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Of what Mr. Knott was, whether viewed as a scholar, a theologian, a minister, a missionary, or a private Christian, it would require many words and terms seemingly exaggerated to such as did not personally know him in order to arrive at any correct portraiture. But he was as near an approximation to the saint in Christ Jesus as anyone of modern times. Of his entire devotion to the truth of the Gospel, his extreme conscientiousness, which, while always manifested, yet on three several occasions displayed itself in acts of the most extraordinary self-sacrifice; of his simple child-like deportment, even in his public addresses, covering an amount of learning and continuous study which had won him the highest place at Oxford; of his never-ceasing ardour for the salvation of souls; and of all that made the name of John William Knott a sacred influence to those that ever came within his reach, doubtless the record is an ever-enduring one, both with God and man. Respected, it might almost be said venerated, by both bishops under whose oversight he was placed when in the diocese of Ripon, he occupied a position of the greatest difficulty with so much acceptance, that it is not to be wondered at that his removal from it (which was one of those wonderful instances of deep conscientiousness to which reference has been made) was deemed a calamity alike by his diocesan, his ministerial brethren, and his sorrowing parishioners.

E. P. HATHAWAY.



ART. IV.—RECENT BOOKS ON HEGEL.

- “HEGEL’S LOGIC”: a Critical Exposition. By Dr. W. T. Harris. Chicago: Griggs. 1890.
- “STUDIES IN HEGEL’S PHILOSOPHY OF RELIGION.” By J. Macbride Sterrett, D.D. 1891.
- “HEGEL’S PHILOSOPHY OF MIND”; with Five Introductory Essays. By Wm. Wallace, LL.D. Oxford. 1894.
- “HEGEL’S PHILOSOPHY OF RIGHT.” Translated by S. W. Dyde, M.A., D.Sc. London: Bell and Sons. 1896.
- “STUDIES IN THE HEGELIAN DIALECTIC.” By J. M. E. McTaggart. Cambridge. 1896.

THE past two years have been signally fruitful in translations of, or disquisitions on, the great German philosopher, Hegel. That masterpiece of the world’s philosophic enterprise, the “Logic of Hegel,” was dressed up in English form, and formally presented to an amazed but, we must allow, wholly unconvinced, and, perhaps, unconvinced public, as far back as 1874. True, it was not the first serious attempt to make Hegel speak English; the honour of having essayed this all but impossible feat is wholly due to the energy of a now celebrated Scottish metaphysician, Dr. James Hutchison Stirling, whose brilliant studies, published in 1865 under the somewhat alluring title of “The Secret of Hegel,” may fairly be regarded as “epoch-making” (to adopt a useful phrase from Hegel’s own countrymen). Dr. Stirling’s work laboured

under the defect of a too great originality, both of thought and of expression; the book, too, it must be confessed, was somewhat uncouth in its style; and the learned author was addressing himself to readers who had, most of them, only heard of Hegel to scoff at him, and were quite convinced that he never wrote anything which any sane man could by any possibility comprehend, and that it was a pure waste of time to expend thought and labour upon him. Dr. Hutchison Stirling was a pioneer, largely busied in clearing a path through the dense jungles of our various ignorances and prejudices in matters philosophical; like most pioneers, he cleared a path for others to tread and make known.

As the "Secret of Hegel" cleared the way for an introduction of the Teutonic giant into our insular midst, so Dr. Wallace's admirable and scholarlike translation of Hegel's "Logic" (in 1874) finally forced the attention of a sceptical public towards the serious study of Hegel himself. This book was enriched with a careful introduction of nearly one hundred and fifty pages, with a view to laying bare some of the main veins and arteries of Hegel's philosophy, and in that form sufficed English readers for a space of twenty years. A completely revised and amended edition of this philosophic classic was issued from the Oxford press in 1894, in two volumes. As, in its older shape, it formed the philosophic pabulum for all our younger students in dealing with the highest metaphysical problems, so the work, in its enlarged form, will probably assist in training up another generation of zealous workers in the philosophic field.

The "Logic of Hegel," as it is the most important, so also is it the hardest of Hegelian nuts to crack; consequently the commentaries that have appeared upon this fundamental section of the philosophy are comparatively numerous. Next to Dr. Wallace's volumes, a foremost place must be assigned to Dr. Harris's very subtle exposition. Dr. Harris, in the course of his four hundred pages, has subjected the "Logic" to a searching criticism; and his five chapters dealing with Hegel's "Voyage of Discovery" in the realms of thought are of the deepest importance. His summing up of the dialectic process is pregnant, and deserves quotation here, for most people are still obstinately in the dark as to what that process is:

"The dialectic is no infinite progress, but it brings us to a final category, when a further continuation simply repeats the idea already reached—when further progress is simply going-together-with-itself, that is to say, when itself is its own other, and this explicitly—not implicitly, as has been found in the case of the categories of being and essence. This

thought is seized by Hegel in its fulness, and, if we criticize him for his view of Nature, we must not misunderstand his attitude, and attribute pantheism to him as though he teaches that Nature is a necessary moment of God, instead of being a free creation. . . . Hegel makes out the Absolute to be a *person*—intellect and will in their highest potency."

These words are vitally true, and dispose—one would hope, once for all, were not such hope vain—of the misconstructions of Hegel's highest philosophical endeavour, which, foisted upon the public by ill-informed writers, do duty for a true rendering of his meaning. "God is substance," says Hegel, but no less is He absolute person. Indeed, the object of all Hegel's long toil is simply to vindicate, by the Reason, those concepts of God, Immortality, Soul, already present to intuition. We have no cause to doubt that Hegel spoke with his accustomed sincerity, when he declared himself to be a Christian.¹

Dr. Sterrett's volume of "Studies in Hegel's Philosophy of Religion" is to be warmly commended from the point of view of a religious philosopher—and is not an *irreligious* philosopher (if we really consider the matter) a moral monster by virtue of the very lack of that element which makes philosophy of any true concern to a wise and understanding mind? Let the thoughtful reader put this book side by side with Mr. McTaggart's brilliant and convincing "studies," and endeavour to think himself into the heart of the dialectic and devour its essential content, and his verdict is doubtless assured. Mr. McTaggart's work is difficult to grasp, but it is replete with carefully-considered criticism, and with philosophical dicta admirably and effectively put. There are a few sentences (p. 255, § 229) which I am disposed to reproduce here, because they have a certain bearing on what has just been said about Hegel's position in its religious regard:

"The main practical interest of Hegel's philosophy is to be found in the abstract certainty which the Logic gives us that all reality is rational and righteous, even when we cannot in the least see *how* it is so; and also in the general determination of the nature of true reality, which is a legitimate consequence of the Logic. In other words, when we ask of

¹ "Hegel," says Erdmann ("History of Philosophy," vol. iii., p. 3 [E.T.]), "seeks to restore a positive existence to the theoretical element in religion, and not simply to the story of salvation as related in the Bible, but to the doctrines developed with and in the Church." Hegel describes his logic as an "exposition" of God. To him, God's universe is but the counter-stroke of God's own inner nature, the concrete fulfilment of the ever-present Divine activities (see J. H. Stirling's "Lectures on the Philosophy of Law," pp. 9-15).

what value philosophy is, apart from the value of truth for its own sake, we shall find that it lies more in the domains of religion than in those of science or practice." To put the matter somewhat pointedly, philosophy and religion are identical in their ultimate aims, it being the province of philosophy to demonstrate to the mind those same truths which religion makes known to the heart. And the ethical life, which is the sequel of religion, is the divine spirit as indwelling in self-consciousness, and made manifest in the actuality of the world.

Closely allied with, and indeed springing from, the Logic, are to be found Hegel's "Philosophy of Spirit and his Philosophy of Right. Both of these sections of Hegel's great programme are essential stages in the evolution of spirit. Hence a reading-in of these sections is more or less incumbent on the student who desires to grasp the totality of Hegel's meaning; and, this done, he will advance to the "Philosophy of Religion," the crowning-point of the whole vast edifice. Dr. Wallace's volume, "Philosophy of Mind"—for so he prefers to have it, notwithstanding the claims of "spirit" as the least inadequate rendering of Geist—with its five introductory essays, is of course invaluable; henceforth the book is to be ranged along with the same editor's revised "Logic" on our shelves. Hegel's "Psychology" is an invaluable antidote to much which in these days of Naturalism, Determinism, and anything else that is philosophically futile, passes current for sound sense. It may be useful to quote from Hegel's own introductory words (Wallace, p. 7):

"*The Absolute is mind (spirit)*—this is the supreme definition of the Absolute. To find this definition and to grasp its meaning and burden was, we may say, the ultimate purpose of all philosophy . . . The word "mind" (spirit)—aye, and some glimpse of its meaning—was found at an early period, and the spirituality of God is the lesson of Christianity."

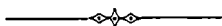
Dr. Dyde has been so singularly self-repressful in his work, confining himself almost wholly to making a translation of his author, and leaving comment aside, that one may easily overlook his real service to modern philosophic studies by the publication of this version of the "Rechtsphilosophie." One is struck by the smoothness and clearness of the rendering, and these virtues of the translator are displayed throughout the book. It is pleasant to be able to lay stress upon the merits of this rendering of one of Hegel's books, as we have been sorely tried in patience of late by a version of the "History of Philosophy" which, if done well, would have been a boon indeed; as it is, the translators have produced a

sorry bungle of a version in the tangles of which the unwary may all too easily lose his way.

One consequence, it may be hoped, will accrue from a study of one or all of the books on Hegel noted at the head of this review. Henceforth it should be impossible for people to aver, with Tennemann, that Hegel's philosophy is a product of empty thinking, revolving upon a pivot of abstraction in a colourless void and divorced from experience and reality. A philosophy which does this sort of thing is no philosophy at all; it is but the merest cobweb-spinning. Now, as to *genuine* philosophy, the very opposite is the case. Hegel's own words surely disclose, if anything, the close connection of his philosophy with the world of reality. "The real world," he says ("Philosophy of Right," E.T., p. xxvi.), "is in earnest with the principles of right and duty, and in the full light of a consciousness of these principles it lives. Philosophy is an inquisition into the rational, and therefore the apprehension of the real and present."

E. H. BLAKENEY.

SANDWICH.



ART. V.—ARCHBISHOP MAGEE.

"THE LIFE OF ARCHBISHOP MAGEE." 2 vols. By John Cotter Macdonnell, D.D. Isbister and Co.

WILLIAM CONNOR MAGEE, Dean of Cork, Bishop of Peterborough, Archbishop of York, the wittiest of all his contemporaries, and the greatest orator of his day, either in the pulpit or in the House of Lords, was born at Cork, December 17, 1821. His father, John Magee, had a church in Drogheda, and died of fever, caught in pastoral visitation, when William was only fifteen. His grandfather, William Magee, was widely respected as Archbishop of Dublin. On his mother's side the boy was Scottish; she was the daughter of John Ker, an incumbent in County Longford.

The official events of his life may be briefly summed up. His career was one of steady and brilliant progress. In 1838 he was scholar of Trinity College, Dublin; obtained the first Archbishop King's prize in 1841; was B.A. in 1842, M.A. and B.D. in 1854, and D.D. in 1860. His first curacy was at St. Thomas's, Dublin, 1844-1846; his next at St. Saviour's, Bath, 1847-1850. He was Minister of the Octagon Chapel, Bath, from 1851-1856; Incumbent of Quebec Chapel, London, for a short time in 1856; Rector of Enniskillen from 1860-1864; Dean of Cork from 1864-1868; Dean of the Chapel