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## BOOK NOTICES.

ZEITSCHRIFT FUER PHILOSOPHIE UND PHILOSOPHISCHE KRITIK. Herausgegeben von Dr. I. H. von Fichte, Dr. Hermann Ulrici, und Dr. J. U. Wirth. Halle: C. E. M. Pfeffer.

We have volumes 67, 68, 69, 70, and 71 of this periodical accumulated for notice. Volume 67 opens with an article, by Dr. Johann H. Loewe, on "The Simultaneity of the Genesis of Speech and Thinking;" and Dr. A. Dorner finishes his essay "On the Principles of Kant's Ethics. Dr. Steffens begins the discussion of the question, "What Advantages can We Derive from the Writings of Aristotle for our Knowledge of the History of Greek Philosophy from the Times of Thales to those of Plato?" Dr. Franz Hoffmann also has a first article on the subject, "Anti-Materialism," having a refutation of Buechner's recent writings in view. Dr. Ulrici reviews Brentano's "Psychology from an Empirical Stand-point," and Dr. Pfeiderer's "Modern Pessimism." Dr. Fortlage reviews Dr. Ulrici's work, "On the Union of the Same or Similar Elements in the Substance of our Representations, in Reference to Body and Soul;" and Dr. Ulrici improves the occasion to reply to some of Dr. Fortlage's strictures. Ulrici lays particular stress on the fact that the term "unconscious representations of the mind" is contradictory, illogical, and unwarranted by the use of language; the word "*Vorstellung*" (representation) being applicable only to contents of our consciousness.

In volume 68 the article by Dr. Steffens, above referred to, is continued, and Dr. Hoffmann's concluded. Dr. Rehnisch contributes an article "On the Results of Moral Statistics." Dr. Sengler reviews Hölder's "Darstellung der Kantischen Erkenntnisstheorie;" also "Kant's Teleologie," and Witte's "Beitraege zum Verstaendnisse Kant's." Dr. Erdmann reviews Von Hartmann's Transcendental Realism; and Ulrici notices Dr. A. L. Kym's Metaphysical Investigations, George Henry Lewes' "History of Modern Philosophy," and Dr. McCosh's "Laws of Discursive Thought." He has also reviews of Alexander Jung's "Panacee and Theodicee," Volkmar's "Lehrbuch der Psychologie," and "La pena di morte e la sua abolizione dichiarate teoreticamente e storicamente secondo la filosofia Hegeliana per Pasquale d' Ercole, Professore nell' Università di Pavia."

Volume 69 closes Dr. Steffens' treatise; also that of Dr. Rehnisch. Professor Arth. Richter contributes "Kant als Æsthetiker;" Professor Spicker, "Mensch und Thier;" and Lorenz Muellner has an article on "Wilhelm Rosenkrantz's Philosophie." Of reviews we mention: Siebert's "Das Wesen der æsthetischen Anschauung," by Moritz Carrière, and Hermann's "Die Æsthetik in ihrer Geschichte," by the same. Ulrici reviews Lotze's "Logik," and Dr. Zeller's History of German Philosophy since Leibnitz.

In volume 70, Muellner finishes his essay on Wilhelm Rosenkrantz, and Edward Grimm has an article on "Malebranche's Erkenntnisstheorie" in relation to that of Descartes. Dr. Schloemilch has some "Philosophical Aphorisms of a Mathematician." Professor Fichte has a lengthy review of Perty's excellent work, "The

Soul-Life of Animals;" and Ulrici uses R. G. Hazard's letters to Mill as a text for a general polemic against Mill's philosophy. Both of these reviews, notably that of Fichte, are more in the nature of original and independent articles than of mere criticism of another author's work, and deserve special attention. Dr. Schulze has an article on Leibnitz's Theodicee; and Professor Franz Hoffmann contributes an article on Von Baader's Place in the History of German Philosophy. We have as yet received only the first number of volume 71. It is opened by Dr. Ulrici in an article on "How we Arrive at the Representation of the Differences of Things;" which is followed by an article from the pen of Professor I. H. Fichte commemorating the testimony of the great German "Naturforscher," K. E. von Baer — whose death, in November, 1876, has called renewed attention to his works — in favor of a teleological view of the universe. Theodor von Barnbueler has an article on "Analysis and Synthesis." Professor Hoffmann reviews Dr. Wigand's "Darwinismus;" and also Dr. L. Weis' work on "Idealism and Materialism." M. Carrière has an article on Fechner's "Vorschule zur Aesthetik;" Dr. Lasson notices Paul Janet's "Les Causes Finales;" and I. H. Fichte reviews G. Mehring's work, "Die philosophisch Kritischen Grundsätze der Selbst-Vollendung oder die Geschichts-Philosophie."

A. E. K.

THE CANADIAN MONTHLY AND NATIONAL REVIEW. Toronto: Adam, Stevenson & Co.

We have received the May number for 1876 of this excellent monthly, with an article on "Science and Religion," by John Watson, M. A., Professor of Philosophy, Queen's University, Kingston. The article is in the nature of a reply to Professor Tyndall, and like other articles of Professor Watson, which our readers have seen, is of extraordinary merit.

PRINCIPIA OR BASIS OF SOCIAL SCIENCE; BEING A SURVEY OF THE SUBJECT FROM THE MORAL AND THEOLOGICAL, YET LIBERAL AND PROGRESSIVE, STAND-POINT. By R. J. Wright. Philadelphia: J. B. Lippincott & Co.

This work is interesting as treating a subject — Socialism — which is engaging so much of public attention of late years from a new *quasi*-religious point of view. It is, however, also valuable for the information which it affords.

A. E. K.

SOUL PROBLEMS, WITH OTHER PAPERS. By Joseph E. Peck. New York: Charles P. Somerby. 1875.

The motto of this pamphlet is: "For every man must, according to the measure of his understanding and leisure, speak that which he speaketh, and do that which he doeth." — *King Alfred*.

A SERIES OF ESSAYS ON LEGAL TOPICS. By James Parsons, Professor in the Law Department of the University of Pennsylvania. Philadelphia: Rees Welsh. 1876.

There are seven essays in this handsomely-printed little book of 153 pages: "Law as a Science;" "Parties to an Action;" "The Statute of Frauds, Section Fourth;" "The Project of a Digest of the Common Law, either as a Preliminary to a Code or as a Finality;" "Can a Use be limited upon a Use at Common Law?" "The Doctrine of Accord and Satisfaction;" and "The History and Growth of civil Institutions." Mr. Parsons is an uncompromising opponent of the Code as against the Common-Law System, and lets no occasion slip to advance his views on that topic.

PERCY BYSSHE SHELLEY AS A PHILOSOPHER AND REFORMER. By Charles Sotheran. New York: Charles P. Somerby. 1876.

Mr. Sotheran is well known as a writer on spiritualism and kindred subjects. This neatly-printed pamphlet has a portrait of Shelley and a view of his tomb. It is dedicated to Mr. Charles W. Frederickson, of New York.

ELEMENTS DE PHILOSOPHIE POPULAIRE. Par O. Merten, Professor de Philosophie a L'université De Gand. Namur: Librairie de Ad. Wesmael-Charlier. 1876.

A modest little work which proposes to furnish for general readers the chief results obtained from the application of the empirical method of observation to philosophy.

INAUGURAL ADDRESS. By S. S. Laurie, A. M., Professor of the Theory, History, and Practice of Education in the University of Edinburgh. Edinburgh: Edmonston & Douglas. 1876.

Mr. Laurie shows in this address not only the experienced educator, but also the scholar of philosophical culture and mode of thinking.

THE HISTORICAL JESUS OF NAZARETH. By M. Schlesinger, Ph. D., Rabbi of the Congregation Anshe Emeth, Albany, N. Y. New York: Charles P. Somerby. 1876.

A condensed sketch of the life of Christ, and of the first spread of His teachings.

A CRITICAL ACCOUNT OF THE PHILOSOPHY OF KANT. WITH AN HISTORICAL INTRODUCTION. By Edward Caird, M. A. London and New York: MacMillan & Co. 1877.

"The object of this work," says Mr. Caird in the preface, "is to explain the Critical Philosophy in its relation to the general development of Philosophy, and especially to the stages of that development which immediately preceded it." We can assure the reader that this object has been accomplished with rare success. The latter part especially, namely, the relation of Kant's system of Transcendental Philosophy to "the stages which immediately preceded it," is so fully set forth, and is, taking it all together, so new to even the best informed of Kant's students that it seems entirely out of place to apply a word of censure in regard to the exposition of the Critical Philosophy itself. We hope at a future time to give our readers an extended account of this great work, but, for the present, we confine ourselves to giving an outline of the rich contents of Mr. Caird's work, by transcribing the headings of its several parts and chapters.

*Introduction.*—Chapter I. The Critical Problem. Chapter II. The Critical Spirit in Ancient and Mediæval Philosophy. Chapter III. The first Period of Modern Philosophy—Descartes and Spinoza. Chapter IV. The second Period of Modern Philosophy—Locke, Berkeley, and Hume. Chapter V. The second Period of Modern Philosophy—Leibnitz. Chapter VI. The second Period of Modern Philosophy—The Wolffian Philosophy.

*The Philosophy of Kant.*—Part I. The Pre-critical Period. Part II. The Criticism of Pure Reason. Chapter I. The Problem of the Critique, and Kant's Preliminary Statement and Sense. Chapter II. Understanding and Sense. Chapter III. Argument of the Æsthetic. Chapter IV. Criticism of the Æsthetic. Chapter V. General View of the Analytic. Chapter VI. The two Logics and the Discovery of the Categories. Chapter VII. Kant's Preliminary Statement of the object of the Transcendental Deduction. Chapter VIII. The Transcendental

Deduction of the Categories as stated by Kant. Chapter IX. Criticism of the Transcendental Deduction. Chapter X. The Schematism of the Categories. Chapter XI. The Principles of Pure Understanding. Chapter XII. Kant's General View of the Empirical Science. Chapter XIII. The Distinction of the Phenomena and Noumena, and the Amphiboly of the Reflective Conceptions. Chapter XIV. The Transcendental Dialectic; the Nature and Origin of the Ideas of Reason. Chapter XV. The Transcendental Paralogism of Rational Psychology. Chapter XVI. Rational Cosmology, as explained and criticised by Kant. Chapter XVII. Criticism of the Kantian Doctrine as to the Nature, Origin, and Solution of the Antinomies of Rational Cosmology. XVIII. The Ideal of Reason, and the Criticism of Rational Theology. Chapter XIX. The Regulative use of the Ideas of Reason.

A. E. K.

PHILOSOPHISCHE MONATSHEFTE. Leipzig: 1877. Verlag von Erich Koschny.

The thirteenth volume (1877) of this excellent periodical appears under the editorship of Dr. C. Schaarschmidt, assisted by Dr. F. Ascherson, and fully justifies our high expectations. Of noticeable articles in this volume of the *Monatshefte* we mention: Dr. J. H. Witte, on "Die Axiome der Geometrie," and Dr. Richard Hasenclever's "Zur Analysis der Raumvorstellung," as all tending to show how much people's minds are still bothered to arrive at a philosophical comprehension of the fundamental principles of mathematics. Professor K. Boehm has an article on "Memory;" and Professor Lasson discusses the Theory of the Beautiful. We would also point out Dr. Gass' review "Schleiermacher als Philosoph." The Bibliographical department of the *Monatshefte* is excellently conducted by Dr. F. Ascherson.

Besides the above, the volume contains the following: "Ueber Wesen und Aufgabe der Philosophie," by the editor; "Ueber die Philosophie des Giordano Bruno, by Professor Barach; "Die Philosophie seit Kant," von Dr. J. H. Witte; "Die Vorläufer des Kopernikus," by G. V. Schiaparelli; "Ueber den Christlichen Staat," by Professor Lutterbeck; "Die Phantasie als Grundprincip des Weltprocesses," reviewed by Franz Hoffmann; Ernst Renan's speech on Spinoza, delivered at Hague, February 21st, 1877; Professor Bergmann's speech on Science and Life, delivered on the occasion of the German Emperor's last birth-day; "Kant und Fries," by G. Knauer; "Wigand und Darwinism, by Dr. L. Weis; "Caro's Problèmes de morale sociale," by Dr. Jodl; "Analysis of Actuality," by O. Bertling; "Die Grundlagen der Psychophysik," by P. Langer; "Lange's Logische Studien," by G. Knauer; "Martin Knutzen und seine Zeit," by the editor—Knutzen was Kant's teacher in philosophy during Kant's university studies—"Die Gottesidee in der indischen Philosophie," by Professor Jacobi; "Zur Leibnitz Litteratur," by the editor; "Zur Theorie des Gedächtnisses und der Erinnerung," by K. Boehm; "In Sachen der Psychophysik," by O. Liebmann; "Zur Spinoza Litteratur," by the editor; and a number of book reviews, notices, miscellanies and announcements.

The fourteenth volume of the *Monatshefte*, 1878, opens with an able article from the pen of the editor, on "That which is True and that which is False in Critical Philosophy," and points out with great clearness the remarkable errors into which those Neo-Kantians of modern Germany have fallen, who, under Kant's name, have tried to pass current doctrines of the most barbarous materialism. It seems to us that these revivers of Kant-worship have been greatly led into their errors by the revilers of Kant of half a century ago, who falsely abused him for entertaining

the same gross materialism which the Neo-Kantians pretend to admire in him. Kant will never be properly understood and appreciated until Fichte's works are more studied. Fichte, indeed, has written the only intelligible *compendia* to Kant's writings. He has taken hold of Kant's system in its entirety—so much so, indeed, that he was able to reproduce it. All the other of Kant's critics have taken up only *parts* of Kant's sayings, and have naturally found in them a mass of contradictions.

"Aus der vierten Dimension," by Carl Stumpf; and "Johann Kepler," by Professor Eucken, show further interest in the metaphysical basis of mathematics. The other articles of the first number of this volume are: "Grote on the Moral Ideals," by A. Lasson; Caspari's "Die Grundprobleme der Erkenntnissthatigkeit," by Dr. Meinong; "Steinthal's Ursprung der Sprache," by L. Weis; "Renan's Philosophical Dialogues and Fragments," by the editor; "Hartmann's Neukantianismus, Schopenhauerianismus und Hegelianismus," by G. Gerhard; "Herbert Spencer's Principles of Biology," by Dr. Siegfried, and some minor book reviews and notices.

A. E. K.

DIE PHANTASIE ALS GRUNDPRINCIP DES WELT PROCESSES. By J. Frohschammer, Professor der Philosophie in Muenchen. Muenchen: Theodor Ackermann. 1877.

This is an attempt to represent "Phantasy," or imagination, as the fundamental principle of all the workings of nature, as well as of mind and history, in the same manner in which Schopenhauer tries to represent the "Will," and Von Hartmann the "Unconscious," as such principle. The work is divided into three books, the first of which treats of "phantasy as a subjective faculty of the soul," and especially of "its activity in cognition, and its objective character." The second book discusses "Objective Phantasy," and its development into a subjective (soul) in the process of nature." The third book, finally, describes "the development of the subjective phantasy (now become a subject or a soul), into a self-conscious spirit, or human personality."

A. E. K.

PHILOSOPHIE DE LA RELIGION DE HEGEL TRADUITE POUR LA PREMIERE FOIS ET ACCOMPAGNEE DE PLUSIEURS INTRODUCTIONS ET D'UN COMMENTAIRE PERPETUEL. Par A. Vera. Tome première. Paris: Librairie Germer-Baillière.

French is the language of clearness. It filters the thought that seeks expression in its rapid colloquial sentences. It is too polite to be obscure. Even German metaphysics has to appear easy and entertaining, like a man of the world, when it goes into French society. Hegel himself becomes quite companionable in Professor Vera's translations. No small achievement this, to have revealed a mind which, by all save its immediate disciples, was regarded as divine in one respect at least—its absolute unknowableness. Foreign students of philosophy had, until recently, seldom penetrated further than the doorway of Hegel's system. A look into the First Book of his Logic was enough for them. It seemed, like the entrances of the royal tombs near Thebes, a steep descent into utter darkness, and they turned away and comforted their pride of plain-seeing by calling the darkness Nonsense. Had they gone down, they might have found pictures of a truer world than the one they were content to live in. But, of late, the greatest of all thinkers since Aristotle is becoming known beyond the limits of his own language. Perhaps other countries, by virtue of their exclusively empirical habits of thinking, are the better prepared to estimate his greatness when discovered. They have worked through empiricism, and feel the need of a different method. They have ended where Hegel begins—in nothing. The ultimate conclusion of their knowl-

edge is that nothing can be known. They are, therefore, in a good mood to be led anywhere, since, even in utter darkness, they cannot learn less than Nothing.

German thought may be in the same, or nearly the same, condition; but this is no sign, as some gregarious reasoners imagine, that it has transcended Hegel's stand-point. German thought had, at the end of the last century and the beginning of the present, an epoch of speculation corresponding to the Elizabethan period in English literature. It flowered and ripened all at once. From Kant to Hegel it had a summer-tide of philosophy. But it has no more transcended Hegel than English poetry has transcended Shakespeare. On the contrary, it only saw its possibilities in him, and has had to actualize them in its own slow and seasonal way. In this process it could not skip a single grade of demonstration. The teacher could teach the pupil no more at any time than the pupil had capacity to learn, and the intellect of a nation learns only by its sense of need. The German people, as a people, had not then, have not yet consciously, felt the intellectual want which Absolute Truth alone can satisfy. It has just now, a century after Kant, begun to ask the questions which Kant set himself to answer, and which he answered by pronouncing them unanswerable and vain. By and by it will reach Fichte, then Schelling, and then Hegel.

Nor is it strange, that in its present Kantian stage, German thought should borrow back the very ideas which it erewhile lent to other nations. More strictly and impatiently empirical than itself, these actions have developed empiricism faster. English science, without suspecting its own tendency, has run, by the very emptiness of its discoveries, into the metaphysics it was at the same time denouncing. The theories which it hailed as new and original—such as evolution, correlation of forces, relativity of knowledge—were delivered by Kant, and carried up into higher categories by Hegel, long before it was seized with this sudden fancy for masked metaphysics. So we Americans send obscure singers to Europe and worship them as *prima-donnas* when they return under Italian names. Germany may be Darwinian to-day, but this is only to say that it understands Hegel's logic as far as the second book. Meanwhile, the other nations, who have been on that stage of thinking longer, may get out of it sooner; and Germany may have to learn her own Hegel, as she is now learning Kant, from their more popular demonstrations of his truth. What if Hegel, too, should find his Herbert Spencer!

There are already many indications of such an advance. Schools of enthusiastic Hegelians have sprung up in Merton College, Oxford, and in the University of Glasgow, and are represented by such works as Stirling's *Secret of Hegel*, Wallace's translation of Hegel's *Smaller Logic*, Caird's *Criticism of Kant*, and Bradley's *Ethical Studies*—all vigorous and generative productions. In America, the numbers, though scattered, are growing of those who think they have found in Hegel a solution for many unsolved enigmas of nature and of life. In France and Italy, and even in Spain, a goodly company of elect minds are persuaded that they see in Hegel's thought a veritable day-spring. Of these last the undoubted leader is Professor Vera. M. Taine, in his Italy, says of the University of Naples, with which Professor Vera is connected: "The university contains a thousand students and sixty professors. German erudition and methods prevail. Hegel is read with facility. M. Vera, his most zealous and best accredited interpreter, has a chair here. M. Spaventa is trying to discover an Italian philosophy, and shows Gioberti to be a sort of Italian Hegel. \* \* \* Lately a great crowd thronged to an exposition of the *Phenomenology of Hegel*; they translate his technical terms and abstractions without any difficulty." Think of crowds thronging to an exposition of the *Phenomenology*! The man who draws them must have

a remarkable power of traction. Professor Vera we take to be such a man. He speaks from a full mind, has been a life-long student of speculative philosophy, deems it honor enough to shine with the reflection of Hegel's light, and has proved his devotion to the great teacher by translating and expounding his most difficult works. The *Philosophy of Religion* is the last of more than a dozen volumcs of such disinterested labor.

It was in the *Philosophy of Religion* that Professor Vera first got a glimpse of Hegel's thought; and his desire to comprehend this work led him to the study of the whole system to which it belongs. And now, after having worked through the system, he has returned to his beginning, as the true end alike of speculation and life. And this was Hegel's own view. In no other of his works did he so clearly manifest the divine uses of his logic. The logic itself was pure thought in solution, without any distinct conceivable form — a ferment of categories rising and vanishing like bubbles, if possible, of idealism never to be realized. In the *Philosophy of Nature*, of Right, of Spirit, many of these categories appear in form and function as the conscious reason of humanity. But in the *Philosophy of Religion* we have the whole substance of the Logic brought home to the profoundest needs of the soul. There thought becomes worship.

In his six chapters of introduction the translator has given an anticipatory survey of the work itself, illustrating some of its truths, finely, by an application of them to the criticism of phases of false philosophy and false religion, which have appeared since Hegel's day — especially the negative phases of certain recreant disciples of Hegel himself, like Strauss and Feuerbach. The criticisms are too ardent and polemical, we think, for a great treatise on the philosophy of religion.

Professor Vera had before him, however, the example of the author, who, in his own introduction, indulges in some very torturous vivisections. But controversy is calmer now than it was in Hegel's time. Serenity, rather than rage, is taken as the impress of power. Reasoning gains nothing by denunciation. And one who overlooks the progress of humanity, from the elevation of philosophy might well keep his temper, even though forced to take notice of the ephemeral vandalism of Strauss. Still, Professor Vera's loss of temper is never violent, and always gives a glow to his style which makes it pardonable in a work otherwise so excellent.

R. T. H.

THE PRINCETON REVIEW: *No. 1, January; No. 2, March, 1878.* New York.

We note that this venerable periodical assumes a new dress, typographically, and becomes a "Bi-monthly," in its fifty-fourth year (at the exceedingly low price of 50 cents a number, and \$2 a year. The January number contains 232 pages; the March number 400 pages. At this rate the subscriber will get three large volumes in one year for \$2). Under the editorial management of Dr. McCosh, as might have been supposed, this Review devotes a larger space to metaphysical questions than hitherto. In the January number, John T. Duffield discusses the question of "Evolutionism Respecting Man and the Bible;" George P. Fisher defines and condemns "Materialism in the Pulpit;" Francis Wharton treats of "Casuistry: Theological and Legal." But the best is the beginning of a series of articles on "Contemporary Philosophy," by Dr. McCosh. In the first he treats the historical phases, noticing the course of lectures on philosophical subjects at the German universities. (From 1874 to 1877 there were 216 on History of Philosophy, 131 on Logic, 120 on Psychology, 39 on Metaphysics, 32 on Ethics; total, 537 courses of lectures on philosophy in three years!) He discusses



the "Defects of the Historico-Critical Method," which is too liable to drift into the channels of preconceived theories, leaving the student without the capacity of investigating the mind for himself. Professor Bowen's new and most noteworthy book on "Modern Philosophy" receives notice, especially its treatment of Schopenhauer and Von Hartmann. Professor Caird's "Critical Account of the Philosophy of Kant," excites some concern, lest the study of Hegel and Kant shall undermine the native Scotch philosophy, "and probably the underlying principles of the old theology of Scotland." Professor Flint's "Theism" is noticed with favor.

In the March number, President Chadbourne discusses "Design in Nature;" Professor Bowen, "Dualism, Materialism, or Idealism;" Professor Archibald Alexander, "German Thought and Schopenhauer's Pessimism;" Dr. Hickok, "Evolution from Mechanical Force." In addition to these excellent and timely discussions, Dr. McCosh continues his notice of "Contemporary Philosophy," this time taking up the subject of "Mind and Brain." Under this head he touches upon Carpenter's "Mental Physiology," Ferrier's "Functions of the Brain," Sir Henry Holland's "Chapters on Mental Physiology," giving in the course of his article a very clear, brief statement of the conclusions of Ferrier.

It is, indeed, a very important phase of discussion just now—this of the so-called "Physiology of the Mind." One should read carefully the profound article of Dr. Hickok, above noted, in connection with the critical orienting of Dr. McCosh.

One must speak gratefully of the high standard of the philosophical discussions in our American theological quarterlies—especially *The Bibliotheca Sacra*, *The New Englander*, and *The Princeton Review*. It is a good omen to see a new vigor infused into an important department already excellent hitherto.

W. T. H.