

Ital. *filologia*. The science 'which deals with human speech, and with all that speech discloses as to the nature and history of man' (Whitney, *Encyc. Brit.*, 9th ed., art. 'Philology'). Cf. LANGUAGE.

Philology is a department of study which seeks to restore a vital sympathy with a past form of civilized life, chiefly through the medium of its language. The relics or monuments of such a life surviving in the form of language, whether as literature, inscriptions, glosses, or other record, constitute, in connection with the language itself as an embodiment of the folk-spirit and an index of the national consciousness, the central objects of attention and the chief materials of the science; but other monuments, such as the material remains dealt with primarily by archaeology, and other data and other points of view—the historical, the geographical, the meteorological, the artistic, the philosophical—are utilized as secondary and interpretative through the co-operation of other sciences or disciplines.

The term philology has often been used, and is still to some extent, particularly in France, in the narrower sense of the scientific study of language, but this use is both historically and practically unjustifiable, except perhaps on the score of brevity. The science of language, whether viewed as a department of philology or as an independent though auxiliary discipline, pursues the study of speech phenomena as a possible end unto itself; philology regards the study as a means to an end. To philology language is the finest mould of a national life and the plastic material of literature.

As scientific or historical grammar usually employs to a greater or less extent the comparative method, it is very commonly called comparative philology, though the term comparative science of language (*vergleichende Sprachwissenschaft*) is more exact.

Literature: see LANGUAGE, and cf. LANGUAGE FUNCTION. (B.I.W.)

Philosopheme [Gr. *φιλοσόφημα*]: Ger. *Philosophem*; Fr. *philosophème*; Ital. *filosofema*. A demonstrative reasoning supposed to prove a truth from self-evident premises.

It is necessarily, at best, a PETITIO PRINCIPII (q. v.); but it is the Aristotelian ideal of perfect reasoning (see Aristotle, *Top.* viii. 162 a 15, 279 a 30, 294 a 19). (C.S.P.)

Philosopher-king: Ger. *Philosoph auf dem Throne*, *Herrscher-Philosoph* (Schwegler); Fr. *roi-philosophe*; Ital. *re-filosofo*. A supreme

ruler who is a philosopher, or a philosopher who is a supreme ruler.

Plato declares (*Republic*, v. 474) that until philosophers are kings, or kings philosophers, neither the human race nor the body politic will ever be free from ills. The typical instance in ancient times was Marcus Aurelius; in modern times Joseph II of Austria. In our own days philosophers have not been highly prized as politicians; the separation between men of theory and men of practice has become sharp. This does not necessarily imply an aversion on the part of the practical men to take counsel of the philosophers. (J.B.)

Philosophical Encyclopedia: see ENCYCLOPEDIA (philosophical), and PHILOSOPHY.

Philosophy [Gr. *φίλος*, lover, + *σοφία*, wisdom]: Ger. *Philosophie*; Fr. *philosophie*; Ital. *filosofia*. Four general senses may easily be distinguished: (1) The widest sense, in which it means the explanation of any set of phenomena by reference to its determining principles, whether practical, causal, or logical; theory, reasoned doctrine.

In this sense, it is in common use in English speech. Natural philosophy is physics; and we hear of the philosophy of invention, of machines, of digestion, of hair-dressing, and so on indefinitely.

(2) Used in the same wide sense, but with a clear ethical implication: the power and habit of referring all events and special facts to some general principle, and of behaving (of reacting to the events and facts) in the light of this reference; the working theory of things as exhibited in conduct. Thus we say: he took it philosophically; he is a real philosopher; his philosophy deserted him. In this second sense, there is often an implication of Stoicism in its popular meaning; that is, the reference to general principles enables one to endure or suffer calmly what would otherwise excite emotional disturbance.

(3) The technical and most restricted sense: an account of the fundamentally real, so far as from its consideration laws and truths may be derived, applying to all facts and phenomena: practically equivalent to METAPHYSICS (q. v.).

(4) A theory of truth, reality, or experience, taken as an organized whole, and so giving rise to general principles which unite the various branches or parts of experience into a coherent unity. As such, it is not so much any one discipline or science, as it is the system and animating spirit of all.