



THE OWL OF MINERVA



Editor: Frederick G. Weiss

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MARCH, 1970

FOREWORD

In order to acquaint the academic professions with the function and direction of projected development of *The Owl of Minerva* and the Hegel Society of America, the first three issues have been distributed to departments of philosophy throughout the U. S. and Canada as well as to many individuals and institutions in other countries. The projected enlargement of the scope of the publication makes even more apparent than it would otherwise be the need at this time to restrict distribution to members of HSA, persons whose indication of interest suggests that they may intend shortly to become members, subscribing libraries (the present subscription fee to libraries is \$3.00 per year), and editors.

It is hoped that we can continue to send *The Owl* to a limited number of persons who have expressed interest in receiving it but who are not members of HSA. Those who may wish to be assured of receiving every issue, however, are advised to send membership dues (\$5.00 for one year, \$9.00 for two years, or \$12.50 for three years) along with a letter applying for HSA membership to Professor Donald Verene, Dep't. of Philosophy, Pennsylvania State University, University Park, Pennsylvania, 16802. Dues received shall be applied to the year(s) following the 1970 HSA meeting (Dec. 4-6, Boston University) conditional upon the approval of the application by the Executive Council of HSA and by the assembled Society at this, its first, regular meeting. Should this approval for any reason be withheld or should the applicant request this in advance of the meeting, dues will be refunded by the Treasurer.

Applicants for membership who apply before July 1, 1970, pending the approval of their applications, shall be construed charter members of the Society along with the initiating body (persons who attended The Wofford Symposium and who maintain their membership dues from the time the first dues apply).

The fee to cover the cost of advance distribution of mimeographed copies of the papers to be presented at the 1970 meeting, which will be required of persons who register to attend, will be \$5.00 less to members of HSA. (While this fee will be kept minimal, it is anticipated that, unless grant-aid is found to cover a part of this item of expense, it will need to be between \$9.00 and \$14.00.) Thus, if you plan to attend this meeting, you may apply for membership now and receive a subscription to *The*

Owl for the next two years without greater expense than you would incur by simply coming to the meeting.

DARREL E. CHRISTENSEN
President, HSA

HEGEL IN COMPARATIVE LITERATURE

Dr. Anne Paolucci, University Research Professor at St. John's University, announces the *Review of National Literatures*, a new publication in comparative literature designed as a forum for scholars and critics concerned with literature as the expression of national character and as the repository of national culture in its most vital and readily communicable form. Each issue will focus on a national culture, or a representative theme, author, literary movement or critical tendency, in an effort to provide substantial and concentrated materials for comparative study. To insure competent presentation of highly specialized or novel topics—such as contemporary literary developments in a new or emerging nation—the regular editors will, when necessary, enlist the collaboration of special editors. The second issue of *RNL*, scheduled to appear in November 1970, will be devoted to "Hegel in Comparative Literature". Professor Frederick G. Weiss of The Florida State University will assist the regular editor as special editor for this issue. Papers are invited on such topics as "Hegel's Aesthetics" (perhaps a comparative study of the aesthetic of Hegel and Aristotle), "Hegel and the 'new critics'", "Croce and Hegel", "Hegel in the Orient", etc. Proposals should be communicated either to Dr. Anne Paolucci, University Research Professor, St. John's University, Jamaica, N. Y. 11432, or to the editor of *The Owl of Minerva*. The deadline for completion of papers for the Hegel issue is September 1. *RNL* is published twice a year in the spring and fall by St. John's University. The first issue, to appear in May, commemorates the 500th anniversary of the birth of Niccolò Machiavelli, and will feature papers by Leo Strauss, Giuseppe Prezzolini, John Wu, Joseph Mazzeo, and Gian Roberto Sarolli. The third issue will be on the literature of Iran; the fourth will feature contemporary Black Africa.

MARQUETTE SYMPOSIUM PROGRAM

The philosophy department of Marquette University, with support from the ACLS and The Johnson Foundation

of Racine, Wisconsin, will hold a four day international symposium on the intellectual legacy of Hegel to commemorate the 200th anniversary of his birth.

THE LEGACY OF HEGEL

Dates: 2-5 June 1970. All sessions will be plenary and designed for a maximum of plenary discussion. Sessions are scheduled as follows:

TUESDAY, 2 JUNE. Morning: Otto Pöggeler (Ruhr Universität-Bochum), "Hegel Scholarship of the Past 50 Years: A Critical Survey." Frederick G. Weiss (The Florida State University), "Recent Hegel Scholarship in English: A Critical Survey." Afternoon: Eric Weil (Université de Lille), "Hegelian Dialectics." Evening: Round table on problems in editing and translating Hegel texts (O. Pöggeler, F. G. Weiss, K. Dove et al.)

WEDNESDAY, 3 JUNE. Morning: John Findlay (Yale University), "Hegel and the Philosophy of Nature." Afternoon: Jean-Yves Calvez, S. J. (Université de Paris), "Hegel and Marx."

THURSDAY, 4 JUNE. Morning: Kenneth Schmitz (Catholic University), "The Conceptualization of Religious Mystery: an Essay in Hegel's Philosophy of Religion." Afternoon: Kenley Dove (Yale University), "Hegel and Secularization." Evening: Emil Fackenheim (Toronto University), "Hegel and Catastrophe: the Impact of 'the Holocaust' on Hegel's Europe."

FRIDAY, 5 JUNE. Morning: Shlomo Avineri (The Hebrew University, Jerusalem), "The Roots of Hegel's *Rechtsphilosophie* in his *Jenenser Realphilosophie*." Afternoon: James Doull (Dalhousie University), "Hegel and Contemporary Liberalism, Anarchism, Socialism: a Defense of the *Rechtsphilosophie* against Marx and his Contemporary Followers."

Principal papers will be printed and copies provided to registrants prior to opening of the symposium. Registration fee is \$35.00 (student fee \$10.00). Plans are to house speakers and registrants in a single university residence; information on nearby hotels will be supplied upon request. Campus dining facilities will be available. Registration forms and brochures will be available on request from: Office of Continuing Education, Marquette Hall, 1217 West Wisconsin Ave., Milwaukee, Wisconsin 53233. For further information write: Hegel Symposium Committee, Dept. of Philosophy, Marquette University, Milwaukee, Wisconsin 53233.

THE BOSTON SYMPOSIUM ON HEGEL AND THE SCIENCES

Time: Friday, December 4, 1970, 9:00 am (registration begins, with the opening session at 10:00 am) to Sunday, December 6, 3:00 pm. Place: Boston University, The University Union, Boston, Massachusetts. Theme: "Hegel and the Sciences". While "sciences" is interpreted broadly to embrace the human and social sciences (*Wissenschaften*) as well as the natural sciences, rather than being directed primarily toward the *advancement* of particular sciences,

the principal focus of the papers will be upon Hegel and the *character* of the particular sciences.

The tentative program includes principal papers to be presented by: Robert S. Cohen, Boston University (topic not yet specified); Kenley Dove, Yale University, "Hegel and the Deduction of the Concept of Science"; Loyd D. Easton, Ohio Wesleyan University, "The First American Interpretation of Hegel's Philosophy of Science"; John Findlay, Yale University, "The Hegelian Treatment of Mechanics and Physics"; Yvon Gauthier, University of Sudbury, "Dialectic Logic and Algebraic Logic"; Errol E. Harris, Northwestern University, "Dialectic and Scientific Method"; Michael Kosok, Fairleigh Dickinson University, "The Dynamics and Formal Structure of Hegelian Dialectic, and Its Manifestation as a Phenomenology of the Sciences"; Henry Paolucci, St. John's University, "Hegel and the Celestial Mechanics of Newton and Einstein"; Hilary Putnam, Harvard University, on dialectic and science. Commentaries will be presented by Giorgio DiGiovanni, Marianapolis College; Daniel J. Cook, Herbert H. Lehman College; John Lachs, Vanderbilt University; George Schrader, Yale University; Ivan Soll, University of Wisconsin; Sidney Hook, New York University, and others.

The program is being sponsored by the Hegel Society of America in cooperation with the Boston Colloquium for the Philosophy of Science. The Committee on Arrangements for this, the 1970 meeting of the HSA, is constituted by Darrel E. Christensen, Wofford College (Chairman); George L. Kline, Bryn Mawr College; and Marx Wartofsky, Boston University. The registration fee, which entitles persons who register to receive copies of the papers and commentaries in advance of the meeting, in so far as it proves possible to provide these, and perhaps (optionally) noon and evening meals as well, will be announced in the Program to be mailed about October 1. Information about hotel accommodations (at conference rates) may be obtained by writing to: Hegel Symposium, Professor Marx Wartofsky, Department of Philosophy, Boston University, Boston, Mass. 02215.

HEGEL REPRINTS

A significant number of books on various aspects of Hegel's thought have recently been reprinted, some having been out of print since early in this century, and thus very likely unknown to many contemporary students of Hegel. The following list is not intended to be exhaustive and concerns itself primarily with books devoted wholly to Hegel. Lacking space for fuller comment, I have limited myself to a few remarks, and provided references to one or two reviews of each work. They are here listed in the order of their original publication, which in all but one case was in English.

(1) Stirling, James Hutchison. *The Secret of Hegel: Being the Hegelian System in Origin, Principle, Form*

and Matter. First published in 2 volumes (London, 1865); 2nd rev. edn., 1 vol. (Edinburgh & New York, 1898); reprinted 1967, Wm. C. Brown Reprint Library, 135 Locust St., Dubuque, Iowa. All that most modern philosophers know of this book, if they know of it at all, is the oft-repeated crack that "if Stirling discovered Hegel's secret, he had kept it to himself." Despite ample evidence of his "struggle to Hegel" and "dithyrambic" style, Stirling focuses upon an important key to the understanding of Hegel—the concrete universal. An account of the nature and significance of this book is found in an article by J. H. Muirhead, "How Hegel Came to England" in *Mind* 36 n.s., 1927, pp. 423-447.

(2) Wallace, William. *Prolegomena to the Study of Hegel's Philosophy and especially of his Logic*. First published in 1 volume with a translation of the first part of Hegel's *Encyclopaedia* (titled *The Logic of Hegel*, Oxford, 1874); 2nd rev. edn. more than doubled in length and issued in a separate volume (Oxford, 1894); reprinted 1968, Russell & Russell, Inc., 122 E. 42nd St., New York. An admirable and sympathetic introduction to the study of Hegel "and to philosophy in general", effectively combining the historical and systematic approaches. Reviewed by J. S. Mackenzie in *Mind* 3 n.s., 1894, pp. 395-404, and by J. E. Creighton in *The Philosophical Review* 4, 1895, pp. 187-191.

(3) Caird, Edward. *Hegel*. First published in Blackwood's Philosophical Classics series (London, 1883); reprinted 1968 by Archon Books, Hamden, Conn. Still one of the best brief accounts of Hegel's life and thought in English. Reviewed by R. Adamson in *Mind* 8, 1883, pp. 432-438.

(4) Harris, W. T. *Hegel's Logic. A Book on the Genesis of the Categories of the Mind. A Critical Exposition*. First published in Grigg's Philosophical Classics series (Chicago, 1890); reprinted 1969, Kraus Reprint Co., 16 E. 46th St., New York. The editor of this reprint, Prof. Warren Steinkraus, notes that ". . . this work was one of the first expositions and appraisals of Hegel by an American philosopher. The book includes a systematic interpretation of the background of Hegel and his 'voyage of discovery', plus pointed criticisms of certain basic categories of the *Logic*—Being, Quantity, Measure, Essence, Causality, and Notion". A brief notice of the book appears in *Mind* 16, 1891, p. 424.

(5) Luqueer, Frederic Ludlow. *Hegel as Educator*. First published in 1895, Columbia University Press; reprinted 1967, AMS Press, Inc., 56 E. 13th St., N. Y. An excellent (and little known) book, about half of which sketches Hegel's varied career as student, tutor, *Privatdozent*, schoolmaster, editor, professor and rector, based largely on Rosenkranz's still untranslated *Hegel's Leben* and Caird's *Hegel*. The second half presents Hegel's views on education in an interesting assemblage of translations, mostly from Thaulow's *Hegel's Ansichten über Erziehung*.

(6) McTaggart, John E. *Studies in the Hegelian Dialectic*. First published in 1896, Cambridge U. Press; 2nd rev.

edn. 1922; reprinted 1964 by Russell & Russell, N. Y. A useful, often penetrating study of Hegel's method and its applications in his system. Reviewed by Josiah Royce in *The Philosophical Review* 6, 1897, pp. 69-76, and by William Wallace in *Mind* 5 n.s., 1896, pp. 539-554.

(7) Croce, Benedetto. *What is Living and What is Dead of the Philosophy of Hegel*. First published in Italian, 1907; German translation enlarged, and with an extensive Hegel Bibliography (1909, Heidelberg); French translation (1910, Paris); English translation (an unfortunately poor one) from the 3rd Italian edition (1912) by Douglas Ainslie, 1915 (London, Macmillan & Co.); reprinted 1969, Russell & Russell, N. Y. A stimulating assessment which, in its main features, has since been echoed by some of Hegel's ablest critics. Reviewed by H. Wildon-Carr, *Hibbert Journal* 14, 1915-16, pp. 221-224, and by G. W. Cunningham in *The Philosophical Review* 25, 1916, pp. 63-68. The German edition is reviewed by Frañk Thilly in *The Philosophical Review* 21, 1912, pp. 218-221.

(8) McTaggart, John E. *A Commentary on Hegel's Logic*. First published in 1910, Cambridge U. Press; reprinted 1964, Russell & Russell, N. Y. A detailed, critical account of the transitions from "Being" to the "Absolute Idea" in the Greater Logic (Hegel's *Wissenschaft der Logik*), Reviewed by J. G. Hibben in *The Philosophical Review* 19, 1910, pp. 639-642, and by B. Bosanquet in *Mind* 20 n.s., 1911, pp. 77-88.

(9) Reyburn, Hugh A. *The Ethical Theory of Hegel*. First published in 1921, Oxford; out of print since 1947, reprinted 1967, Oxford. A sympathetic exposition of Hegel's *Philosophy of Right*, which justifiably receives high praise from J. S. Mackenzie in a review in *Mind*, 31 n.s., 1922, pp. 356-358.

(10) Foster, M. B. *The Political Philosophies of Plato and Hegel*. First published 1935, Oxford; reprinted 1965, Russell & Russell, N. Y. A critical study limited to the *Republic* and *Philosophy of Right*. Foster claims that "to philosophize is to study the history of philosophy philosophically", and later calls Hegel "the greatest of historians of philosophy". Oddly enough, however, a key chapter on Hegel's criticism of Plato completely ignores Hegel's extensive treatment of Plato and the *Republic* in the *Lectures on the History of Philosophy*. The author argues that Plato's conceptual framework will not accommodate Freedom, and that Hegel's theory of the state runs aground on the Christian doctrine of Creation. Reviewed in *The Journal of Philosophy* 32, 1935, pp. 664-665, by T. M. Greene, and in *Mind* 44 n.s., 1935, pp. 528-529, by E. F. Carritt.

(11) Maier, Josef. *On Hegel's Critique of Kant*. First published 1939, Columbia University Press; reprinted 1966, AMS Press N. Y. A thoroughly Marxist appraisal of two "bourgeois" philosophers unable to free themselves from the "primitive wish" of all mankind to construe the truth as the whole and in the form of system. Maier argues that the dualism of Kant in the practical and theoretical

spheres is not resolved by Hegel at all, but only reconstituted on another level. Reviewed by H. R. Smart in *The Philosophical Review* 49, 1940, p. 489; by V. J. McGill in *The Journal of Philosophy* 37, 1940, pp. 190-191, and by J. O. Wisdom in *Philosophy* 15, 1940, pp. 204-206.

(12) Gray, J. Glenn. *Hegel's Hellenic Ideal*. First published 1941, King's Crown Press, N. Y.; reprinted under the title *Hegel and Greek Thought*, 1968, Harper Torchbooks. One of the first books in English of this century calling for "a thorough re-examination and reinterpretation" of Hegel and German idealism. Professor Gray begins in the right place. Briefly reviewed by V. J. McGill in *The Journal of Philosophy* 39, 1942, pp. 82-3, and by Friedrich Solmsen in the *Classical Weekly* (now *Classical World*), vol 36, No. 9, Dec. 14, 1942, pp. 101-102.

FGW

REVIEW

HEGEL'S CRITIQUE OF ARISTOTLE'S PHILOSOPHY

OF MIND by Frederick Gustav Weiss, Foreword by G. R. G. Mure, Martinus Nijhoff, The Hague, 1969. Pp. XXVIII + 56.

A revival of interest in Hegel is long overdue. Both the Analytic movement and the post-World War II access of interest in Existentialism resulted from a reaction against Hegelian idealism, but disagreement with a philosopher's theories is no good reason for neglecting to study them—in fact, to disagree without knowledge is to risk serious error, and to criticize without understanding is merely to reveal lack of scholarship. It is therefore all to the good that attention should be drawn to Hegel's writings, and Prof. Weiss has chosen an interesting way of doing this by writing a brief commentary on Hegel's treatment, in the *Lectures on the History of Philosophy*, of Aristotle's *De Anima*. This portion of Hegel's writing is especially crucial for the understanding of his philosophy, for not only is he strongly influenced by Aristotle's thought and, in a sense (as Findlay remarks), himself the Aristotle of post-renaissance philosophy, but the conception of Mind or Spirit is the key notion of Hegel's system, as 'Ousia' is that of Aristotle's. Aristotle identifies this ultimately with pure activity, the realization of all potentiality, which is pure form without matter, the activity of God and of active reason in man; and this may be likened to Hegel's Absolute Spirit.

Mr. Weiss' book is, in effect, an exegesis of those pages in Hegel's *History of Philosophy* dealing with the *De Anima*, and is thus itself an exercise in history of philosophy. But, as we all should know, philosophy differs from other disciplines in that no sharp line can be drawn between its history and its practice. Aristotle and Hegel, in particular, were the two philosophers who recognized this fact explicitly, and developed their own philosophy out of a critical review of their predecessors' doctrines. Professor Weiss' purpose is purely explanatory. He sets himself to use the work of each philosopher to throw light

on the ideas of the other and, in so doing, to elucidate the epistemology and metaphysic of them both.

The essentially historical nature of philosophical speculation and the recognition and involvement in the Aristotelian and Hegelian systems of this fact are admirably explained in the beautiful essay by G. R. G. Mure which serves as Foreword to the book. Mr. Mure shows how man's perpetual effort, as a rational animal, to make intelligible to himself the single universe in which he finds himself a member, as well as his own membership in it, involves a continuity between himself and the world, which implies the ultimate identity of the real with the rational. It follows that rational reflection upon the world, as the source and cradle of man, is of necessity reflection upon the past development of the very faculty that reflects. The whole of philosophy thus appears as a single continuous activity of self-reflection, both evolutionary and historical as well as speculative. Mr. Mure illustrates in brief compass, but with remarkable clarity, Aristotle's pursuit 'of the intelligible throughout the perceptible world of change', his search for form immanent and potential in matter, which leads him to the identification of substance with the individuated universal. But, as he explains, there is no continuous process of development in Aristotle's system, only a developmental structure. Thus, though each proximate matter is already (with the sole exception of prime matter—a mere logical starting point) informed at a lower level, and the actualization in God of all potentiality should be the realization, or reality, of the whole, yet Aristotle fails in the end to unite the steps of his scale, because of his inadequate conception of negativity. This deficiency, Mure points out, is remedied by Hegel. Whereas for Aristotle negation is no more than privation, for Hegel it is determination. The finite is determined from without, negated by another; the infinite is self-determinate; its negativity is within itself. It is self-differentiating and reflective into self. In short it is self-conscious mind recognizing itself in Nature as its other, which is at the same time its former self. To explicate all this in brief is virtually impossible; yet Mr. Mure has succeeded in outlining the salient features of both systems intelligibly within a mere fourteen pages. His foreword provides in this way an admirable philosophical background to Mr. Weiss' treatment of Hegel's commentary on the *De Anima*.

The object of a book of this kind should be to give an accurate account of the doctrines on which comment is to be made and to render them, if possible, more intelligible to the general reader than the original texts. With both the authors on whom Prof. Weiss is commenting, this is no mean task. In the main he succeeds pretty well, but at some points obscurities remain. The chief issue with which he deals is Aristotle's doctrine of double actualization in sensation and thinking. Explanation, in Aristotle, is always in terms of the actualization of potencies; and, in sensation, the sensible object exists relative to the sense, in the first instance, only as potentially sensible. It is

actualized only in being sensed—i.e. in the sensing activity of the soul. But this sensing at the same time actualizes the potentiality (the faculty or disposition) of the soul, which is its faculty of sensation. Before the actualization, the faculty in the soul is nothing but the disposition of the living bodily organs; and the object is only the potentially sensible, not what it is as sensed. But two points need more clarification than they receive from Prof. Weiss' discussion. In the first place, the world 'object' in common parlance is ambiguous and may be used to refer to an entity existing independently of our perceiving, or to that which appears to us in perception—that which is set over against the subject. In which of these senses is 'the object' actualized, according to Aristotle, in the sensing? Is it the independently existing thing which, before being sensed, is potentially red, and the red that is actualized in the sensing? Or does the thing, which in perception consists entirely of sensed qualities, exist only potentially before it is perceived? And, if so, in what sense does it then exist?

In Aristotle's system the answer is clear. The independently existing thing is a chemical compound, or a living organism *qua* body. It has its own form and matter on its own level of existence in the *scala naturae*; but, as such, it is only potentially sensible and has only potentially those sensible qualities with which it appears in perception. As *homoiomere*, or as living body, it is already an actualization of a lower potentiality, it is already formed matter. But its sensible form is still only potentially present, and, as mere body, it is only matter in relation to the form which is realized in sensation. Thus the *sensible* object (*sensibile*) is actualized in the sensing as the sensible form of the independently existing thing. But what neither Aristotle nor Prof. Weiss makes clear is the relation between the form actualized at the lower level and the sensible form, both of which seem to be the form of the same thing, while the sensible form is at the same time the actualization of a propensity of the soul of the perceiver—the form of the living organism which is perceiving.¹

For the solution of this problem the Hegelian dialectic is required. In the Hegelian system the physical thing exists as a stage in the natural development which issues in organism. This natural process is, as a whole, sublated in the sentient soul. As it becomes conscious, the soul generates within itself the opposition of subject and object, viewing it, at the level of understanding, as an opposition of two entities on the same level of development. This, however, is only in the guise of *Vorstellung*, and not as comprehended at the philosophical phase of the notion. Philosophically we realize that the physical thing exists merely *an sich*. It is only implicitly what it is known to be in observation and science; and that is a phase in the development of consciousness, as which, through the dialectical process, the physical process eventually realizes itself. Sensation, observation and perception belong to an

¹Cf. my *Nature, Mind and Modern Science* (London, 1954 and 1968), pp. 104-106.

altogether different (and higher) echelon of the dialectical process from what exists in nature.²

Another obscurity in Prof. Weiss' exposition of Aristotle is complementary to the one just discussed. It arises from his failure to give due weight, or a sufficient account, of Aristotle's notion of *hexis* (disposition). This is in one sense an already realized potentiality, as soul is the actualized form of the body, and its functions (sensation, appetite, etc.) that of the bodily organs. Yet when not active the *hexis* is only potential—a potentiality that is instantaneously actualized on the occasions of its activity. Prof. Weiss at times confuses this formed potentiality with the relatively unformed (or merely 'material') potentiality of the object. Thus when he is explaining the relation of passive to active reason he writes: 'We might put these various relations this way, following Aristotle's method: external objects are potentially sensed; sensed objects are potentially thought . . . the sensible object is to the actually sensed object as the potential doctor, i.e., the medical student, is to the actual doctor when not acting. The non-acting doctor is to the acting doctor as the actually sensed object is to the thought object.'³ But the sensed object is not (as the passage from which the quotation is taken suggests) the passive *nous*. The correct relationship is as follows: sensed object is to sensible object as the qualified doctor is to the medical student; but the non-acting doctor is to the practicing doctor as the dormant *hexis* (be it sense, imagination or reason) is to the actual functioning (sensing, imagining, thinking). The passage, therefore, does not succeed in elucidating the very real obscurity in Aristotle of the relation between passive and active reason, both of which are related to sensation (and imagination) as form to matter.

Despite minor defects of this sort, Prof. Weiss' book will have done the philosophical world a service if it results in a redirection of interest and attention to Hegelian philosophizing. For on many important questions Hegel is more illuminating, and the development of his thought is more fruitful, than most of the analysis and speculation that has been in evidence during the period of his neglect.

ERROL E. HARRIS

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NOTES

NEW BOOKS—G.W.F. Hegel. *On Art, Religion, Philosophy. Introductory Lectures to the Realm of Absolute Spirit*. Hegel's lengthy, synoptic essays introducing his posthumously published *Lectures on the Philosophy of Religion, Philosophy of Fine Art, and History of Philosophy*; edited and slightly emended, and with an Introduction titled "Hegel's Understanding of Absolute Spirit" by J. Glenn Gray of Colorado College. (Harper Torchbooks, 1970).

FORTHCOMING—Another edition of *Hegel's Philosophy of Nature*, edited and translated with an Introduction

²Cf. Hegel, *Phänomenologie*, C (AA).

³P. 43.

tion and explanatory notes by M. J. Petry. 3 volumes (Humanities Press, N. Y.), the first containing Petry's Introduction, Michelet's Foreword of 1841, and Hegel's *Mechanics*, to appear this April, together with vol 2, *Physics*, and vol 3, *Organics*.

APQ HEGEL SURVEY—Nicholas Rescher, Editor of the *American Philosophical Quarterly*, is interested in publishing a collaborative critical survey of work in Hegel during the last decade or so. Categories might include (a) articles in one or more languages, (b) books in English, (c) books in French and/or German, (d) translations, etc. Philosophers interested in working on this review should write Professor Rescher, Department of Philosophy, University of Pittsburgh, Pittsburgh, Pa. 15213. The deadline for the completion of the survey is September 1.

FORTHCOMING—A new volume in the series "Cambridge Studies in the History and Theory of Politics", containing an English translation by Joseph O'Malley and Annette Jolin of the whole of Marx's *Kritik des Hegelschen Staatsrechts* (§§ 261-313), a new translation of Marx's *Einleitung* from the *Deutsch-Französischer Jahrbücher*, and a lengthy introduction to the *Kritik* and appendices giving details on existing editions of the work and something on the history and details of the *Kritik* ms., prepared by Professor O'Malley (Marquette University). Cambridge University Press (Fall, 1970).

FORTHCOMING—A new volume on *Hegel* in the Doubleday & Company "Modern Studies in Philosophy" series, edited by Alasdair MacIntyre. Word on contents and publication date will appear in a future issue of *The Owl of Minerva*.

FORTHCOMING—*Hegel and the Philosophy of Religion*, edited by Professor Darrel E. Christensen, Wofford College (Spring, Martinus Nijhoff). The Proceedings of the Wofford Symposium, held November 28-30, 1968 in Spartanburg, S. C., at which time the Hegel Society of America originated.

ARTICLES—An essay by Professor Joseph Flay, The Pennsylvania State University, titled "Hegel, Hesiod, and Xenophanes", in *Essays in Metaphysics*, a volume to be published in mid-1970 by Penn State Press. Professor Flay also notes that his work on a comprehensive Hegel Bibliography has been aided considerably by the response to a notice of this project in the Summer, 1969 issue of *The Owl of Minerva*.

TRANSLATION IN PROGRESS—Sir Malcolm Knox, formerly of the University of St. Andrews, Scotland, is currently working on a new translation into English of Hegel's *Vorlesungen über die Aesthetik* which will supersede the "deplorable" existing translation of F. P. B. Osmaston (4 volumes, London, 1920). Professor Knox is about one fourth through the work which, when completed, will comprise two large volumes.

EDITORIAL NOTE

Readers of *The Owl of Minerva* will note, and we hope approve of, our new format. Changes have been made and will continue to be made when necessary, in order to better serve the Hegel Society of America and the philosophical community of which it is a part. Future success of *The Owl* will depend, as it has thus far depended, upon your co-operation. *News items and queries pertaining to any facet of Hegel-related scholarship are welcomed and encouraged.* Such items and inquiries should be as complete and detailed as possible, and should be addressed to the editor. As this will be the last issue to be comprehensively distributed, it is hoped that departmental chairmen will bring *The Owl* to the attention of faculty and students, and to their university librarians.

The editor wishes to thank the Department of Philosophy of The Florida State University, and particularly the Chairman, Professor Eugene Kaelin, for making possible the publication of *The Owl* this year, and also the FSU Humanities Divisional Committee on Graduate Study and Research, and Professor William H. Werkmeister in particular, for a generous grant in support of *The Owl* for the coming year.

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