



THE OWL OF MINERVA

Editor: Frederick G. Weiss



FOREWORD

The editor is pleased to announce the appointment of a group of distinguished philosophers to the Editorial Advisory Board for *The Owl of Minerva*. In accordance with the purpose of the Hegel Society of America as specified by Article II of the HSA Constitution, they have been selected not only for their published contributions to Hegel research, but for the quality, character, and broad range of their philosophizing in the Hegelian tradition.

They are Louis Dupré of Georgetown University, J. N. Findlay of Yale, Errol E. Harris of Northwestern, and William H. Werkmeister of The Florida State University. In addition to these members from the U.S.A. are foreign representatives H. S. Harris of Glendon College, York University, Toronto (Canada), Dieter Henrich of Heidelberg (Germany), and G.R.G. Mure of London (England). These consultants will help to ensure an informed, authoritative, and comprehensive publication which will stimulate and provide a focus for first-rate Hegel-related scholarship.

Reviews by Professors Errol E. Harris and Louis Dupré have already appeared in *The Owl*. Professor Werkmeister will shortly be reviewing for *The Owl* the first volume to appear (*Jenaer Kritische Schiften*, 4) of the new critical edition of Hegel's *Gesammelte Werke, Deutschen Forschungsgemeinschaft* (Felix Meiner Verlag, Hamburg). Other volumes in this series are scheduled for review in English as they are published. This is in keeping with the editor's desire to provide information on important Hegel-related scholarship and events abroad for the English-speaking scholarly community in America. Additional Board members may be appointed in the future in accordance with the needs and development of *The Owl of Minerva*.

The Editor

HEGEL'S 200TH BIRTHDAY IN GERMANY

The Heidelberg Academy of Science, the City of Stuttgart, and the *Internationale Hegel — Vereinigung* will sponsor a four day celebration beginning July 12, titled "Hegel, 1770-1970: Society, Science, Philosophy." The program opens on Sunday morning, July 12, with the presentation of the Hegel Prize by the *Oberbürgermeister* of Stuttgart to Professor Bruno Snell of Hamburg, and

that evening, with the opening of an exhibit pertaining to Hegel's life, work, and influence. The Proceedings are as follows:

MONDAY, JULY 13, 9:30 a.m., Colloquium I: NATURAL SCIENCE. Chairman, Heinrich Schipperges (Heidelberg). Contributors: Engelhardt (Heidelberg). Fleckenstein (Munich), Jacob (Heidelberg), Querner (Heidelberg), Colloquium II: THEOLOGY. Chairman, Michael Theunissen (Bern). First part: Philosophical Speculation and Christian Theology. Contributors: Pannenburg (Munich), Peperzak (Nijmegen), Cottier (Geneva), Puder (Berlin). Second Part: Philosophy of Religion and Philosophy of History. Contributors: Fessard (Chantilly), Taubes (Berlin), DANIEL J. COOK (HERBERT H. LEHMAN COLLEGE, CUNY, N.Y.), Rohmoser (Münster), Ulrich (Regensburg). 8:00 p.m. Lecture: "Hegel and Hölderlin", by Dieter Henrich (Heidelberg).

TUESDAY, JULY 14, 9:30 a.m., Colloquium III: AESTHETICS: Philosophy of Art and the Present State of the Arts. Chairman, Dieter Henrich. Contributors: ALBERT HOFSTADTER (SANTA CRUZ, CALIF.), Kuhn (Munich), Plebe (Palermo), Lypp (Berlin), Zuna (Prag). Colloquium IV: POLITICAL PHILOSOPHY. Chairman, Robert Spaemann (Heidelberg). Contributors: Bobbio (Turin), Kriele (Cologne), Maier (Munich), Rossi (Turin), Maurer (Stuttgart), Peter Heintel (Vienna), Wildt (Heidelberg). Colloquium V, 3:30 p.m.: MARXIST THEORY. Chairman, Karl Löwith (Heidelberg). Contributors: Fetscher (Frankfurt), Luporini (Pisa), HERBERT MARCUSE (SAN DIEGO, CALIF.), GEORGE L. KLINE (BRYN MAWR, PA.). 8:00 p.m. Lecture: "Hegel's *Herr und Knecht*" in Modern Literature (Hofmannsthal, Brecht, Beckett)", by Hans Mayer (Hannover).

WEDNESDAY, JULY 15, 9:30 a.m. Colloquium VI: NEOKANTIANISM AND PHENOMENOLOGY. Chairman, Werner Marx (Freiburg). First part: Hegel and Neokantianism. Contributors: Cramer (Heidelberg), Erich Heintel (Vienna), Flach (Würzburg), Marx (Cologne). Second Part: The Problem of the *Phenomenology of Spirit* and Modern Phenomenology. Contributors: Biemel (Aachen), Gadamer (Heidelberg), Wiehl (Hamburg), Schmidt (Freiburg). Colloquium VII: PHILOSOPHY OF SCIENCE. Chairman, Friedrich Kambartel (Konstanz).

Methodology and History. Contributors: Blasche (Erlangen), Schwemmer (Erlangen), Spinner (Mannheim), Wellmer (Frankfurt). 4:30 p.m. Panel Discussion: HEGEL IN PRESENT DAY PHILOSOPHY. 8:00 p.m. Lecture: "Hegel Editing and Hegel Research", by Otto Pöggeler (Bochum). This will be followed by a business meeting.

Inquiries should be addressed to: *Heidelberger Akademie der Wissenschaften*, 6900 Heidelberg, Karlsstrasse 4.

HEGEL WORLD CONGRESS

In East Berlin, the *Internationale Hegel-Gesellschaft*, the German Academy of Sciences of Berlin, and Humboldt University will together sponsor the Eighth International Hegel Congress (August 23-29), designated a Hegel World Congress on this 200th anniversary of Hegel's birth. The program is quite extensive, and here only the main features will be noted, together with American participants.

The Congress opens Sunday evening, August 23rd, with welcoming speeches by W. R. Beyer, representing the *Internationale Hegel-Gesellschaft*, Alexander Abusch, Prime Minister of the *Deutschen Demokratischen Republik*, Professor Dr. Herman Klare, President of the German Academy of Sciences of Berlin, and Professor Dr. Karl-Heinz Wirzberger, Rector of Humboldt University. The morning of the 24th a commemorative ceremony will be held at the site of Hegel's grave in the *Dorotheenstadt Cemetery*. The papers to be read on this day include "The Historical Category of the New", by Gotthardt Günther (Illinois). Tuesday the 25th will be devoted to LENIN'S CRITIQUE OF HEGEL, with 15 scheduled speakers. The theme Wednesday is LANGUAGE AND CONSCIOUSNESS, with 16 speakers, including Daniel J. Cook (New York) on "The Relation between Language and Consciousness". This session will be followed by a business meeting that evening.

The subject of Thursday's proceedings will be DIALECTIC OF NATURE AND HISTORICAL DIALECTIC, with 24 speakers. Friday the 28th, the topic is HEGEL AND THE PROBLEM OF CIVIL SOCIETY, with 35 speakers, including Robert Ginsberg (Philadelphia) on "Hegel Contra Perpetual Peace", and Walter Kaufmann (Princeton) "On the Problem of Guilt in Hegel". Saturday, a general discussion of all the Congress themes will be held, chaired by Johann Ludwig Döderlein (Munich). The program also lists Robert L. Perkins (So. Alabama) and Ivan Soll (Wisconsin) as contributors.

Further information may be obtained by writing *Internationale Hegel-Gesellschaft*, 108 Berlin, Otto-Nuschke-Strasse 22/23.

TORONTO CONFERENCE ON HEGEL'S SOCIAL AND POLITICAL THOUGHT

The Toronto Society for Social and Political Thought last month sponsored a conference on "The Social and

Political Thought of Hegel" at Glendon College, York University (May 15-17). The program was organized by John O'Neill (Sociology, York), with H. S. Harris (Philosophy, Glendon College) serving as Chairman. Participants included Emil Fackenheim (Toronto): "On the Actuality of the Rational, and the Rationality of the Actual", with Tom Langan (Toronto) and H. S. Harris as discussants; G. A. Kelly (Brandeis): "Social Understanding and Social Therapy in Schiller and Hegel"; Ivan Soll (Wisconsin): "Hegel on Society and Justification", with Christian Lenhardt (York) as discussant; David Kettler (Ohio State): "Marx's Critique of Hegel's *Philosophy of Right*"; Nathan Rotenstreich (Hebrew University): "Hegel's Concept of Freedom", with John O'Neill as discussant; Young Kun Kim (Herbert Lehman): "The Master-Slave Dialectic in the Early Writings of Hegel"; Louis Dupré (Georgetown): "Marx's Development of the Hegelian Concept of Alienation", with William Leiss (Saskatchewan) as discussant; James Doull (Dalhousie): "Hegel's Critique of Liberalism". The program closed with a lively panel discussion arranged among the participants. Inquiries concerning the conference should be addressed to Professor John O'Neill, Department of Sociology, York University, Toronto 12, Ontario, Canada.

HEGEL'S EARLY DEVELOPMENT

Hegel's Development I: Toward the Sunlight (1770-1801) is the title of a forthcoming book by H. S. Harris (see p. 1) to be published by Oxford about this time next year. Professor Harris remarks of this book that "it provides an intellectual biography of Hegel from the Gymnasium years until he went to his first academic post at Jena. His development in this period is viewed as the organic development of his vocation as a *Volkserzieher*. The first emergence of this vocation is found in the excerpts and essays of the Stuttgart Years, and as far as possible the influences that molded it at Tübingen are traced out. The main achievement of the book, however, is the exhibition of *all* the manuscripts of the Berne and Frankfurt period as parts of a unified programme for the cultural regeneration of Germany. The conceptual scheme for this programme is found in the so-called 'Tübingen fragment', and with the aid of this scheme I have been able to show the essential continuity that exists between the Berne and the Frankfurt manuscripts, without in any way denying or belittling the great development that occurs. Thus I am able to account for the otherwise puzzling fact that *after* writing and rewriting the 'Spirit of Christianity' essay and the large manuscript of 1800 (from which the *systemfragment* is all that remains) Hegel turned back to revise the 'Positivity' essay of 1795.

"The 'German Constitution' essay (which belongs mainly to the Jena period) emerges in my reconstruction as the culminating stage of the programme upon which Hegel had embarked almost ten years earlier. In the fulfillment

of this programme Hegel gradually discovers philosophy, and as his conception of the relation between philosophy and life evolves he discovers the necessity of personal commitment as a philosopher. Thus a new vocation emerges from the old one — which according to my hypothesis was laid aside because it was defeated (rendered irrelevant) by the actual course of events.” Professor Harris adds that “the ‘Tübingen fragment’ is translated in an Appendix (with three other smaller pieces).”

REVIEW

Jean Hyppolite, *Studies on Marx and Hegel*, edited and translated by John O'Neill. New York: Basic Books, Inc., 1969. Pp. XXXII, 202. \$6.50.

This book is a translation of a collection of articles by the late Jean Hyppolite, published in 1955 under the title *Etudes sur Marx et Hegel*. In addition it contains a new preface by the author and an introductory essay by the translator. The new pieces are at variance with some of the theses defended elsewhere in the book. Students of Hegel and Marx have reason to be grateful to Professor O'Neill not merely for having translated this important material but for having made it available at all.

Two essays in the collection deal with subjects on which hardly any literature exists: the philosophical presuppositions of Marx's *Capital* and *Critique of Hegel's Philosophy of the State*. The latter work is discussed somewhat misleadingly with the “Introduction to Hegel's *Philosophy of Right*” which Marx wrote several months later and published in the Franco-German Annals. They do not belong together. Marx wrote the “Introduction” because he had abandoned the *Critique* and the thinking which it represented. From Hyppolite's essay the reader might gather the impression that Marx's commentary centers around the notion of proletariat (as the “Introduction” does), while this is not even mentioned. (In view of the scarcity of material on this topic I was surprised to find in O'Neill's bibliography on the themes of the essays neither of the only two English publications which treat it at length: this reviewer's *The Philosophical Foundations of Marxism* [1966] and Shlomo Avineri's article on “The Hegelian Origins of Marx's Political Thought” in the *Review of Metaphysics*, Sept. 1967.)

If one were to look for a common theme which links these various essays together, one might find it in the notion of alienation. Marx's most substantial criticism of Hegel rests on this difficult concept. Hyppolite's work sheds considerable light on it. Yet in spite of his reservations he seems to take Marx's interpretation of Hegel's text too much for granted. Thus in his “Commentary on G. Lukacs *The Young Hegel*” he writes: “This alienation which Hegel identifies with objectification or the externalization of man through his labor . . .” (p. 79). For Marx (and Lukacs) Hegel confused objectification with alienation because he became trapped in a particular moment of history when objectification was indeed alien-

ating. Hyppolite rejects this historical interpretation as insufficient but he accepts the identity. “The author of the *Phenomenology*, the *Encyclopaedia*, and the *Philosophy of History* cannot have confused the historical alienation of the human spirit with objectification without some valid reasons other than those one might find in the economic structure of the period and the stage reached by the capitalist system” (p. 87). For Hyppolite capitalism is only a particular instance of a universal alienation: all externalization of self-consciousness must become alienating. This idea is restated in “Marx and Philosophy” (p. 97) and in “On the Structure and Presuppositions of Marx's *Capital*” (p. 130). The fact of the matter is that in the *Phenomenology* alienation as such appears only on the level of the Spirit and refers not to externalization but to the inability of consciousness to recognize itself in an externalization *which it knows to be its own*. Nowhere is externalization simply identified with alienation. To be sure, one inevitably leads to the other, but not before consciousness has become “aware of itself as its own world and of the world as itself” (*Phänomenologie*, Hoffmeister, p. 313). Hyppolite unquestioningly accepts the Marxist thesis that alienation occurs in the externalization of self-consciousness. Professor O'Neill puts the matter more correctly in his own essay: “Hegel is quite explicit that there is no room for the experience of estrangement in the act whereby the self externalizes itself in the world of objects. It is the very nature of consciousness to act to externalize itself in the deed, or work” (p. XIV).

O'Neill is also correct, I believe, in attacking the one-sided interpretation which French commentators since the war have given of Hegel and Marx by selecting only the early works of these authors as representative of their ideas. Hyppolite provides a more balanced interpretation of Hegel by paying attention to the “System” as well as to the *Phenomenology*, and of Marx by showing the continuity between *Capital* and the early theory of alienation. “Marx's original theses are to be found in *Capital* and provide the best means of understanding the full significance of the theory of value” (p. 129). He then proves how it is the theory of alienation which gives *Capital* its basic structure. I wonder, however, whether the “Structuralist” interpretation of Marx which Hyppolite advocates in his new preface is not yet another instance of a French-ism, bound to decline as rapidly as it rose. To say that for Marx there is no absolute subject (as the Spirit of Hegel or the “matter” of official communist doctrine) but only “concrete, pre-existing structures” is perhaps not false, but it is misleading. For Marx is no more a structuralist than Hegel was. That structuralism was developed by a philosopher who happened to be a Marxist and who, quite naturally, attempted to integrate its principles with his general world view, remains entirely extrinsic to Marx's philosophy.

Louis Dupré
Georgetown University

Editor's note: The following is a review of the original French edition of Alexandre Kojève's *Introduction à la lecture de Hegel* (Paris, Gallimard, 1947), reprinted from *Mind*, Vol. 57 n.s., 1948, with the kind permission of Sir Malcolm Knox and Gilbert Ryle. The English translation of this work, *Introduction to the Reading of Hegel* (New York and London: Basic Books, 1969), edited by Allan Bloom, and translated by James H. Nichols, Jr., includes less than 250 pages of the 597 page French edition. The translator explains that "the selections for this [English] edition were made with two goals in mind: to present the outlines of Kojève's interpretation of the *Phenomenology of Spirit*, and to present the most characteristic aspects of his own thought". Nearly all of the Paris edition which Knox singles out for comment has been translated in this English abridgment, including the lengthy section referred to below as "the most valuable part of the book". Sir Malcolm's review serves admirably as an antidote to the panegyrics of Bloom's six page Introduction.

Hegel once described his *Phänomenologie des Geistes* as his voyage of discovery. He also said that the book contained a good deal of ballast which might be thrown overboard in a subsequent edition. Unfortunately, the unballasted edition which he was preparing at his death never appeared, and his readers are left with the original exploratory voyage, a voyage which seems to many of them to have been made mainly in the dark and through mists and fog. For this reason a commentary has long been desired, but it is really only in recent years that clues to some of the book's difficulties have been made available through the publication of Hegel's early manuscripts. Dilthey founded the modern critical study of Hegel by drawing attention to the theological writings of the philosopher's *Wanderjahre*, and these were published by Nohl in 1907. It is a pity that J. B. Baillie seems to have overlooked them, for these indispensable aids to the study of the *Phenomenology* might have enabled him to improve the notes appended to his translation. Scarcely less important, however, are the Jena manuscripts published partly by Lasson in 1923 and partly by Hoffmeister in 1931-2. Armed with these *reliquiae* a scholar could approach the making of a commentary with fair confidence.

This is what has been done in France by Dr. J. Hyppolite who in 1939-41 published a masterly translation of the *Phenomenology* with excellent notes, and who followed this in 1946 with a massive work called *Genèse et Structure de la Phénoménologie de l'Esprit de Hegel*. Previous commentators (e.g. Nink, Bruijn, and Contri) have not advanced beyond the first few chapters of their text; but Hyppolite has tackled the whole book and illuminated its detail to a greater extent than any of his predecessors.

M. Alexandre Kojève lectured on the *Phenomenology* at the École des Hautes Études from 1933-39, and the book now under review has been put together out of these lectures by M. Raymond Queneau, because, we are told, M. Kojève's present activities have not permitted him to write the introduction to Hegel which has been expected from him. It is very unfortunate that M. Kojève has been unable to recast his lectures into a commentary on the *Phenome-*

nology; he clearly has much of interest and value to say, he has used the Hegelian *reliquiae*, and his own book would have saved us from the somewhat undigestible hotch-potch which is now before us.

En guise d'introduction we are offered a translation of part of chapter iv of the *Phenomenology*; this had already been published in a periodical in 1939. Of this effort it is only necessary to say that neither in elegance nor in succinctness nor in clarity will it stand comparison with Hyppolite's work.

The next 120 pages are devoted to the first six chapters of the *Phenomenology*, and they seem to consist of notes taken by a pupil at lectures. A persevering reader will find material here which supplements Hyppolite's books, but he will also find that M. Kojève is often a less reliable guide especially on points affecting religion. In the main, the treatment is fragmentary and concerned with matters of detail, but this section of the book is supplemented by an appendix of 130 pages containing the full text of lectures on Hegel's dialectic and on the significance of death in Hegel's philosophy.

The remaining 300 pages contain a minute analysis of the last two chapters of the *Phenomenology* (i.e. of the last ninety-two pages of Hoffmeister's German text). Here also the reader has before him not an abstract of M. Kojève's lectures but a full text taken down in shorthand.

It must be clear from this bare summary of the book's contents that, despite its title, the book could hardly be less adapted to be an introduction to the reading of Hegel. It is simply a commentary on the *Phenomenology*, detailed and diffuse in parts, scrappy elsewhere; but, though beginners may find it hardly less formidable than Hegel's *ipsissima verba*, it will certainly interest and stimulate advanced students.

The most valuable part of the book seems to me to be the remarkable essay on Hegel's dialectic and phenomenological method (pp. 445-526). Indeed, this essay really serves as a summary of the whole book and as exemplifying both the author's strength and his weakness. He has a gift of lucid exposition, and when he is expounding the dialectic not as a method of discovery but as a characteristic of the world of history as it unrolls before the philosopher's eye, he is superb. But unfortunately, he has a theory of his own about Hegel's conclusions which can hardly be reconciled with what Hegel says and when he rides his hobby-horse through the chapters in which Hegel discourses on religion and absolute knowledge, he is more bewildering than enlightening.

His thesis is that Hegel is in a position to understand history only because he stands at the close of history. Driven by the desire for liberty and recognition, man finally builds a universal and homogeneous state (the Napoleonic Empire) in which all human desires are satisfied; reflexion on this satisfaction then produces the absolute knowledge which displaces religion. For religion, spirit is God; but Hegel, the sage, knows that spirit is mortal man, and

his philosophy is a form of historicism which rejects immortality and accepts atheism.

To defend this thesis requires both learning and ingenuity, and these are not qualities in which M. Kojève is deficient. But although it might be argued that Hegel, to be consistent, ought to have embraced atheism, it lies beyond human powers to convince Hegel's readers that he did in fact do so; and M. Kojève is human like the rest of us. It is true that Hegel's tantalizing and apparently needless obscurity lends itself at times to almost any interpretation; but a commentator should then at least try to adopt an interpretation which is in harmony with the rest of Hegel's works. M. Kojève, however, is apt to leave all reasonable probability behind. For example, at the close of chapter vi Hegel tries to show how, through the experience of the forgiveness of sins, spirit comes to realise that God is not purely transcendent but is present and revealed in the stages of human history; and this leads on to the treatment of religion in chapter vii. M. Kojève, so far from realising that at the end of chapter vi Hegel is concerned with the transition from the moral consciousness to the religious, asserts that in this passage the *erscheinende Gott* is Napoleon and that Hegel is explaining and justifying the Napoleonic phenomenon to Germans and hinting that he wishes to be called to Paris to play the part of a second Plato to a second Dionysius! This startling suggestion might be dismissed as a mere temporary aberration if M. Kojève did not make it thrice in the course of his lectures.

Obsession with the idea that Hegel thought he lived at the end of history seriously detracts from the value of all that M. Kojève has to say about the perplexing final chapter on Absolute Knowledge. Religion, he thinks, is an historical and temporal phenomenon, but Hegel's "wisdom" arises only at the end of time. But when he comes to support this thesis by a quotation from Hegel, his translation becomes misleading. What Hegel says is that religion expresses, earlier in time than philosophy does, the nature of spirit; but M. Kojève's French obscures the implication that philosophy too is in time (p. 395).

M. Kojève believes that a true philosophy is based on atheism and on the doctrine that the world of concepts is the world of time; this philosophy, he thinks, has been adumbrated by Hegel and Heidegger and now needs to be developed and worked out in detail. It is perhaps a pity that he has not devoted himself to this project, to working out his own philosophy, instead of trying to father it on Hegel.

In the course of studying the French books mentioned in this review, I have had occasion also to use J. B. Baillie's translation of the *Phenomenology*. I may perhaps be allowed to conclude by saying that while that translation is a fair guide to the general drift of Hegel's argument, it is rather too free and vague in detail to be a safe substitute for the German text.

T. M. Knox

NOTES

NEW BOOKS—Hegel's *Philosophy of Nature*, being Part Two of the *Encyclopaedia of the Philosophical Sciences* (1830). Translated from Nicolin and Pöggeler's edition (1959) and from the *Zusätze* in Karl Ludwig Michelet's 1847 edition of the *Naturphilosophie*, by Arnold V. Miller, and with a twenty-one page Foreword by Professor J. N. Findlay of Yale University. Oxford, at the Clarendon Press, 1970. XXXI+450 pages, with Index.

NEW BOOKS—*Hegel's Political Philosophy*, edited by Walter Kaufmann (Princeton University), a volume in the Atherton Press "Controversy" series. New York, 1970. Contents: Introduction by Kaufmann. First Debate: Hegel and Prussianism, by T. M. Knox; Reply, by E. F. Carritt; Rebuttal, by Knox; Final Rejoinder, by Carritt. Second Debate: Hegel Rehabilitated? by Sidney Hook; Hook's Hegel, by Shlomo Avineri; Hegel Again, by Z. A. Pelczynski; Hegel and His Apologists, by Hook. Two Solos: Hegel and Nationalism, by Avineri; The Hegel Myth and Its Method, by Kaufmann.

NEW BOOKS—*Hegel's Concept of Experience*, by Martin Heidegger, with a section from Hegel's *Phenomenology of Spirit* in the Kenley Royce Dove translation. Harper & Row, 1970. 155 pages. The new translation in this volume of Hegel's Introduction to the *Phenomenology* gives us a preview of Professor Dove's forthcoming translation of the entire *Phenomenology*. Professor Dove (Yale University) has also edited and translated (with Christa Dove) the Appendix to the English translation of Kojève's book (reviewed in this issue) on "The Structure of the *Phenomenology of Spirit*." He has translated Karl Löwith's essay "Mediation and Immediacy in Hegel, Marx and Feuerbach" for Warren Steinkraus' forthcoming book *New Studies in Hegel's Philosophy*, and has contributed a paper of his own to this volume titled "Hegel's Phenomenological Method."

FORTHCOMING—Edgar H. Henderson (Editor), Emeritus Professor of Philosophy in The Florida State University, announces a special issue of the new *International Journal For Philosophy of Religion* to be devoted to Hegel (Vol. 1, No. 3, Fall, 1970). Published by Martinus Nijhoff (The Hague), this commemorative issue will contain the following articles: "Hegel and the Secularization of Religion", by Robert L. Perkins (University of South Alabama); "On the Religion of Vision and Hegel's Unauthentic Religion of Utility", by Darrel E. Christensen (Wofford College); "Hegel's Unhappy Consciousness and the Upside-Down World", by Murray Greene (New School for Social Research), and a review article on *Hegel and the Philosophy of Religion: The Wofford Symposium*, edited by Professor Christensen. [Professor Greene recently read a paper titled "Hegel and Hypnosis: Psychological Science and the Spirit" at a conference on *Human Values and the Mind of Man* (April 24-25), SUNY College at Geneseo, N.Y.]

FORTHCOMING—*The Review of Metaphysics* will devote the contents of the June issue (Volume XXIII, No. 4)

to the philosophy of Hegel. Papers include "Hegel's Phenomenological Method", by Kenley Dove (Yale); "Hegel's Concept of 'Geist'", by R. C. Solomon (Princeton); "Hegel's 'Inverted World'", by Joseph Flay (Penn State); "The Dialectic of Action and Passion in Hegel's *Phenomenology of Spirit*", by George Kline (Bryn Mawr); "On the Actuality of the Rational, and the Rationality of the Actual", by Emil Fackenheim (Toronto); "The Essential and the Epochal Aspects of Philosophy", by Nathan Rotenstreich (Hebrew University), and "Hegel's Philosophy of Religion: Typology and Strategy", by Kenneth Schmitz (Catholic University).

THE FOLLOWING news item is quoted from the April, 1970 Newsletter of the Southwestern Philosophical Society: "Gustav Mueller, now living in Bern, Switzerland, was one of the four principal speakers at the Italian-German Hegel Conference at Meran, Italy, March 31. His *Hegel and The Crisis of Christianity* will appear shortly and *Hegel: The Man, His Work and His Vision* appeared last summer. *Instead of A Biography: Traveler Between Two Worlds* is in the press now. Mueller is teaching regularly at the University of Bern-Heidelberg and is a regular contributor to *Der Bund*. He also serves as philosophy editor for Franke Verlag."

PROFESSOR ZBIGNIEW PELCZYNSKI of Pembroke College, Oxford is editing a collection of original essays on various aspects of Hegel's social and political thought for the Cambridge University Press, and hopes that it will be published in 1971. Further information will follow in a forthcoming issue of *The Owl of Minerva*.

ARTICLE—Professor John Ansbro of Manhattan College, N.Y. has an article in *Philosophical Studies*, Volume XVII, The National University of Ireland, titled "Individual Freedom in the Hegelian State", in which he defends Hegel against some of the charges of Kierkegaard, Popper and Shirer.

GESAMMELTE WERKE—The following is a general survey of the published and forthcoming volumes of the new critical edition of Hegel's works, published under the

direction of the *Deutschen Forschungsgemeinschaft* by Felix Meiner Verlag, Hamburg.

- 1 Jugendschriften I (Spring, 1970)
 - 2 Jugendschriften II
 - 3 Exzerpte 1785-1800
 - 4 Jenaer Kritische Schriften (available)
 - 5 Schriften und Entwürfe 1801-1807
 - 6 Jenaer Systementwürfe I
 - 7 Jenaer Systementwürfe II (Fall, 1970)
 - 8 Jenaer Systementwürfe III
 - 9 Wissenschaft der Phänomenologie des Geistes
 - 10 Schriften und Reden 1808-1816
 - 11-12 Wissenschaft der Logik (1. Auflage)
 - 13 Enzyklopädie (1. Auflage) und Heidelberger Aufsätze
 - 14 Grundlinien der Philosophie des Rechts
 - 15 Enzyklopädie (2. und 3. Auflage)
 - 16 Wissenschaft der Logik, Buch 1 (2. Auflage)
 - 17 Berliner Schriften und Reden
 - 18ff Vorlesungen über
 - Logik und Metaphysik
 - Naturphilosophie
 - Philosophie des Geistes
 - Philosophie des Rechts
 - Philosophie der Weltgeschichte
 - Philosophie der Kunst
 - Religionsphilosophie
 - Geschichte der Philosophie
- Briefe von und an Hegel
Amtlicher Schriftwechsel

EDITOR'S NOTE: Donald Phillip Verene, HSA Treasurer, has been Visiting Associate Professor of Philosophy this Spring at The Pennsylvania State University, and has now returned to Northern Illinois University (Department of Philosophy), DeKalb, Illinois 60115. All correspondence regarding membership in the Society and library subscriptions to *The Owl of Minerva* should now be addressed to him there.

In response to a number of inquiries pertaining to membership and subscriptions, the following should be noted: Membership dues for students are \$3.00 per year, \$5.00 for all others (professional philosophers may take advantage of the \$9.00 rate for two years, or \$12.50 for three years). This includes four issues of *The Owl* per year, and a reduction in cost of the registration fee for the 1970 HSA Boston Symposium on Hegel and the Sciences. Library subscriptions to *The Owl of Minerva* are \$3.00 per year.