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LOTZE.

WHEN we remark that Lotze is the principal figure in philosophy that has appeared in Germany, in Europe, in the world, since the death of Hegel, it is evident that we are speaking of a man of whom not only professed students of philosophy, but literary men and readers in general, will wish to know something.

Premising that it is impossible here to give even an outline of his system or any account of the contents of the books mentioned at the foot of this page, we propose simply to say who he was, what was his general position as a philosopher, and which of his books may be recommended for study to the different classes of readers who may be attracted to them.

Hermann Lotze was born at Bautzen, the capital of Upper Lusatia, on the 21st of May, 1817. He studied at Leipzig, and became there Extraordinary Professor of Philosophy in 1842. In 1844 he removed to Göttingen, where he laboured as Professor of Philosophy until 1881, when he removed to Berlin. It seemed to many that he was now, in the maturity of his powers, to exercise, for the first time, the influence to which he was entitled in the philosophical world; but this hope was disappointed. He died within three months of his removal to Berlin, July 1, 1881.

Lotze's scientific position is significant of the age in which he lived. While holding fast to the spiritual conception of human nature, he gave the fullest attention to the physiological side. Some of his earliest writings were devoted to these subjects. Thus in 1842 he published a work on "General Pathology and Therapeutics as Mechanical Natural Sciences," on "Physiology" in 1851, and on "Medical Physiology" in 1852. During this, the first period of his literary activity, he did not neglect the other side of his science: he published a volume on Metaphysic and one on Logic.

To the second period belongs the "Microcosmus," perhaps his most important work, which was published in three volumes in 1856-64, and of which a third edition appeared in 1876-80. From this last edition the English translation has been made. What we may call the third period of his writings was employed in setting his opinions before the world in a more exact, scientific form. Some of the earlier works were rewritten. The "Logic" appeared in 1874, and a second edition in 1880; the "Metaphysic" in 1879, and the second edition, after the author's death, in 1884.

For students of the History of Philosophy we would recommend the four little volumes mentioned below, which are published at Boston. "These outlines," says their editor, Dr. Ladd of Newhaven, "cover the entire ground of Lotze's mature teaching in the University upon the subjects of Logic, Psychology, Æsthetics, Moral Philosophy, Philosophy of Religion, and History of German Philosophy since Kant." Only four of them, so far, have been published; but it is hoped that the others may follow. "The German from which the translations are made consists of the dictated portions of his latest lectures (at Göttingen, and for a few

months at Berlin) as formulated by Lotze himself, recorded in the notes of his hearers, and subjected to the most thorough revision of Professor Rehnisch of Göttingen." These little volumes will give an excellent account of Lotze's speculations and theories for those who wish to go no further.

For another class, those who may wish to know how the philosopher goes to work, who may wish to accompany him in his investigations into the nature of man and the universe, who wish with him to study man in his physical constitution, in his inward experience, and in his history, the study of the "Microcosmus" may be recommended—a very wonderful production in regard to the width of its range, the thoroughness with which all the various questions are handled, and the skill and power with which all are made to contribute to the conclusions of the work. With regard to the still smaller class who desire to know not only Lotze's general system, but his scientific method in its maturest form, in addition to the works already mentioned, they will read with care the "Logic" and "Metaphysic," his latest productions. It is to be regretted that a third work, on Æsthetics, although contemplated, was never written.

With respect to these various works a few words may further be said. For one thing, they are very unlike many German books on philosophy and theology; they are thoroughly intelligible and lucid from beginning to end. The Logic and Metaphysic are the hardest, but they present no great difficulties to a careful reader. As regards the translations, they are of a superior quality indeed. Those of the Logic and Metaphysic were begun by the late Professor Green, of Oxford, and have been completed since his death. We have carefully compared these translations with the originals, and can assure our readers that we have never seen better work in translation from the German. They are not merely faithful, but idiomatic and vigorous. To the translation of the Microcosmus, begun by a daughter of the late Sir William Hamilton and completed by Miss Jones of Girton College, almost equal praise may be accorded. These careful translations certainly deserve the highest praise which a critic can render, for the work which is done is not only necessary, but often thankless.

We have already noticed that Lotze is not one of those metaphysicians who ignore experience as the source of knowledge. He faces existence as a whole, taking things as they come, rising from the mechanism of nature to the mechanism of mind, but by no means regarding mind as a mere result of organization. On the contrary, the natural world is intelligible only to mind, and mind is intelligible only as the work and representative of God. Hence the reality and personality and liberty of mind and of God. In this respect we see how far removed Lotze was from the school of Mr. Herbert Spencer, with which, on the physical side, he seems to have a good deal in common.

With him mind is neither a series of phenomena, as Hume seemed to try to believe, nor a function of organization, but a spiritual reality, distinct from the material world, without which all experience would be impossible. "We would fain dwell," he says, "on one point as the chief result of our consideration, namely, the conviction we have gained of the prevailing difference separating the constitution of the inner life from the peculiar course of external nature. Not only are its elements different from those of nature—consciousness, feeling, and will having no resemblance to the states which observation either shows us or compels us to infer in material bodies; but, further, the modes of energy, those manifestations of a power to combine the manifold according to relations with whose value we have become acquainted, have in them nothing analogous to the reciprocal actions which we can trace going on between the former." He adds: "Among all the errors of the human mind, it has always seemed to me the strangest that it could come to doubt its own existence, of which alone it has direct experience, or to take it at second hand as the product of an external nature which we know only indirectly, only by means of the knowledge of the very mind to which we would fain deny existence." (*Microcosmus*. Eng. ed., vol. I. p. 263.) Instead of holding that mind is dependent upon matter, he holds that the world of phenomena (of space and matter) has no real existence, no existence for itself, but only for God and the minds dependent upon him. When we have studied all the laws of nature and their operations in body and in mind, our work is but half done. We have to consider the end which they all have in view, the good which they have to realize, the mind by which they are directed to their end.

* *Microcosmus*: An Essay Concerning Man and His Relation to the World. German ed., 3 Vols., Eng. ed., 2 Vols. (T. and T. Clark, Edinburgh, 1885); *Logic* (Clarendon Press, Oxford, 1884); *Metaphysic* (same); *Outlines of Metaphysic* (1884); of *Philosophy of Religion* (1885); of *Practical Philosophy* (1885); of *Psychology* (1886). Ginn and Company, Boston.