF KANT
PHILOSOPHY 420
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I. WORKS BY KANT

Kant, Immanuel, *Anthropology from a Pragmatic Point of View*, ed. and tr., Mary Gregor, The Hague: Martinus Nijhoff, 1974.

Kant, Immanuel, *Critique of Judgement, The*, J.C. Meredith, tr., Oxford: Oxford UP, 1952.

Kant's third *Critique* (1790) lacks a fully satisfactory version in English, but this one (first published in Oxford, 1911 and 1928) was for many years (prior to the Pluhar translation listed below) the best available.

Kant, Immanuel, *Critique of Judgment*, Werner Pluhar, tr., with a foreword by Mary Gregor, Indianapolis: Hackett Publishing Co., 1986.

The third complete translation of Kant's third *Critique* into English, supplemented by a translation of Kant's 'first' Introduction.

Kant, Immanuel, *Critique of Judgment*, J.H. Bernard, tr., New York: Hafner Publishing Co., 1951.

This translation (originally published in London, 1892) is somewhat inferior to the subsequent rendition by Meredith.

Kant, Immanuel, *Critique of Practical Reason*, Lewis White Beck, tr., New York: Liberal Arts Press, 1956.

The Beck translation is the most recent and the most widely used, largely because of its improved accuracy over the more fluent T.K. Abbott version (1873). First published in *Critique of Practical Reason and Other Writings in Moral Philosophy* (Chicago, 1949).

Kant, Immanuel, *Critique of Pure Reason*, F. Max Müller, tr., Garden City, NY: Anchor/Doubleday, 1966.

Müller's translation (1881) is based on the first (1781) edition of the *Critique*, with changes from the second (1787) edition in footnotes and supplemental appendices. While most anglophone Kant scholars prefer the Kemp Smith translation (1929), several notable philosophers, e.g., C.I. Lewis and Wilfrid Sellars, have preferred to teach from Müller's version. Müller himself was not primarily a Kant scholar; he was a celebrated 'orientalist' (editor of the *Sacred Books of the East*) and the son of the poet Wilhelm Müller, whose words have been immortalized in the two Lieder Cycles of Franz Schubert (*Die schöne Müllerin* and *Winterreise*).

Kant, Immanuel, *Critique of Pure Reason*, Norman Kemp Smith, tr., New York: St. Martin's Press, 1929.

Kemp Smith's translation (1929) is the generally preferred version of the *Critique* and the one we shall be using in this course. Kemp Smith is the author of *A Commentary to Kant's Critique of Pure Reason* (1918, 1st ed.; 1923, 2nd ed.), a very influential interpretation, itself deeply influenced by the patchwork thesis of Hans Vaihinger's *Kommentar zu Kants Kritik der reinen Vernunft* (1881–92). Kemp Smith's translation—the most recent into English—has the benefit of being based upon

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Raymund Schmidt's edition (1926) of the German text, which elegantly integrates the first ('A,' 1781) and second ('B,' 1787) editions of the first *Critique*.

Kant, Immanuel, *Doctrine of Virtue, The*, Mary J. Gregor, tr., with a foreword by H.J. Paton, New York: Harper & Row, 1964.

This translation presents part two of Kant's *The Metaphysics of Morals* (1797). Part one has been translated (1965) by John Ladd as *The Metaphysical Elements of Justice*.

Kant, Immanuel, *Ethical Philosophy* (including *Grounding for the Metaphysics of Morals* and *Metaphysical Principles of Virtue*, Part II of *The Metaphysics of Morals*), J.W. Ellington, tr., Indianapolis: Hackett, 1983.

Kant, Immanuel, *Foundations of the Metaphysics of Morals*, Lewis White Beck, tr., Indianapolis: Bobbs-Merrill Co., 1959.

First published in *Critique of Practical Reason and Other Writings in Moral Philosophy* (Chicago, 1949). The third major translation of Kant's text (1785), after Abbott (1883) and Paton (1948). The Paton translation, *Groundwork of the Metaphysics of Morals*, is as accurate and more fluent.

Kant, Immanuel, *Groundwork of the Metaphysics of Morals*, H.J. Paton, tr., and with an analysis, New York: Harper & Row, 1964.

Paton's translation of Kant's text (1785) has been published in three editions (1948, 1953, and 1956) and is generally recognized as the best. Like the *Prolegomena* in reference to the first *Critique*, it is, with reference to the second, the *Critique of Practical Reason*, a shorter and 'analytic' account of the 'synthetic' argument presented in the corresponding "Critique."

Kant, Immanuel, *Kant: Philosophical Correspondence 1759–99*, ed. and tr., A. Zweig, Chicago: U of Chicago P, 1970.

Kant, Immanuel, *Lectures on Ethics*, Louis Infield, tr., with a foreword by L.W. Beck, New York: Harper & Row, 1963.

A reprint of a translation first published by Methuen & Co. (London, 1930), important as a more popular formulation of the arguments on moral philosophy in the second *Critique* and the *Groundwork of the Metaphysics of Morals*.

Kant, Immanuel, *Logic*, Robert Hartman, tr., Indianapolis: Bobbs-Merrill Co., 1974.

A translation of lectures given by Kant at the University of Königsberg and first published in an edition by G.B. Jaesche in 1800. They are particularly important for their clarification of Kant's notion—especially important in the first *Critique*—of a 'representation' (*Vorstellung*) and his critical distinction between an 'intuition' (*Anschauung*) and a 'concept' (*Begriff*), the former being an unrepresented representation and the latter a represented representation.

Kant, Immanuel, *Lectures on Philosophical Theology*, Allen W. Wood and Gertrude M. Clark, trs., with an introduction and notes by A.W. Wood, Ithaca: Cornell UP, 1978.

An important supplement to Kant's critical argument (in the first *Critique*) that existence is not a predicate and that God's existence is accordingly not theoretically demonstrable and his

corresponding argument (in the second *Critique* and elsewhere) that God's existence is susceptible of a 'practical' proof.

Kant, Immanuel, *Metaphysical Elements of Justice, The*, John Ladd, tr., Indianapolis: Bobbs-Merrill Co., 1965.

This translation presents (most of) part one of Kant's *The Metaphysics of Morals* (1797). The whole has been translated (1991) by M.J. Gregor as *The Metaphysics of Morals*.

Kant, Immanuel, *Metaphysics of Morals, The*, Mary Gregor, tr., Cambridge: Cambridge UP, 1991.

The first complete English version of the *Metaphysik der Sitten* (1797).

Kant, Immanuel, *On History*, Lewis White Beck, ed., Indianapolis: Bobbs-Merrill Co., 1963.

A translation (by Beck together with Robert E. Anchor and Emil L. Fackenheim) of essays written between 1784 and 1798: "What Is Enlightenment?," "Idea for a Universal History from a Cosmopolitan Point of View," reviews of Herder's *Ideas for a Philosophy of the History of Mankind*, "Conjectural Beginning of Human History," "The End of All Things," "Perpetual Peace," and "An Old Question Raised Again: Is the Human Race Constantly Progressing?"

Kant, Immanuel, *Philosophy of Material Nature* (including *Prolegomena to Any Future Metaphysics* [1783] and *Metaphysical Foundations of Natural Science* [1786]), J.W. Ellington, tr., Indianapolis: Hackett, 1985 (PB).

Kant, Immanuel, *Prolegomena to Any Future Metaphysics That Can Qualify as a Science*, Paul Carus, tr., LaSalle, IL: Open Court, 1902.

The Carus version of Kant's text (1783), recently reissued by Open Court as a paperback, is printed with an influential critical essay on Kant's philosophy.

Kant, Immanuel, *Prolegomena to Any Future Metaphysics*, Lewis White Beck, tr., New York: Liberal Arts Press, 1950.

Beck's version of Kant's text (1783), the most widely used today, is a compound. In Beck's words: "The present edition ... should be considered as only a revision—though a fairly extensive revision—of the Carus revision [1902] of Mahaffy [1872]."

Kant, Immanuel, *Religion within the Limits of Reason Alone*, T.M. Greene and H.H. Hudson, trs., with essays by Greene and J.R. Silber, New York: Harper & Row, 1960.

This translation of Kant's text (1793) was first published in 1934. It is especially important for an illumination of Kant's notions of *Willkür* (impulse or desire) and *Wille* (will or practical reason). It also presents a version of Kant's 'moral argument' for the existence of God.

II. OTHER WORKS

Allison, Henry E., *Kant's Transcendental Idealism: An Interpretation and Defense*, New Haven: Yale UP, 1983.

The most detailed and sympathetic reading of the first *Critique* by an American scholar.

Ameriks, Karl, "Recent Work on Kant's Theoretical Philosophy," *American Philosophical Quarterly*, 19 (1982), pp. 1–24.

A helpful review of the literature by a former student of your instructor.

Arendt, Hannah, *Lectures on Kant's Political Philosophy*, R. Beiner, ed., Chicago: U of Chicago P, 1982.

Hannah Arendt's tripartite work, *The Life of the Mind*, modeled on Kant's three *Critiques*, remained incomplete at her death in 1975. Its first two parts, "Thinking" and "Willing," were to have been joined by a third part, "Judging." Your instructor and Ms. Arendt were conversational partners from 1968 and colleagues (at the Graduate Faculty of the New School) from September 1973 through December 1975. During our fortnightly conversations beginning in September 1973, the enduring topic was whether Kant's notion of a judgment of taste, developed in the first half of the *Critique of Judgment*, provided (as she had suggested in the 6th chapter of her *Between Past and Future*, New York: Meridian, 1963) a modern counterpart to the concept of *phronesis* in Aristotle's practical philosophy. I argued that the Aristotelian *Ethics-Politics* required a complete reconception in the modern world. She was fascinated by a possible Hegelian reinterpretation of Aristotle but ultimately remained committed to her Heideggerian reading of Aristotle. This volume includes her only explicit writings on the topic: about 75 pages of lecture materials presented at the New School in Fall 1970.

Aristotle, *De Anima* (On the Soul), many modern editions.

Though not well known to Kant, this work constitutes the very antipode to Kant's first *Critique*. Hegel's philosophy represents the most sustained effort to transform modern thought from its Kantian epitome to its Aristotelian origins. Nietzsche, Heidegger, and Derrida represent half-hearted appropriations of Hegel's thoroughgoing Aristotelianism.

Beck, Lewis White, *A Commentary on Kant's Critique of Practical Reason*, Chicago: U of Chicago P, 1960.

The standard commentary on Kant's second *Critique* in English.

Beck, Lewis White, ed., *Kant Studies Today*, LaSalle, IL: Open Court, 1969.

A first-rate anthology. See esp. the provocative essay by Körner, "The Impossibility of Transcendental Deductions," pp. 230–244.

Bennett, Jonathan F., *Kant's Analytic*, Cambridge: Cambridge UP, 1966.

The first of a two-part study of Kant's first *Critique* (the second is *Kant's Dialectic*). A good introduction to Kant interpretation in the heyday of philosophical analysis.

Benton, Robert J., *Kant's Second Critique and the Problem of Transcendental Arguments*, The Hague: Martinus Nijhoff, 1977.

A doctoral dissertation written under the advisorship of your instructor, this study is the only sustained investigation of the unity between Kant's first two *Critiques* as cases of 'transcendental arguments.'

Cassirer, Ernst, *Kant's Life and Thought*, James Haden, tr., with an introduction by Stephan Körner, New Haven: Yale UP, 1981.

An excellent example of how a great philosopher can be illuminated by a significant thinker in another epoch. Cassirer's study (1918) is the standard rendition of the famous 'north German' or Marburg interpretation of Kant developed by H. Cohen and P. Natorp and normally juxtaposed with the 'southwest German' reading of H. Rickert and W. Windelband, which, though equally influential, produced no comparable study. Körner's introduction to this translation does a very good job of locating Cassirer within the several traditions of Kant interpretation.

Crawford, Donald W., *Kant's Aesthetic Theory*, Madison: U of Wisconsin P, 1974.

One of the very few studies in English of Kant's third *Critique*.

Deleuze, Gilles, *Kant's Critical Philosophy: The Doctrine of the Faculties*, H. Tomlinson and B. Habberjam, trs., Minneapolis: U of Minnesota P, 1984.

Originally published in Paris in 1963, this short (75 pp.) introduction to Kant has the virtue of focussing upon a single theme (the 'faculties') to facilitate a readily understandable interpretation of Kant's critical project as a whole. Though written from a standpoint antagonistic to Kant's, it is remarkably balanced and insightful.

Di Giovanni, George and H.S. Harris, trs., *Between Kant and Hegel: Texts in the Development of Post-Kantian Idealism*, Albany: SUNY Press, 1985.

A well-selected translation of essays (by Reinhold, Schulze, Fichte, Maimon, Beck, Schelling, and Hegel) in direct response to the Kantian philosophy.

Elias, Norbert, "On the Sociogenesis of the Concepts 'Civilization' and 'Culture,'" in *The History of Manners*, New York: Pantheon, 1978.

The most insightful account of Kant's distinction between 'Kultur' and 'Civilisation.'

Ewing, Alfred Cyril, *A Short Commentary on Kant's Critique of Pure Reason*, Chicago: U of Chicago P, 1950.

The most elementary elucidation of Kant's first *Critique*, expressly written (1938) for undergraduates.

Gram, Moltke S., *Kant, Ontology, and the A Priori*, Evanston: Northwestern UP, 1968.

A significant effort in the English language to come to terms with recent continental interpretations of Kant, especially that of Heidegger.

Gram, Moltke S., ed. and tr., *Kant: Disputed Questions*, Chicago: Quadrangle Books, 1967.

An important anthology of controversial interpretations of Kant's first *Critique* by Vaihinger, Paton, Lovejoy, Heimsoeth, and Beck.

Guyer, Paul, *Kant and the Claims of Taste*, Cambridge, MA: Harvard UP, 1979.

Guyer, Paul, ed., *Essays in Kant's Aesthetics*, Chicago: U of Chicago P, 1982.

Habermas, Jürgen,

Habermas' writings on 'communication ethics' are too numerous to list. That they are all Kantian-transcendental in character has been affirmed by your instructor in "Zur Kritik der Habermas'schen Geschichtstheorie," in *Ist systematische Philosophie möglich?*, Dieter Henrich, ed., Bonn: Bouvier Verlag, 1977, pp. 575ff. and in "On the Relationship of Habermas' Views to Hegel," *Hegel's Social and Political Thought*, Donald P. Verene, ed., Atlantic Highlands, NJ: Humanities Press, 1980, pp. 240ff.

Hegel, G.W.F., *Faith & Knowledge*, W. Cerf and H.S. Harris, trs., Albany: SUNY Press, 1977.

This early (1802–3) Hegel essay contains what is arguably the most trenchant critique of Kant's first *Critique* (see esp. "A. Kantian Philosophy," pp. 67–96 in this translation.)

Hegel, G.W.F., *Lectures on the History of Philosophy*, E.S. Haldane and F.H. Simson, trs., London: Kegan Paul, Trench, Trübner & Co., 1896, Vol. III, pp. 423–478.

A celebrated account of Kant's philosophy by the 'Aristotle of the modern world.'

Heidegger, Martin, *Kant and the Problem of Metaphysics*, James S. Churchill, tr., Bloomington: Indiana UP, 1962.

An adequate English version of Heidegger's most celebrated Kant book (1929). It develops the 'ontological' interpretation of Kant's first *Critique* first articulated by Heinz Heimsoeth (see Gram's anthology, *Kant: Disputed Questions*).

Heidegger, Martin, *What is a Thing?*, W.B. Barton, Jr. and Vera Deutsch, trs., with an analysis by Eugene Gendlin, Chicago: Henry Regnery Co., 1967.

A complementary volume to Heidegger's *Kant and the Problem of Metaphysics*, with reference to the "analytic of principles" of Kant's first *Critique*.

Henrich, Dieter, *Aesthetic Judgment and the Moral Image of the World: Studies in Kant*, Stanford: Stanford UP, 1992.

Henrich, Dieter, "The Proof-Structure of Kant's Transcendental Deduction" [K.R. Dove, tr.], *The Review of Metaphysics*, XXII, 4 (1969), pp. 640–659.

The published version of a lecture which your instructor invited Henrich to deliver—and which, to his surprise, he had to translate into English (without acknowledgement in the published version)—at Yale in 1968. It has proved to be one of the most compelling readings of the most controversial section of the first *Critique*.

Hintikka, Jaakko, "Kantian Intuitions," *Inquiry*, XV (1972), pp. 341–345.

A helpful supplement to Hintikka's essays in *Logic, Language-Games and Information*.

Hintikka, Jaakko, *Logic, Language-Games and Information*, Oxford: Clarendon Press, 1973.

A series of essays which provide a helpful introduction to the logical dimensions of Kant's first *Critique*.

Hintikka, Jaakko, "On Kant's Notion of Intuition (*Anschauung*)," in *The First Critique: Reflections on Kant's Critique of Pure Reason*, Terence Penelhum and J.J. MacIntosh, eds., Belmont, CA: Wadsworth, 1969, pp. 38–53.

Hofstadter, Albert, "Kant's Aesthetic Revolution," *The Journal of Religious Ethics*, III (1975), pp. 171–191.

Jaspers, Karl, *Kant*, Hannah Arendt, ed., Ralph Manheim, tr., New York: Harcourt, 1962.

The principal statement on Kant by Arendt's dissertation advisor and lifelong friend.

Körner, Stephan, *Kant*, Harmondsworth: Penguin Books, 1955.

The most widely acclaimed short introduction to Kant in English. Written by a German-speaking Czech educated at Prague and Cambridge, and later a professor at Bristol and a colleague of your instructor at Yale, this short (222 pp.) introduction skirts many of the difficulties but presents a readily intelligible version of the critical philosophy.

Kroner, Richard, *Kant's Weltanschauung*, J.E. Smith, tr., Chicago: U of Chicago P, 1956.

A standard English account of the 'southwest German' reading of Kant.

Lewis, Clarence Irving, *Mind and the World Order: Outline of a Theory of Knowledge*, New York: Dover Publications, 1956.

Not strictly a commentary on Kant's first *Critique*, this volume presents the most widely read 'American pragmatist' interpretation of Kant; originally published in 1929 by the Harvard professor whose Kant seminars have proved to be a model for the teaching of Kant over the past half century.

Martin, Gottfried, *Kant's Metaphysics and Theory of Science*, P.G. Lucas, tr., Manchester: Manchester UP, 1955.

An alternative to Cassirer's reading of the 'Marburg interpretation' of Kant's first *Critique*.

Merlan, Philip, "Collective Consciousness, Double Consciousness, and Metaconsciousness (Unconscious Consciousness) in Kant and some Post-Kantians," in *Monopsychism, Mysticism, Metaconsciousness*, The Hague: Martinus Nijhoff, 2nd ed., 1969, pp. 114–137.

The most elegant defense of Herder's charge that Kant was an Averroist (a tacit proponent of 'monopsychism').

Murphy, Jeffrie G., *Kant: The Philosophy of Right*, New York: St. Martin's, 1970.

A commentary on the first part of *The Metaphysics of Morals*.

Paton, H.J., *Kant's Metaphysic of Experience: A Commentary on the first half of the Kritik der reinen Vernunft*, London: George Allen & Unwin, 2 vols., 1936.

The most sympathetic interpretation of Kant's first *Critique* in English. Somewhat tedious as a whole, it is very helpful on many points of detail.

Paton, H.J., *The Categorical Imperative: A Study in Kant's Moral Philosophy*, New York: Harper & Row, 1967.

Originally published in 1947, this is one of the most widely respected interpretations of Kant's moral philosophy.

Prichard, H.A., *Kant's Theory of Knowledge*, Oxford: Clarendon Press, 1909.

The classic English critique of Kant as engaged in a confusion of categories, empirical and transcendental.

Quine, W.V.O., *From a Logical Point of View*, New York: Harper & Row, 1953.

The most widely read American refutation of Kant's critical dichotomy between synthetic and analytic judgements. See the essay "Two Dogmas of Empiricism."

Rawls, John, *A Theory of Justice*, Cambridge, MA: Harvard UP, 1971.

The Kantian character of Rawls' moral theory has been evident to many readers from the outset. Rawls has made this more evident in his essay, *Justice as Fairness: A Guided Tour*, Cambridge: Harvard University, samizdat, 1989.

Reich, Klaus, *The Completeness of Kant's Table of Judgments*, J. Kneller and M. Losonsky, trs., Stanford: Stanford UP, 1992.

A translation of the most sustained study (1932) of the controversial relationship between the 'table of judgments' and the 'table of categories' in Kant's first *Critique*.

Saner, Hans, *Kant's Political Thought*, E.B. Ashton, tr., Chicago: U of Chicago P, 1973.

Schaper, Eva, ed., *Studies in Kant's Aesthetics*, Edinburgh: Edinburgh UP, 1979.

Schrader, George A., Jr., "Kant's Theory of Concepts," *Kant-Studien*, Vol. 49 (1958) [in Wolff anthology].

Schrader, George A., Jr., "The Thing in Itself in Kantian Philosophy," *The Review of Metaphysics* (March 1949), pp. 30–44 [in Wolff anthology].

Scruton, Roger, *Kant*, Oxford: Oxford UP, 1982.

An upbeat and short (94 pp.) contemporary reading of Kant.

Sellars, Wilfrid, *Science and Metaphysics: Variations on Kantian Themes*, London: Routledge & Kegan Paul, 1968.

A not entirely readable discussion of Kant by a nevertheless influential American scholar who also happened to be your instructor's main mentor in graduate school.

Sellars, Wilfrid, "... this I or he or it (the thing) which thinks ...," *Proceedings and Addresses of the American Philosophical Association*, 44 (September 1971), pp. 5–31.

Strawson, Peter F., *The Bounds of Sense: An Essay on Kant's Critique of Pure Reason*, London: Methuen, 1966.

A widely admired linguistic reading of Kant's first *Critique* that has given glee to those who have discovered a three-fold pun in its title.

Vleeschauwer, Herman-J. de, *The Development of Kantian Thought: The History of a Doctrine*, A.R.C. Duncan, tr., London: Thomas Nelson & Sons, 1962.

An English translation of *L'Évolution de la pensée Kantienne* (1939), the one-volume distillation of Vleeschauwer's magisterial *La Dédiction transcendantale dans l'Œuvre de Kant* (3 vols., 1934–37).

Weldon, T.D., *Introduction to Kant's Critique of Pure Reason*, Oxford: Clarendon Press, 1945 (1st ed.), 1958 (2nd.).

An important study of the origins of the first *Critique*; the first edition is much better than the second.

Wellek, René, "Immanuel Kant's Aesthetics and Criticism," in *The Philosophy of Kant and Our Modern World*, C.W. Hendel, ed., New York: Liberal Arts Press, 1957, pp. 65–89.

Also in Wellek, *Discriminations: Further Concepts of Criticism*, New Haven: Yale UP, 1970.

Wolff, Robert Paul, *The Autonomy of Reason: A Commentary on Kant's Groundwork of the Metaphysic of Morals*, New York: Harper & Row, 1973.

One of the most dramatic indications of how Kant's moral philosophy can lead to an anarchist interpretation of politics. See the same author's *In Defense of Anarchism* (1970).

Wolff, Robert Paul, ed., *Kant: A Collection of Critical Essays*, Garden City, NY: Anchor/Doubleday, 1967.

A useful collection of essays on all of Kant's three "Critiques," including two by the Yale professor who introduced the serious study of Kant to your instructor: George Schrader's "Kant's Theory of Concepts" and "The Thing in Itself in Kantian Philosophy."

Wood, Allen W., *Kant's Moral Religion*, Ithaca: Cornell UP, 1970.

A revised version of a much-admired doctoral dissertation, advised by George Schrader and written by a sometime student of your instructor.