

A GERMAN SCHOPENHAUER SOCIETY.

BY THE EDITOR.

UNDER the auspices of Dr. Paul Deussen, a professor at the University of Kiel, and also of Arthur von Gwinner, member of the House of Lords of the German Empire and director of the Deutsche Bank of Berlin, a Schopenhauer society has been formed under the title *Schopenhauer-Gesellschaft*, the purpose of which is the study and development of Schopenhauer's philosophy. The society intends to institute an archive which shall contain all the documents and other pieces of interest having reference to Schopenhauer's life, personality and literary activity. Where the originals can not be obtained copies will be procured. The society further promises to bring all its members into personal contact and will publish membership lists with addresses so as to make it possible to reach one another by letter for an exchange of thought whenever it is desired. The home of the archive is not yet stated, but applications for membership may be addressed either to Professor Paul Deussen, Kiel, Germany, or to Arthur von Gwinner, Deutsche Bank, Berlin W. 8, Germany. The annual assessment will be 10 marks, or life membership 100 marks.

The Schopenhauer Society announces that it intends to publish all the collected works of Schopenhauer. The editor-in-chief is to be Prof. Paul Deussen. The works will be brought out in fourteen volumes, and the subscription prices for each volume will be: unbound, 6 marks: bound in linen, 8 marks: half-calf, 10 marks; and edition de luxe in Morocco, 28 marks. The price is decidedly high if compared to the cheaper editions in which Schopenhauer can now be had in the open market; but the editors promise that this edition will be unique by being supplied with notes of textual criticism based upon the private copy in which Schopenhauer copied his personal comments. This copy was lost and has only recently been discovered, which explains why it was not at the disposal of Greizebach and why Frauenstedt had used it only to a limited extent.

Willst du dich deines Wertes freuen;
So mußt du dich der Welt den Werth weleken.

in Erfolg und zum Ansehen
mancher verbanlichen Gespräche

Weimar, d. 8. May 1874 Goethe

Mihi.
A.S.

The labor of the different volumes has been distributed among several scholars who will collaborate with the editor-in-chief, Professor Deussen. The price of each volume will be 12 marks higher in the book market than it is furnished to subscribers. The edition de luxe will be limited to 200 numbered copies, and while single volumes may be had of the other editions, subscribers must buy the whole set if they choose to buy a de luxe edition. Volumes VII, XII, and XIV are expected to be of special value because they contain much unpublished material. Volume XIV will discuss the most important contemporaries of Schopenhauer's works and thus will be indispensable for any one who makes a specialty of Schopenhauer in the interest of the history of philosophy.

The Schopenhauer-Gesellschaft published in its first annual a reproduction of one of Goethe's verses dedicated by the German poet to the pessimist philosopher Schopenhauer, and dated Weimar, May 8, 1814. It reads:

"Willst du dich deines Werthes freuen,
So mußt der Welt du Werth verleihen."

In this epigram Goethe has immortalized his critical view of Schopenhauer's pessimism. This is the sum total of his opinion of the badness of the world which he had discussed with Schopenhauer, in many confidential talks as Goethe himself says. The lines were written in consequence of these discussions as a souvenir for the philosopher. When this poem was published by Goethe's publisher, Cotta, in 1815, Schopenhauer wrote on the margin of his copy "*Mihi A. S.*," which means, "This verse was written especially for me."

No better answer could have been given to pessimism, no better criticism and no better comment could have been made upon it than is contained in this verse. We can very well imagine that Goethe was deeply impressed with the truth of Schopenhauer's views. There can be no question that the world is full of misery, and that at best "its strength is labor and sorrow." But after all the world as it is is the fact which we have to face and it is our business to make the best of it. The world to us is how we mold circumstances and what part we play in it, and thus the poet says:

"Thy worth, wouldst have it recognized?
Give to the world a worth that's prized."

The question is not whether the world is bad or good, but whether our life is worth the living, and if it is not in our power to change the constitution of the world it is our duty to acquire worth ourselves.