G.W.F. HEGEL

THE LOGIC OF HEGEL

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NOTE

THE present volume contains a translation, which has been revised throughout and compared with the original, of the Logic as given in the first part of Hegel's *Encyclopaedia*, preceded by a bibliographical account of the three editions and extracts from the prefaces of that work, and followed by notes and illustrations of a philological rather than a philosophical character on the text. This introductory chapter and these notes were not included in the previous edition.

The volume containing my Prolegomena is under revision and will be issued shortly.

W. W.

BIBLIOGRAPHICAL NOTICE

ON THE THREE EDITIONS AND THREE PREFACES OF THE ENCYCLOPAEDIA

THE ENCYCLOPAEDIA OF THE PHILOSOPHICAL SCIENCES IN OUTLINE is the third in time of the four works which Hegel published. It was preceded by the *Phenomenology of Spirit*, in 1807, and the *Science of Logic* (in two volumes), in 1812–16, and was followed by the *Outlines of the Philosophy of Law* in 1820. The only other works which came directly from his hand are a few essays, addresses, and reviews. The earliest of these appeared in the *Critical Journal of Philosophy*, issued by his friend Schelling and himself, in 1802—when Hegel was one and thirty, which, as Bacon thought, 'is a great deal of sand in the hour-glass'; and the latest were his contributions to the *Jahrbücher für wissenschaftliche Kritik*, in the year of his death (1831).

This *Encyclopaedia* is the only complete, matured, and authentic statement of Hegel's philosophical system. But, as the title-page bears, it is only an outline; and its primary aim is to supply a manual for the guidance of his students. In its mode of exposition the free flight of speculation is subordinated to the needs of the professorial class-room. Pegasus is put in harness.

Paragraphs concise in form and saturated with meaning postulate and presuppose the presiding spirit of the lecturer to fuse them into continuity and raise them to higher lucidity. Yet in two directions the works of Hegel furnish a supplement to the defects of the *Encyclopaedia.*

One of these aids to comprehension is the *Phenomenology of Spirit,* published in his thirty-seventh year. It may be going too far to say with David Strauss that it is the Alpha and Omega of Hegel, and his later writings only extracts from it[1]. Yet here the Pegasus of mind soars free through untrodden fields of air, and tastes the joys of first love and the pride of fresh discovery in the quest for truth. The fire of young enthusiasm has not yet been forced to hide itself and smoulder away in apparent calm. The mood is Olympian—far above the turmoil and bitterness of lower earth, free from the bursts of temper which emerge later, when the thinker has to mingle in the fray and endure the shafts of controversy. But the *Phenomenology,* if not less than the *Encyclopaedia* it contains the diamond purity of Hegelianism, is a key which needs consummate patience and skill to use with advantage. If it commands a larger view, it demands a stronger wing of him who would join its voyage through the atmosphere of thought up to its purest empyrean. It may be the royal road to the Idea, but only a kingly soul can retrace its course.

The other commentary on the *Encyclopaedia* is supplied partly by Hegel's other published writings, and partly by the volumes (IX–XV in the Collected works) in which his editors have given his Lectures on the Philosophy of History, on Aesthetic, on the Philosophy of Religion, and on the History of Philo-

[1] *Christian Märklin,* cap. 3.

sophy. All of these lectures, as well as the *Philosophy of Law*, published by himself, deal however only with the third part of the philosophic system. That system (p. 28) includes (i) Logic, (ii) Philosophy of Nature, and (iii) Philosophy of Spirit. It is this third part—or rather it is the last two divisions therein (embracing the great general interests of humanity, such as law and morals, religion and art, as well as the development of philosophy itself) which form the topics of Hegel's most expanded teaching. It is in this region that he has most appealed to the liberal culture of the century, and influenced (directly or by reaction) the progress of that philosophical history and historical philosophy of which our own generation is reaping the fast-accumulating fruit. If one may foist such a category into systematic philosophy, we may say that the study of the 'Objective' and 'Absolute Spirit' is the most *interesting* part of Hegel.

Of the second part of the system there is less to be said. For nearly half a century the study of nature has passed almost completely out of the hands of the philosophers into the care of the specialists of science. There are signs indeed everywhere—and among others Helmholtz has lately reminded us—that the higher order of scientific students are ever and anon driven by the very logic of their subject into the precincts or the borders of philosophy. But the name of a Philosophy of Nature still recalls a time of hasty enthusiasms and over-grasping ambition of thought which, in its eagerness to understand the mystery of the universe, jumped to conclusions on insufficient grounds, trusted to bold but fantastic analogies, and lavished an unwise contempt on the plodding industry of the mere hodman of facts and experiments. Calmer retrospection will perhaps modify this verdict, and sift the various contri-

butions (towards a philosophical unity of the sciences) which are now indiscriminately damned by the title of *Naturphilosophie.* For the present purpose it need only be said that, for the second part of the Hegelian system, we are restricted for explanations to the notes collected by the editors of Vol. VII. part i. of the Collected works—notes derived from the annotations which Hegel himself supplied in the eight or more courses of lectures which he gave on the Philosophy of Nature between 1804 and 1830.

Quite other is the case with the Logic—the first division of the *Encyclopaedia.* There we have the collateral authority of the 'Science of Logic,' the larger Logic which appeared whilst Hegel was schoolmaster at Nürnberg. The idea of a new Logic formed the natural sequel to the publication of the *Phenomenology* in 1807. In that year Hegel was glad to accept, as a stop-gap and pot-boiler, the post of editor of the Bamberg Journal. But his interests lay in other directions, and the circumstances of the time and country helped to determine their special form. 'In Bavaria,' he says in a letter[1], 'it looks as if organisation were the current business.' A very mania of reform, says another, prevailed. Hegel's friend and fellow-Swabian, Niethammer, held an important position in the Bavarian education office, and wished to employ the philosopher in the work of carrying out his plans of re-organising the higher education of the Protestant subjects of the crown. He asked if Hegel would write a logic for school use, and if he cared to become rector of a grammar school. Hegel, who was already at work on his larger Logic, was only half-attracted by the suggestion. 'The traditional Logic,' he replied[2], 'is a subject on which there are text-books enough, but at the same time it is one which

[1] Hegel's *Briefe*, i. 141. [2] *Ibid.* i. 172.

can by no means remain as it is: it is a thing nobody can make anything of: 'tis dragged along like an old heirloom, only because a substitute—of which the want is universally felt—is not yet in existence. The whole of its rules, still current, might be written on two pages: every additional detail beyond these two is perfectly fruitless scholastic subtlety;—or if this logic is to get a thicker body, its expansion must come from psychological paltrinesses.' Still less did he like the prospect of instructing in theology, as then rationalised. 'To write a logic and to be theological instructor is as bad as to be white-washer and chimney-sweep at once.' 'Shall he, who for many long years built his eyry on the wild rock beside the eagle and learned to breathe the free air of the mountains, now learn to feed on the carcases of dead thoughts or the still-born thoughts of the moderns, and vegetate in the leaden air of mere babble[1]?'

At Nürnberg he found the post of rector of the 'gymnasium' by no means a sinecure. The school had to be made amid much lack of funds and general bankruptcy of apparatus:—all because of an 'all-powerful and unalterable destiny which is called the course of business.' One of his tasks was 'by graduated exercises' 'to introduce his pupils to speculative thought,' —and that in the space of four hours weekly[2]. Of its practicability—and especially with himself as instrument—he had grave doubts. In theory, he held that an intelligent study of the ancient classics was the best introduction to philosophy; and practically he preferred starting his pupils with the principles of law, morality and religion, and reserving the logic and higher philosophy for the highest class. Meanwhile he con-

[1] Hegel's *Briefe*, i. 138. [2] *Ibid.* i. 339.

tinued to work on his great Logic, the first volume of which appeared in two parts, 1812, 1813, and the second in 1816.

This is the work which is the real foundation of the Hegelian philosophy. Its aim is the systematic re-organisation of the commonwealth of thought. It gives not a criticism, like Kant; not a principle, like Fichte; not a bird's eye view of the fields of nature and history, like Schelling; it attempts the hard work of re-constructing, step by step, into totality the fragments of the organism of intelligence. It is scholasticism, if scholasticism means an absolute and all-embracing system; but it is a protest against the old school-system and those who tried to rehabilitate it through their comprehensions of the Kantian theory. Apropos of the logic of his contemporary Fries (whom he did not love), published in 1811, he remarks: 'His paragraphs are mindless, quite shallow, bald, trivial; the explanatory notes are the dirty linen of the professorial chair, utterly slack and unconnected[1].' Of himself he thus speaks: 'I am a schoolmaster who has to teach philosophy,—who, possibly for that reason, believes that philosophy like geometry is teachable, and must no less than geometry have a regular structure. But again, a knowledge of the facts in geometry and philosophy is one thing, and the mathematical or philosophical talent which procreates and discovers is another: my province is to discover that scientific form, or to aid in the formation of it[2].' So he writes to an old college friend; and in a letter to the rationalist theologian Paulus, in 1814[3], he professes: 'You know that I have had too much to do not merely with ancient literature, but even with mathematics, latterly with the higher analysis, differen-

[1] Hegel's *Briefe*, i. 328. [2] *Ibid.* i. 273. [3] *Ibid.* i. 373.

tial calculus, chemistry, to let myself be taken in by the humbug of Naturphilosophie, philosophising without knowledge of fact and by mere force of imagination, and treating mere fancies, even imbecile fancies, as Ideas.'

In the autumn of 1816 Hegel became professor of philosophy at Heidelberg. In the following year appeared the first edition of his *Encyclopaedia*: two others appeared in his lifetime (in 1827 and 1830). The first edition is a thin octavo volume of pp. xvi. 288, published (like the others) at Heidelberg. The Logic in it occupies pp. 1–126 (of which 12 pp. are Einleitung and 18 pp. Vorbegriff); the Philosophy of Nature, pp. 127–204; and the Philosophy of Mind (Spirit), pp. 205–288.

In the Preface the book is described (p. iv) as setting forth 'a new treatment of philosophy on a method which will, as I hope, yet be recognised as the only genuine method identical with the content.' Contrasting his own procedure with a mannerism of the day which used an assumed set of formulas to produce in the facts a show of symmetry even more arbitrary and mechanical than the arrangements imposed *ab extra* in the sciences, he goes on: 'This wilfulness we saw also take possession of the contents of philosophy and ride out on an intellectual knight-errantry—for a while imposing on honest true-hearted workers, though elsewhere it was only counted grotesque, and grotesque even to the pitch of madness. But oftener and more properly its teachings—far from seeming imposing or mad—were found out to be familiar trivialities, and its form seen to be a mere trick of wit, easily acquired, methodical and premeditated, with its quaint combinations and strained eccentricities,—the mien of earnestness only covering self-deception and fraud upon the public. On the other side, again, we saw shallow-

ness and unintelligence assume the character of a scepticism wise in its own eyes and of a criticism modest in its claims for reason, enhancing their vanity and conceit in proportion as their ideas grew more vacuous. For a space of time these two intellectual tendencies have befooled German earnestness, have tired out its profound craving for philosophy, and have been succeeded by an indifference and even a contempt for philosophic science, till at length a self-styled modesty has the audacity to let its voice be heard in controversies touching the deepest philosophical problems, and to deny philosophy its right to that cognition by reason, the form of which was what formerly was called *demonstration*.'

'The first of these phenomena may be in part explained as the youthful exuberance of the new age which has risen in the realm of science no less than in the world of politics. If this exuberance greeted with rapture the dawn of the intellectual renascence, and without profounder labour at once set about enjoying the Idea and revelling for a while in the hopes and prospects which it offered, one can more readily forgive its excesses; because it is sound at heart, and the surface vapours which it had suffused around its solid worth must spontaneously clear off. But the other spectacle is more repulsive; because it betrays exhaustion and impotence, and tries to conceal them under a hectoring conceit which acts the censor over the philosophical intellects of all the centuries, mistaking them, but most of all mistaking itself.

'So much the more gratifying is another spectacle yet to be noted; the interest in philosophy and the earnest love of higher knowledge which in the presence of both tendencies has kept itself single-hearted and without affectation. Occasionally this interest may have

taken too much to the language of intuition and feeling; yet its appearance proves the existence of that inward and deeper-reaching impulse of reasonable intelligence which alone gives man his dignity,—proves it above all, because that standpoint can only be gained as a *result* of philosophical consciousness; so that what it seems to disdain is at least admitted and recognised as a condition. To this interest in ascertaining the truth I dedicate this attempt to supply an introduction and a contribution towards its satisfaction.'

The second edition appeared in 1827. Since the autumn of 1818 Hegel had been professor at Berlin: and the manuscript was sent thence (from August 1826 onwards) to Heidelberg, where Daub, his friend—himself a master in philosophical theology—attended to the revision of the proofs. 'To the Introduction,' writes Hegel[1], 'I have given perhaps too great an amplitude: but it, above all, would have cost me time and trouble to bring within narrower compass. Tied down and distracted by lectures, and sometimes here in Berlin by other things too, I have—without a general survey—allowed myself so large a swing that the work has grown upon me, and there was a danger of its turning into a book. I have gone through it several times. The treatment of the attitudes (of thought) which I have distinguished in it was to meet an interest of the day. The rest I have sought to make more definite, and so far as may be clearer; but the main fault is not mended—to do which would require me to limit the detail more, and on the other hand make the whole more surveyable, so that the contents should better answer the title of an Encyclopaedia.' Again, in Dec. 1826, he writes[2]: 'In the Naturphilosophie I have made essential changes, but could not help here and

[1] Hegel's *Briefe*, ii. 204. [2] *Ibid.* ii. 230.

there going too far into a detail which is hardly in keeping with the tone of the whole. The second half of the Geiſtesphiloſophie I shall have to modify entirely.' In May 1827, Hegel offers his explanation of delay in the preface, which, like the concluding paragraphs, touches largely on contemporary theology. By August of that year the book was finished, and Hegel off to Paris for a holiday.

In the second edition, which substantially fixed the form of the *Encyclopaedia*, the pages amount to xlii, 534—nearly twice as many as the first, which, however, as Professor Caird remarks, 'has a compactness, a brief energy and conclusiveness of expression, which he never surpassed.' The Logic now occupies pp. 1–214, Philosophy of Nature 215–354, and Philosophy of Spirit from 355–534. The second part therefore has gained least; and in the third part the chief single expansions occur towards the close and deal with the relations of philosophy, art, and religion in the State; viz. § 563 (which in the third edition is transposed to § 552), and § 573 (where two pages are enlarged to 18). In the first part, or the Logic, the main increase and alteration falls within the introductory chapters, where 96 pages take the place of 30. The Vorbegriff (preliminary notion) of the first edition had contained the distinction of the three logical 'moments' (see p. 142), with a few remarks on the methods, first, of metaphysic, and then (after a brief section on empiricism), of the 'Critical Philosophy through which philosophy has reached its close.' Instead of this the second edition deals at length, under this head, with the three 'attitudes (or positions) of thought to objectivity;' where, besides a more lengthy criticism of the Critical philosophy, there is a discussion of the doctrines of Jacobi and other Intuitivists.

The Preface, like much else in this second edition, is an assertion of the right and the duty of philosophy to treat independently of the things of God, and an emphatic declaration that the result of scientific investigation of the truth is, not the subversion of the faith, but 'the restoration of that sum of absolute doctrine which thought at first would have put behind and beneath itself—a restoration of it however in the most characteristic and the freest element of the mind.' Any opposition that may be raised against philosophy on religious grounds proceeds, according to Hegel, from a religion which has abandoned its true basis and entrenched itself in formulae and categories that pervert its real nature. 'Yet,' he adds (p. vii), 'especially where religious subjects are under discussion, philosophy is expressly set aside, as if in that way all mischief were banished and security against error and illusion attained;' . . . 'as if philosophy—the mischief thus kept at a distance—were anything but the investigation of Truth, but with a full sense of the nature and value of the intellectual links which give unity and form to all fact whatever.' 'Lessing,' he continues (p. xvi), 'said in his time that people treat Spinoza like a dead dog[1]. It cannot be said that in recent times Spinozism and speculative philosophy in general have been better treated.'

The time was one of feverish unrest and unwholesome irritability. Ever since the so-called Carlsbad decrees of 1819 all the agencies of the higher literature and education had been subjected to an inquisitorial supervision which everywhere surmised political insubordination and religious heresy. A petty provincialism pervaded what was then still the small Reſidenz-Stadt Berlin; and the King, Frederick William III, cherished

[1] Jacobi's *Werke*, iv. A, p. 63.

to the full that paternal conception of his position which has not been unusual in the royal house of Prussia. Champions of orthodoxy warned him that Hegelianism was unchristian, if not even anti-christian. Franz von Baader, the Bavarian religious philosopher (who had spent some months at Berlin during the winter of 1823–4, studying the religious and philosophical teaching of the universities in connexion with the revolutionary doctrines which he saw fermenting throughout Europe), addressed the king in a communication which described the prevalent Protestant theology as infidel in its very source, and as tending directly to annihilate the foundations of the faith. Hegel himself had to remind the censor of heresy that 'all speculative philosophy on religion may be carried to atheism: all depends on who carries it; the peculiar piety of our times and the malevolence of demagogues will not let us want carriers[1].' His own theology was suspected both by the Rationalists and by the Evangelicals. He writes to his wife (in 1827) that he had looked at the university buildings in Louvain and Liège with the feeling that they might one day afford him a resting-place 'when the parsons in Berlin make the Kupfergraben completely intolerable for him[2].' 'The Roman Curia,' he adds, 'would be a more honourable opponent than the miserable cabals of a miserable boiling of parsons in Berlin.' Hence the tone in which the preface proceeds (p. xviii).

'Religion is the kind and mode of consciousness in which the Truth appeals to all men, to men of every degree of education; but the scientific ascertainment of the Truth is a special kind of this consciousness, involving a labour which not all but only a few undertake. The substance of the two is the same; but as Homer says of some stars that they have two names,—

[1] Hegel's *Briefe*, ii. 54. [2] *Ibid.* ii. 276.

the one in the language of the gods, the other in the language of ephemeral men—so for that substance there are two languages,—the one of feeling, of pictorial thought, and of the limited intellect that makes its home in finite categories and inadequate abstractions, the other the language of the concrete notion. If we propose then to talk of and to criticise philosophy from the religious point of view, there is more requisite than to possess a familiarity with the language of the ephemeral consciousness. The foundation of scientific cognition is the substantiality at its core, the indwelling idea with its stirring intellectual life; just as the essentials of religion are a heart fully disciplined, a mind awake to self-collectedness, a wrought and refined substantiality. In modern times religion has more and more contracted the intelligent expansion of its contents and withdrawn into the intensiveness of piety, or even of feeling,—a feeling which betrays its own scantiness and emptiness. So long however as it still has a creed, a doctrine, a system of dogma, it has what philosophy can occupy itself with and where it can find for itself a point of union with religion. This however is not to be taken in the wrong separatist sense (so dominant in our modern religiosity) representing the two as mutually exclusive, or as at bottom so capable of separation that their union is only imposed from without. Rather, even in what has gone before, it is implied that religion may well exist without philosophy, but philosophy not without religion—which it rather includes. True religion —intellectual and spiritual religion—must have body and substance, for spirit and intellect are above all consciousness, and consciousness implies an *objective* body and substance.

'The contracted religiosity which narrows itself to a point in the heart must make that heart's softening and